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CHRIST

ALL and in *ALL*.

OR

Severall ſignificant ſimilitudes by which the Lord Jeſus Chriſt is deſcribed in the holy SCRIPTURES.

Being the ſubſtance of many Sermons preached by that faithful and uſeful Servant of Chriſt *RALPH ROBINSON*, late Paſtor of *Mary Wolnoth London*.

Which were appointed by the Reverend Author on his Death-bed (if his Brethren ſhould think fit) to be publiſhed.

The ſecond Edition Corrected and Enlarged.

Πάντα ϗ ἐν πᾶσι χριϛός, Col.3.11.
Sufficit omnibus unus Chriſtus.
Chriſtus omnia factus eſt omnibus, Ambroſe.
Aridus eſt omnis animæ cibus, ſi non oleo iſto infunditur, inſipidus eſt ſi non hoc ſale conditur. Si ſcribas non ſapit mihi, niſi legero ibi Jeſum, ſi diſputes aut conferas, non ſapit mihi, niſi ſonuerit ibi Jeſus. Jeſus mel in ore, melos in aure in corde jubilus. Bernard. Serm. 15. in Cant.

LONDON,
Printed for *John Rothwell*, to be ſold by *Tho. Williams*, at the *Bible* in *Little Brittaine* without *Alderſgate*, 1660.

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LONDON,
Printed by *S. Griffin* for *John Rothwell* at the *Fountain* in
Cheapſide, 1660.

TO THE
READER.

Chriſtian Reader,

THis profitable Treatiſe may occaſion both ſorrow and joy unto our ſelves and many others, who were well acquainted with the Reverend Author.

1. Grief, by minding us of our great loſſe in his Death. As the Widows were found *weeping, while they ſhewed the coats and garments which* Dorcas *made while ſhe was with them.* Acts 9 39.

2. Gladneſſe, in that though *He be dead, He yet ſpeaketh*, not onely by his holy Life, but alſo by his uſeful Labours, for both which he *ſhall be had in everlaſting remembrance.* Heb. 11.4. Pſal: 112.6

This good Man had high natural abilities, which were heightned by Induſtry, & brightened by his Graces, but he alwayes had a low eſteem of himſelf and his ſervices. When he was upon his death-bed, he ſaid, that he judged not any of his papers worthy publiſhing, but yet he looked upon theſe as moſt probably profitable. In theſe Sermons we have the lively picture of the Man in his Miniſterial capacity drawn up by his own pen, repreſented to the Readers view: whereby is fully diſcovered his laborious longings after the *excellency of the knowledge of Jeſus Chriſt his Lord*, to be Phil. 3. 8. improved for his own perſonal benefit, and communicated for the Edification of his Auditours. By his opening the Scripture Metaphors, which familiarly reveal Chriſt, beſides the many notions which ſhall be beamed into the Underſtanding, the ſerious muſing-Chriſtian will be much advantaged in occaſional meditations.

If when theſe Sermons have been diligently peruſed, there could be a clear diſcovery ānexed of the Authors gifts for prayer (which were more then ordinary) together with his pious winning converſation, cheerful readineſſe to be aſſiſtant in all religious exerciſes (wherein he was lovely & exemplary) Then the Judicious Reader would lamentingly ſay, Oh how great was *Londons* loſſe by the death of worthy Maſter *Robinſon* taken away in his youth, when growing towards greater maturity for the further ſervice of the Church of Chriſt. In Gods counſels for the managing of *Iſraels* Warrs with their Adverſaries, this charge was given, *that fruit-bearing trees ſhould not be cut down*, and Deu. 20. 19. that upon this account, *for the tree of the field is mans life*. The Application hereof may be (as we humbly conceive) ſeaſonable for the awakening of ſecure Chriſtians who be not affected with the removal of their fruitful Miniſters, out of the Land of the living. For thus we argue; Might not a man extirpate a vegetative plant, growing in the field of foes, becauſe it was a means of life; how great divine diſpleaſure then do thoſe providences expreſſe againſt this City and Nation, whereby moſt generous Plants in Gods own Orchard are cut down and caſt into the duſt! How ſtartling are ſuch diſpenſations, whereby the Lord himſelf by the ſtroaks of his own hand, taketh away ſo many Miniſters, *Paſtours according to his own heart* Jer.3.15. who were wont to feed *the ſouls of his friends with knowledge and underſtanding?* But yet his Majeſty hath not left us without manifold means of ſtrong ſupport and conſolation, for ever bleſſed be his Name. We have juſt occaſion to break forth into praiſes, in the Language of the *Pſalmiſt, The Lord liveth, and bleſſed be* Pſal.18.39. *our Rock, and let the God of our ſalvation be exalted.*

For 1. We have not only this uſeful Treatiſe with very many more excellent Books, the fruits of the heads and hearts of Gods worthies (with the expectation of more, to be made publick) for our confirmation and edification in grace, but we enjoy the labours of many famous, orthodox, learned, rightly conſtituted Miniſters, both in this City and other parts of this Nation, whoſe lives and liberties, with hearts to do ſervice, are ſtill continued through Gods mercy, notwithſtanding *our all-forfeiting ſins*; together with the malice of of Satan, and the inveterate rage of his inſtruments, who act againſt the Goſpel under different diſguiſes and apprehenſions, of whom we may ſay; *They compaſſed us about, yea, they compaſſed us about; They compaſſed us about like Bees: They thruſt ſore at us that we might* Pſal.118.11 *fall, but the Lord helped us. The Lord is our ſtrength and* 12,13, 14. *ſong, and is become our ſalvation.*

We enjoy the ſweet influential preſence of his all-ſufficient Majeſty in our Church-Aſſemblies, though they be deſpiſed and deſerted by many ignorant, paſſionate, raſh, ſelf-conceited perſons) in the virtue

whereof we do walk and hope to walk from ſtrength
to ſtrength, in the waies of his truth and fear, not-
withſtanding all our preſent and farther expected dif-
ficulties in our journey towards Heaven. Somewhat
through Gods Grace we do experimenrally know; of
Pſal. 46.4. that *River, the ſtreames whereof will make glad the City of*
God; And we remember that brave ſpeech of magna-
nimous *Luther*, when dangers from oppoſers did
threaten him and his aſſociates, *Come let us ſing the*
fourty ſixth Pſalm, and then let them do their worſt.

3. And this eſpecially doth relieve our ſpirits, that
the Almighty (upon whom we will and do depend) is
Iſa. 26.4. independant & unchangeable. For, howſoever we do
need Ordinances as the means appointed to *build us*
Acts 20.32 *up yet further, till God ſhall be pleaſed to give us the promi-*
Acts 17.25 *ſed inheritance in glory*, yet his Highneſs neither needeth
Miniſtery, nor Ordinances, nor any ſuch things, but can ea-
ſily, and will infallibly accompliſh all the precious pro-
miſes of his rich Grace, though more of our beſt gifted
Miniſters with the moſt taking means of our ſpiritual
advantage, ſhould be quite removed from our reach
and uſe. Thoſe breathings of faith recorded by the
Prophet *Habakkuk*, are warming in ſuch caſes, to be-
leeving ſouls. *Although the fig-tree ſhall not bloſſom, nei-*
Hab. 3.17, *ther ſhall fruit be in the Vines, &c. Yet I will rejoyce in the*
18. *Lord, I will joy in the God of my ſalvation.*

4. But hereto we may annex the encouragement of
our hopes, *that our eyes ſhall ſtill* (according to Gods pro-
Iſa. 30.20. miſe) *ſee our Teachers*, and that we ſhall not *be left with-*
out God through the want of a true Goſpel Miniſtery. 1. Both
2 Chr. 15.3 becauſe of his abiding compaſſions (notwithſtanding
our ill deſervings) from whence in former ages his
Church hath been ſupplyed with a ſucceſſion of faith-
2 Chro. 36.15. ful, painful Embaſſadours, though there have been
therein

therein many people of very high provocations.
2. And alſo, becauſe there is a conſiderable acceſſion
of young Men, rich in Gifts and Graces, who from
time to time ſeek entrance into the Miniſtery through
the right Door of Ordination, though it be an Ordinance
wofully ſleighted by multitudes, yea, by ſome
who pretend much love unto the Goſpel. And therefore
ſeeing Chriſt who holdeth the *ſtars in his right* Rev. 1. 16.
hand, is obliged to maintain his own Officers in the Eph 4. 11, 12, 13.
Church, till his *Saints arrive at perfection*; we his Miniſters
in reference to *our calling*, may boldly ſay, *We
ſhall not die, but live and declare the works of the Lord.* Pſa. 118. 15
Reader beleeve it, *Nothing more endangereth the loſſe of
the Goſpel, then contempt and non-proficiency.* Therefore
once and again we moſt heartily intreat thee to prize
and to improve a Goſpel Miniſtery, and all other
means of grace which the God of thy mercies doth yet
vouchſafe. *To him that hath*, (and fruitfully tradeth
what he is truſted with) *ſhall be given, and he ſhall have* Mat. 23 29
abundance. Let not this Book be received in vain, which
the good hand of providence doth now tender unto
thee. This field is full of Goſpel treaſures digged out
of Scripture Mines, for thine enriching in the knowledge
of Chriſt: and what knowledge is ſo neceſſary,
excellent, or profitable? For from hence do iſſue all
things which pertain unto life and godlineſſe. Hereby 2 Pet. 1. 3.
our love to Chriſt is enflamed, our longings after him
enlarged, our faith in him confirmed, our joyes in
him raiſed, yea, by the knowledge of him he is poſſeſſed
and improved, both for growth in all graces,
augmenting of all ſpiritual comforts, and preparation
for everlaſting glory. Therefore commending this
Book, which hath by one of us been diligently and
carefully compared with the Authors own Notes;
together

together with all *thy other* helps for Heaven, unto thy faithful improvement; we commend thee to the *fulneſſe of the bleſſing of the Goſpel* through Jeſus Chriſt, in whom we deſire alwaies to approve our ſelves. Rom. 15. 29.

May 28.

1656.

The real friends and
ſervants of thy ſoul

Simeon Aſhe.

Edm. Calamy.

William Taylor.

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COL. 3. laſt part of *verſe* 11.

——*Chriſt is all, and in all.*

I. SERM. at *Mary Wolnoth* Lon. *May* 18. 1651.

THE Apoſtle in the two fotmer Chapters perſwadeth theſe *Coloſſians* to conſtancy in the Faith of the Goſpel, in which they had been inſtructed, againſt the practice of thoſe falſe Apoſtles who laboured to draw them away to Judaical Ceremonies. He doth in this Chapter, as his manner is, give them ſundry Exhortations to holineſs of life.

And firſt he ſtirs them up to the more diligent ſtudy of heavenly things, by many Arguments, *Verſ.* 1, 2, 3, 4. *If ye be riſen with Chriſt, ſeek thoſe things that are above.*

Secondly, he perſwades them to mortifie their earthly members, thoſe vitious motions and affections of corrupt nature, which were ſtill too ſtrong in them: he doth not only urge this in general, but inſtances in many particulars, all which are preſſed by ſeveral Arguments, *Verſ.* 5, 6, 7, 8, 9, 10. Amongſt other Arguments this is one, *They have put off the old man, and put on the new man*, Verſ. 9, 10. This new man he deſcribes three wayes. Firſt, it is the renewing of the holineſs of our nature, which we loſt in *Adam*. Secondly, it conſiſts in the knowledge of the myſtery of the Goſpel. Thirdly, the example or Archetype according to which this new man is faſhioned, is the image of God our Creator. This Argument the Apoſtle follows, *Verſe* 11. he ſets it on two wayes.

1. By removing the falſe opinion of ſome, who neglecting this new man, did confide in their external privileges, and contemned all ſuch as wanted them; this in the former part of the verſe, where there is neither Greek, nor Jew, &c. that is, in this new man it matters not what Nation a perſon be of, whether he be Jew or Gentile; nor doth it matter what outward Prerogatives a perſon have, whether he be circumciſed, or uncircumciſed; nor doth it matter what his outward ſtate be, whether he be bond or free, &c. none of all theſe differences are looked at or conſidered. No man is more accepted of God for the having of any of theſe things, nor is any leſs eſteemed

of him for want of them, *There is neither Jew, nor Greek, &c.*

2. By oppoſing the true opinion; *But Chriſt is all, and in all. q. d.* All thoſe external things which are accounted ſo honourable, without this new man, do not avail to ſalvation, nor will the want of all theſe hinder a perſon of ſalvation, and acceptance with God, if the great work of regeneration be wrought, for *Chriſt is all, and in all.* We have ſuch another expreſſion *Gal.* 3. 27, 28. *Ye are all the Children of God, &c. for as many of you as have been baptized, &c. there is neither Iew, nor Greek; bond, nor free; male, nor ſemale: for ye are all one in Chriſt Ieſus.*

The words are a Propoſition. In which we have,

1. The Subject, Chriſt; *But Chriſt.*

2. The Predicate, *He is all, and in all.* He is all things that are neceſſary to ſalvation, and that in all perſons, who do believe in him, who are renewed and regenerated by his grace. I intend to go over all the compariſons by which Jeſus Chriſt is ſet out in Scripture. And I have begun with this as a Preface or introduction to the reſt. I ſhall handle it generally, and draw from it this obſervation, *viz.*

Doct. *The Lord Ieſus Chriſt is all things in and to all perſons that have a true ſaving intereſt in him; Chriſt is all, and in all.* It doth not exclude the Father and Holy Ghoſt, but all other things, as circumciſion, uncircumciſion, &c. A like phraſe, *Acts* 4. 12. Chriſt is all and in all to every believer. Here are two rules to be obſerved. 1. *We are not to underſtand this (as excluding the other perſons of the Trinity,)* for the whole God-head is all in all to believers, as well as Jeſus Chriſt. But becauſe Jeſus Chriſt the ſecond perſon of the Trinity is the head of the myſtical body, by virtue of which union true believers are made one myſtical body with Chriſt, *Eph.* 1. *ult.* therefore is this principally appropriated to him, to be all in all to thoſe that are united to him by ſaving Faith. 2. *The truth of this propoſition is not from the humane nature, but from the divine:* it is from the power of the divine nature in Chriſt, that he is all in all to his people; becauſe the fulneſs of the God-head dwells bodily in the humane nature as part of the perſon. Now he is all in all to them in theſe five reſpects, *viz.*

1. *By way of merit.* Jeſus Chriſt is meritoriouſly all in all to believers. Whatſoever they are, whatſoever they have, whatſoever they do, or can expect, is only upon the ſcore and account of his purchaſe and merit. They enjoy no good thing upon any other terms, but only upon the conſideration of Chriſts merits. Becauſe he

hath done and ſuffered for them, and in their ſtead,therefore do they partake of thoſe bleſſings which make them happy to all eternity. The Patriarchs in the Old Teſtament, Chriſtians in the new, have pleaded with God for all bleſſings only upon the account of Chriſt. *Daniel* 9. 17. Cauſe thy face to ſhine upon thy Sanctuary, that is deſolate, for the *Lords ſake.* Of this the Apoſtle ſpeaks, when he ſaith, that Chriſt *is made unto us of God, Wiſdom, Righteouſneſſe, ſanctification aod redemption,* 1 Cor. 1. 30. Chriſt doth beſtow upon us, and God is pleaſed to accept for us, the merit of Chriſts Paſſion, death, obedience, and righteouſneſs.——

2. *Chriſt is all in all to them by way of conveiance.* As he hath merited all for them, ſo 'tis from him and through him that all good things are communicated to them, *Iohn* 14. 6. As we have all *propter Chriſtum,* ſo we receive all we have, *per Chriſtum* through Chriſt. He is not only the fountain, but the *Medium* and conduit through whom all a believer hath is conveied to him. Jeſus Chriſt is a believers root, *Iohn* 15.5. Now as all the ſap which is in the branches is communicated through the root, ſo all the good which a believer hath is derived through Chriſt. God hath put all that good he intends to beſtow upon his Elect into Chriſts hands, as a Feoffee in truſt, and from him as the great Lord-Steward is all communicated unto them. Of this the Apoſtle ſpeaks, *Col.* 2. 19. *From Chriſt the head, the whole body by joynts and bands having nouriſhment miniſtred and knit together, encreaſeth with the increaſe of God.* Jeſus Chriſt is as it were, the hand of God, through which all good things are ſent in to us; He is the door, *Iohn* 10.7.

3. *Chriſt is all in all to them, by way of efficiency and cauſality.* He it is that works all in all in his Saints, 1 *Cor.*12.6. *There are diverſities of operations, but it is the ſame God which worketh all in all.* This our Saviour bears witneſſe unto, *Iohn* 15. 5. when he tells us, that *without him we can do nothing.* The ſoul is the principle of all action in man, Jeſus Chriſt is the principle of all motion and ſpiritual action in his Saints, for he is the ſoul of their ſoul. Not a good deſire, not a good thought, but what is inſpired by Jeſus Chriſt. The Apoſtle doth freely acknowledge this, *Gal.* 2. 20. *I live, yet not I, but Chriſt liveth in me,&c.* ſo *Phil.*2.12,13. *Work out your own ſalvation,&c. For it is God which worketh in you both to will and to do of his good pleaſure.*

4. *Chriſt is all in all to them virtually.* He is inſtead of all things unto them. *Solomon* ſaith, that mony anſwereth all things, *Ec.*10.19.

it

it is meat, drink, cloaths, houſe, lands, &c. all things that are vendible may be procured by mony. Jeſus Chriſt is *virtually* all things, he makes up all things that are wanting, Hence it is that he is in Scripture compared to all things, to food, to cloathing, to phyſick, to gold, to health, &c. becauſe he ſtands for all theſe things unto the ſouls of his Saints. Hence is that promiſe, *Rev.* 21. 7. *He that overcometh ſhall inherit all things.* Jeſus Chriſt is for all uſes and purpoſes. This is in the text; he is circumciſion to the Gentile, wiſdom to the Barbarian, &c.

5. *Chriſt is all in all to them by way of benediction and ſanctification.* It is ftom him that any good they enjoy becomes a bleſſing to them. He makes every thing effectual for thoſe ends for which they are appointed. No good thing would be good to us without the benediction of Chriſt; yea were it not for his bleſſing, every good thing would prove a ſnare, a croſs and a curſe to us, as they do to them, who have no intereſt in Chriſt. This is that which *Solomon* ſaith, *Prov.* 10. 22. *The bleſſing of the Lord it maketh rich.* Thy health would be thy greateſt ſickneſſe, thy wealth would be thy ruine, thy parts and abilities would be a ſnare to thee, did not Jeſus Chriſt ſanctifie them by his bleſſing. All the good the Saints enjoy, depends upon Chriſts bleſſings to make them good to them.

The Application follows.

Uſe 1. *How injurious to Ieſus Chriſt are they who mingle other things with Ieſus Chriſt, as the cauſes of their ſalvation?* The Papiſts mingle their own merits, and righteouſneſs, indulgences, the ſufferings of other men, with the merits of Chriſt, as the cauſes of their juſtification and ſalvation. What elſe is this but to deny the al-ſufficiency of Jeſus Chriſt? If he be all in all for juſtification and ſalvation, he needs not have his merits eked out with ſuch kinde of helps as theſe are. If Chriſt be all in all, then theſe are ſuperfluous, yea, the addition of theſe doth derogate from, and deſtroy the fulneſſe and al-ſufficiency of Chriſt. Yea Chriſt who is all in all to beleevers, will be nothing at all to them who are not contented with him alone. *Chriſt is become of none effect to you, whoſoever of you are juſtified by the Law, ye are fallen from Grace*, Gal. 5. 4. Conſider this you that are ſelf-juſtitiaries.

Uſe 2. *If Chriſt be all in all, then is nothing any thing at all without Ieſus Chriſt.* All the world, the riches, pleaſures, honours of the world is but emptineſs without Chriſt. *Vanity of vanities, all is vanity*, Eccleſ.1.2. That man hath juſt nothing, that hath not Chriſt who is all things; the world is but *nigrum nihil*. Thy wiſdom, thy parts, thy children, thy offices, thy preferments, thy lands and revenews, all thou haſt, if thou want him that is all things, can amount to nothing. They are but ciphers whithout a figure. O that men would conſider this!

Uſe 3. *What rich inheritance have all thoſe who are truly intereſted in Ieſus Chriſt! Chriſtus meus & omnia.* They poſſeſs him that is all in all, and in poſſeſſing him they poſſeſs all. *I have all things my Brother*, ſaith *Iacob* to *Eſau*, Gen.33.11. He that hath him that is all in all, cannot want any thing. *All things are yours*, (ſaith the Apoſtle) *whether things preſent, or things to come, and you are Chriſts*, 1 *Cor*.3.22. A true beleever, let him be never ſo poor outwardly, is in truth the richeſt man in all the world; he hath all in all, and what can be added to all?

Uſe 4. *It ſhews the reaſon why the Saints are ſo fearful of loſing Ieſus Chriſt.* They value all things at a low rate in compariſon of him. They would rather loſe all than Chriſt, they are contented to part with liberty,eſtate,life,rather than with Chriſt.Is there not cauſe for it? Chriſt is better than all things elſe. Riches are ſomething, liberty is ſomething, life is ſomething, but Chriſt is all in all. There is nothing beſides Jeſus Chriſt that is good for all uſes. Garments are good to cover, but not for food; Meat is good to feed, but not to warm, &c. but Jeſus Chriſt is good for every uſe, for all perſons, for all times, for all ſexes, for all conditions. They know if they loſe Chriſt, they loſe all things. If a man had all his eſtate in one Jewel, you would not blame him to be very careful of keeping that. Jeſus Chriſt is their all, they ſeek him when they are deprived of him,with greateſt care; they keep him when they have him, with the greateſt diligence, *Cant*. 3. *ult. I ſought him, I found him, and would not let him go*; do not wonder at it! for he is their all in all.

Uſe 5. *That no ſoul eſteems Chriſt aright, that doth not eſteem him all in all.* To eſteem any thing equal to Chriſt, is to diſeſteem Chriſt, Thou doſt never truly account him *any thing*, till thou account him *all things*, yea, better than all things, and all things as nothing in reſpect of him. If thou canſt not make up all things in Chriſt, thou makeſt him but a poor Chriſt. If thou canſt not make him a friend in the want of a friend; an habitation in the want of an habitation; if thou canſt not make him riches in poverty; if there be any condition in which Chriſt will not ſuffice thee; if Chriſt be too little to ſatisfie thee, thou doſt but undervalue him; he is never truly accounted any thing, till he be accounted all things.

Uſe 6. Learn hence, *The miſery of thoſe that want Chriſt.* He that wants Chriſt, wants all things. *Lord, what wilt thou give me, ſeeing I go childleſſe?* ſaith *Abraham*, Gen. 15. 2. He had much, and yet becauſe he wanted a child, he wanted every thing. The ſoul that wants Jeſus Chriſt hath indeed nothing. The Apoſtles poſſeſſed all things when they had nothing, 2 *Cor.* 6. 10. *Having Chriſt they poſſeſſed all things.* Thoſe that want a ſaving intereſt in Chriſt, poſſeſs nothing, though they may ſeem to have all things, all they have is emptineſſe; yea, all they have is a curſe, becauſe they have not Chriſt. O that God would convince men of this truth!

Uſe 7. *Its their duty to carry their ſelves towards Chriſt, as thoſe that account him all in all.* How is that?

1. *Love him and prize him above all. Thy love is better than wine, Cant.* 1.2. Above wife, husband, children, life. Chriſt is not loved at all, till he be loved above all, *Matthew* 10. 37.

2. *Be contented with Ieſus Chriſt in the want of all other things.* Make up all thy wants, all thy loſſes in him. Encourage thy ſelf in Chriſt, when thou art diſcouraged in all other things. Rejoyce in him, when all things fail, *vid. Hab.* 3. *verſ.* 17, 18.

3. *Make him thy end in all.* Let him be all in all to thee finally. Refer all to Jeſus Chriſt as the ultimate end of all, hear, pray, meditate, do, ſuffer for the glory of Chriſt. The Apoſtle referr'd all to Chriſt as the ſupreme end of all, *that Chriſt may be magnified, &c. Phil.* 1.20. if Chriſt be not the *Alpha* and the *Omega*, the firſt motive, and the laſt end of all, thou doſt greatly undervalue him.

4. *Be ſure thou go to Chriſt for all thou wanteſt.* If comfort, if zeal, if pardon, if ſtrength, &c. he hath it for thee, and it is for his diſhonor that thou ſhouldeſt go any other way, 2 *Kings* 1.3.

5. *Do all in Chriſts name and ſtrength,* Epheſians 5. 20. *Coloſſians* 3. 17.

Uſe 8. *How careful ſhould men be to prove their intereſt in Ieſus Chriſt?* 2 *Cor.* 13.3. you want all, if you have no an intereſt in him. Signs of this. 1. *Have you his Spirit?* Rom. 8.9. the effects of the ſpirit. 2. *Are ye like Chriſt?* 2 *Cor.* 5.17. 3. *Are ye willing to be Chriſts?*

Uſe 9. *Let the preſence of Chriſt in others be all in all to thee.* Though thou be poor, yet if Chriſt be in them, though unlearned, &c. if thy children have Chriſt, though they want parts, beauty, &c. yet eſteem them.

COL. 3.4.

When Chriſt our life ſhall appear, then ſhall we alſo appear with him in glory.

II. **SERM.** at *Mary Wolnoth* **Lon.** *May* 25. 1651.

THE world, and the things of the world are great enemies to the work of grace. They do along time hinder the firſt planting of it in the ſoul; and when it is planted, they do hinder the growth and progreſs of it. The cares of this world, and the deceifulneſs of riches choak the Word, and it becomes unfruitful, *Matth.* 13.22. The Apoſtle knowing this, doth in the beginning of this Chapter labour to raiſe the *Coloſſians* to the more diligent meditation, and ſtudying of heavenly things, that being above the world, the work of God might proſper better in their hearts. *If yee be riſen with Chriſt, &c.* v.1,2. This he preſſeth by two cogent Arguments. 1. *They are dead to the World.* v.3. for ye are dead. By faith they are partakers of Chriſts death, and by their profeſſion they are under an obligation of dying more & more. 2. *Their life is hid with Chriſt in God*, v.3. They are appointed to a higher kind of life than that which other men live, therefore they ought to ſeek after thoſe things which appertain to this life. Now leſt any ſhould object, if the life thou ſpeakeſt of be a hidden life, what advantage will it be to be ſo mindful of it? the Apoſtle anſwers, v. 4. thought it be for the preſent a hidden life, yet it ſhall be revealed, and that perfectly. When Chriſt who is our life ſhall appear, &c. In which we have theſe two *Propoſitions*, viz.

1. Jeſus Chriſt is a beleevers life.

2. That Chriſt who is a Beleevers life ſhall appear. Of theſe in Order.

Doct. 1. *That Ieſus Chriſt is a believers life.* For the underſtanding of this, we are to know that a Beleever hath a two-fold life, for I ſhall not ſpeak here of the life of nature, which a Beleever enjoys not as a Beleever, but as a reaſonable creature. Jeſus Chriſt is a Beleevers life, as he lives the life of nature, *Acts* 17. 28. In him we live, move, and have our being. 'Tis from Chriſt that we live the life of men. But to wave that, a Beleever as a Beleever, hath a double life. 1. *The life of grace*, which he lives after he is regenerated by virtue of the Spirit of Chriſt living in him, and uniting him to God by Faith. 2. *The life of glory*, which he ſhall live in heaven to all eternity after this life. The ſoul begins this life immediately upon its departure out of the body, and the body ſhall enter into the poſſeſſion of this life immediately after the reſurrection, and reunion of ſoul and body.

Both theſe kinds of life are a Beleevers, as he is a Beleever; and Jeſus Chriſt is a Beleevers life in reference to both theſe. And becauſe both of theſe are included in the Text, the one of them, the life of grace is but the inchoation of, and a preparation to the life of glory; I ſhall ſpeak of both of them in the handling of the Doctrine.

Ieſus Chriſt is a Beleevers ſpiritual life. He is ſo to a Beleever in theſe four reſpects.

1. *He is their life originally.* It is Jeſus Chriſt that works this life in their ſouls. He is the Creator and Former of life in them: The ſecond *Adam was made a quickning ſpirit*, 1 *Cor.* 15.45. As the Father raiſeth the dead, and quickneth them, ſo *the Son of Man quickneth whom he will*, John 5.21. Thy ſoul had never fetched out ſpiritual breath, had not Jeſus Chriſt breathed into it the breath of life. *The time cometh and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live*, John 5.25. The Ordinances are the inſtrumental cauſe, but Jeſus Chriſt is the efficient cauſe of the animating of the ſoul by a ſpiritual life.

2. *He is their life materially.* He is that principle by which they live. Every living creature hath ſome intrinſecal principle of that life which it lives. Jeſus Chriſt is the inward principle of a Beleevers life. He is the ſoul of their ſoul. The Apoſtle ſpeaks of this, *Gal.* 2. 20. *I am crucified with Chriſt: nevertheleſſe I live, yet not I, but Chriſt lives in me.* It is only by virtue of the ſouls union with Chriſt, that it comes to live the life of grace. He is the foundation, or form, as I may ſay, of their life.

3. *He is their life conſervative.* He it is that doth preſerve this ſpiritual life in their ſouls; by continual communication of himſelf; he maintains and upholds the life of grace from dying and periſhing.

When they are ſleepy, he awakeneth them; when they languiſh and faint, he recovers them. *He ſtrengthens the things which remain, that are ready to die.* He removes thoſe inward diſtempers which waſte this ſpiritual life, and he bleſſeth thoſe Ordinances which feed this life. When *David* was going down the hill, and in regard of this ſpiritual life was almoſt at the duſt of death, ſo weak that he could ſcarce fetch his breath, Jeſus Chriſt did reſtore and renew him again, *He reſtoreth my ſoul*, Pſalm 23.3. he caſt water upon the dying plant, and made it green and vigorous again. Of this the Apoſtle, *Col.*3. 3. *our life is hid with Chriſt.*

4. *He is their life exemplariter.* He is the example and pattern according to which they are to live. Jeſus Chriſt is the rule according to which they are to walk; he is the copy according to which they are to write. One end of the incarnation and life of Jeſus in the fleſh, was to ſet us an exact and perfect pattern for our imitation, 1 *Peter* 2.21. And by the diligent viewing and ſtudying of his example, is our ſpiritual life carried on to perfection.

The Uſes of this poynt are theſe.

Uſe 1. *That all thoſe that are without Jeſus Chriſt are ſpiritually dead*, The Scripture accounts all unregenerate ſinners as dead men; They are dead in ſins, they are dead unto God, they are dead unto grace; they are as truly without ſpiritnal life, as the body is without natural life, from which the ſoul is departed. *This thy Brother was dead, and is alive again*, Lu. 15.32. Converſion is called the quickning of the dead, *Mat.*11.5. becauſe all who are unconverted are as toall ſpiritual conſiderations in a dead conditiõ. And it cannot be otherwiſe, becauſe they have no intereſt in Jeſus Chriſt, who is the authour and principle of ſpiritual life. The Apoſtle aſſerts this clearly, *Epheſ.* 2. 1, 12. he tells them at the firſt verſe, *That they were dead in ſins and treſpaſſes*, he gives them the reaſon, *v.* 12. *becauſe at that time they were without Chriſt.* And ſo another Apoſtle tells us, 1 *John* 5. 12. *He that hath the Son hath life; but he that hath not the Son hath not life.* Till Chriſt be formed, the ſoul is a dead thing without either life or motition. And this is a very miſerable condition; for a dead ſoul is far worſe than a dead body, in as much as the Soul is more excellent than the Body. Conſider a few particulars. 1. *Dead ſouls are loathſom.* Nothing more noyſom than a dead body. *By this time he ſtinketh*, John 11. 39. *Let me bury my dead out of my ſight*, ſaith *Abraham*, even of his wife, *Gen.* 34. 4. ſhe that was the delight of his ſoul while ſhe was alive, became noyſom to him when ſhe was dead. The ſoul that is ſpiritually dead, is very loathſom, both to God and man. The Scripture compares them to ſtinking carrion, *Pſalm* 14. 3. *They are altogether become ſtinking.* They defile all that comes near them; whatſoever they meddle with, whatſoever toucheth them, is defiled by them. 2. *They that are ſpiritually dead, have no uſe of any of their ſpiritual ſenſes.* The ſoul hath ſenſes as well as the body, but he that is dead cannot uſe any of theſe. They cannot hear, they cannot ſee, they cannot taſte, they cannot ſmell, they cannot feel, they cannot hear Chriſts voice in the Goſpel, they cannot ſee the glory of Chriſt, nor of grace, they cannot feel the heavy weight of ſin, they cannot taſte the ſweet and delicate pleaſures of Jeſus Chriſt, they cannot ſmell the fragrancy of Chriſts ſweet oyntments. They have no pleaſure in thoſe things that are moſt pleaſant in themſelves, and moſt deſirable to ſuch as are ſpiritually alive: They are to all ſpiritual things, and all ſpiritual things are to them as if they were not. 3. *This ſpiritual death, if it be not removed, is a certain fore-runner of eternal Death.* Bleſſed and happy is he that hath part in the firſt Reſurrection, of him the ſecond Death ſhall have no power, *Rev.* 20.6. but he that continues ſtill in this ſpiritual death, ſhall for ever be under the power of the ſecond Death, the eternal Death. And this is the ſtate of all ſuch as want Jeſus Chriſt.

Uſe 2. *That that ſpiritual life which is in the ſoul of a Beleever, ſhall never totally and finally dy.* It may be at deaths door, it may be ready to dy, ſo it was with the Church of *Sardis*, Rev. 3. 2. A Chriſtian may be in regard of his ſpiritual life, as a tree in the depth of winter, no difference to all outward appearance between him and a dead plant; but it is impoſſible that the ſpiritual life ſhould utterly be extinguiſhed, becauſe Jeſus Chriſt who is our ſpiritual life, lives for ever. *Your life is hid with Chriſt in God*, Col. 3. 3. hid as in a root, for ſafety and ſecurity. *Becauſe I live, ye ſhall live alſo*, Iohn 14. 19. while the root liveth, the plant cannot dy; while the fountain runneth, the ſtreams cannot ceaſe; while the *olive-trees convey their oyl through the pipes into the lamp*, the lamp cannot go out. A living Chriſtian may grow very weak, but he cannot dy. Jeſus Chriſt muſt ceaſe to live, before the life of grace in a Saint do utterly periſh; while the cauſe continueth, the effect will.

Uſe 3. *That there is a true ſpiritual union between Ieſus Chriſt and* *a Beleever.* This is one of the great myſteries of the Goſpel, that Chriſt and a Beleever ſhould be made one; its ſet out by many examples, as of root and branches, *John* 15. *init.* head and members, *Eph.* 5.23. foundation-ſtone, and the ſuperſtructory ſtones, *Eph.* 2. 20. meat and eaters, *Iohn* 6. 56. husband and wife, *Eph.*5.32. This very doctrine makes it good. He could not be our life, if he were not united to us, and we to him. 'Tis by virtue of our union with him, that we come to draw life from him. As the ſoul and the Body are united, ſo are Chriſt and a Beleever; the whole myſtical body is called by his name, 1 *Cor.* 12. 12. *ſo alſo is Chriſt*, ſpeaking of the Church.

Uſe 4. *Deadneſs of ſpirit, want of ſpiritual Activity is very inexcuſable in a Beleever.* The ground of this inference is very clear, Jeſus Chriſt is his life. Chriſt hath life enough in him, and he is willing enough to communicate more and more of this ſpiritual life. If the fountain of this life were a meer creature, ſomething might be ſayd for thy deadneſſe and coldneſſe; but now ſeeing Jeſus Chriſt is thy life, thy deadneſſe is inexcuſable in thy ſelf, and it is alſo diſhonourable to Chriſt. The life and greenneſſe of the branches, is an honour to the root by which they live. Spiritual greenneſſe and fruitfulneſſe is in a Beleever an honour to Jeſus Chriſt, who is his life. *Pſalm* 92. 12,13,14,15. *The righteous ſhall flouriſh as a Palm-tree, &c. To ſhew that the Lord is upright, &c.* The fulneſſe of Chriſt is manifeſted by the fruitfulneſſe of a Chriſtian.

Uſe 5. *It is the duty of a Chriſtian to live comfortably on this Doctrine.* It affords very much comfort, 1. *Againſt the weakneſſe of this life in our ſelves.* What Chriſtian is there but finds this life very weak in him at ſome times? well, when it is weakeſt in thee, it is then ſtrong in Jeſus Chriſt. And God looks upon thy ſpiritual life, not only as it is in thee, but as it is in Chriſt. 2. *Againſt the fear of the wanting of the Ordinances of life.* 'Tis a great loſſe to loſe the Ordinances, *Lev.* 26. 31. Well, though thou loſe theſe, yet thou doeſt not loſe thy life. Theſe are put the pipes, Chriſt is the Olive-tree. Theſe are but the chanels, Chriſt is the fountain. Man liveth not by bread alone, but by the word of bleſſing. Thy ſoul liveth by Chriſt, not by Ordinances. They are but the Inſtrumental cauſe, Chriſt is the Efficient. 3. *Againſt the fear of Satans workings to deſtroy this ſpiritual life.* 'Tis his great deſign to take away this ſpiritual life. He labours to ſtifle it by ſin; he ſtirs up his Inſtruments to remove the Ordinances. Well, he cannot prevail. He muſt deſtroy Chriſt before he can deſtroy our life. He muſt either wither the root, or he cannot kill the branches.

Uſe 6. *Let Beleevers be careful to carry themſelves towards Chriſt as he who is their life.* 1. Acknowledge him the Authour of your life. 2. Go to him when you want life. 3. Strengthen your union with him, *Epheſians* 4. 15. 4. Live to him who is your life, *Romans* 14. 8.

Uſe 7. *It ſhould invite all to lay hold on Chriſt.* All men are dead by nature. Ther's no other way to live a ſpiritual life. If Chriſt be not thy life of grace, he will never be thy life of glory.

COL. 3. 4.

When Chriſt our life ſhall appear, then ſhall we alſo appear with him in glory.

III. SERM.

I Have handled the firſt Propoſition, as it relates to the life of grace; *viz.* that Jeſus Chriſt is a Beleevers ſpiritual life. I ſhall now conſider it as it refers to the life of glory, and ſo ſum it up into this concluſion, *viz.*

Doct. *Jeſus Chriſt is the eternal life of every Beleever.* Chriſt is the everlaſting life of all thoſe that are eternally ſaved. As he is their life of grace, ſo he is alſo their life of glory. He is often called in Scripture not only a Saviour, but Salvation. *The ſalvation of God*, Luke 3. 6. *An horn of ſalvation*, Luke 1. 69. And all becauſe he is the ſalvation of all the Elect. I muſt here put in that Caution which I did before, *viz.* That the Father and Holy Ghoſt are not to be excluded; they are our life as well as Chriſt. The Spirit and the Father are Saviours as well as the Son. *Opera Trinitatis ad extra ſunt indiviſa.* Prophets, *Acts* 10. 43. Apoſtles, 1 *John* 5. 11. Chriſt himſelf, *John* 14. 16. do all bear witneſſe to this truth, That Jeſus Chriſt is life eternal to every true Beleever. In what reſpect Chriſt is our life of glory, I ſhall ſhew in the following particulars, *viz.*

1. *In regard of merit and acquiſition.* Jeſus Chriſt is the procurer

of this life of glory. Heaven is called a purchaſed Redemption, or Poſſeſſion, *Eph.* 1. 4. εἰς ἀπολύτρωσιν τῆς περιποιήσεως, Jeſus Chriſt is the purchaſer of this poſſeſſion, and his blood is the price of the purchaſe. As he hath by his death purchaſed the Elect, ſo hath he alſo by his blood purchaſed this life for thoſe redeemed ones, 1 *John* 4. 9. *in this was manifeſted the love of God towards us, becauſe he ſent his only begotten Son into the World, that we might live through him.* Had not Jeſus Chriſt ſhed his blood, no ſinner had ever taſted of this life eternal. Eternal life is the free gift of God, and yet it is merited by Chriſt. Chriſt who is the price and meritorious cauſe of life, is the free gift of Gods grace, and therefore our ſalvation is both free, and yet merited.

2. *He is our life efficaciouſly.* Though ſalvation be purchaſed for the Elect, yet muſt the Elect of God be fitted and prepared for this ſalvation before they can be put into the poſſeſſion of it. The Apoſtle ſpeaks of making the *ſoul meet for the inheritance of Saints in light,* Col. 1. 12. τῷ ἱκανώσαντι ἡμᾶς. The beſt of men are unfit for ſalvation, as well as unworthy of ſalvation. Though heaven be prepared for them, yet cannot they enter into heaven till they be prepared. This fitneſs or preparedneſs ſtands in the changing of our nature, by the working of grace in the heart, and in the merciful acceptation of God covering our infirmities, and reckoning our weak endeavours for perfect obedience. *Natura mentis humanæ quantumvis perfecta naturalibus donis, abſque gratiâ non eſt ſuſceptibilis gloriæ.* Pariſienſ. *lib. de virt. cap.* 11. The Apoſtle tells us that a man muſt be wrought for glory, 2 *Cor.* 5. 5. ὁ δὲ κατεργασάμενος ἡμᾶς. The Elect of God come into the world rough and unpoliſhed, filthy and defiled, as well as others, and they are not fit for this life, till they be poliſhed. Fleſh and blood cannot inherit the Kingdom of God, 1 *Cor.* 15. 50. *Except a man be born again he cannot ſee the Kingdome of heaven. Aquinas* ſaith well, *Gratia hæc divina eò infunditur electis, ut peragant actiones ordinatas in finem vitæ eteernæ.* Now Jeſus Chriſt doth fit and work the Elect for this glory. He doth by his Spirit change their nature, he doth by his grace renew the ſpirit of their mind; he doth ſet up his own Image in their Souls, and by working grace, fit them for the enjoyment of that life of glory which he hath purchaſed.

3. *He is our life.* He is the fountain of our eternal glory, *John* 5, 11. *This is the record, that God hath given to us eternal life, and this life is in his Son.* 'Tis in him as in the head, as in the root, as in the

fountain, or ſpring; All our glory is laid up in Jeſus Chriſt, as in a publick treaſury. Jeſus Chriſt and all believers make up one myſtical body, of which he is the head, and they the members, therefore is their glory laid up in him.

4. *Jeſus Chriſt is our life in regard of preparation.* As he doth prepare us for Heaven, ſo doth he prepare Heaven for us. This is attributed to his Aſcenſion, *John* 14. 2, 3. *I go to prepare a place for you.* Not as if the place of glory were not created till the Aſcenſion of Chriſt. There were many ſouls in heaven glorified before Chriſt did corporally aſcend thither: *Abel*, *Abraham*, *Iſaac*, *Jacob*, and the Prophets. The meaning of it is only thus much, that Jeſus Chriſt did not aſcend only for himſelf to dwell in glory alone, but he aſcended for our ſakes, in our ſtead and place to poſſeſs the purchaſed inheritance for us, and to keep it for us till we actually come to be poſſeſſed of it our ſelves. 'Tis by way of alluſion to the practices of great Kings, who ſend their harbingers before them, to make ready for them againſt their coming. Jeſus Chriſt is pleaſed to ſtile himſelf ſo in reference to the Elect. And therefore the Apoſtle calls him our forerunner, πρόδρομος, and tells us that he is entred into the veil for us, *Heb.* 6. 20. and hence it is that we are ſaid to *ſit down together with Chriſt in heavenly places*, Eph. 2. 6.

5. *He is our life, as the way to life.* He calls himſelf the Way, *Joh.* 14. 16. *No man comes to the Father but by Chriſt.* This is that new and living way which the Apoſtle mentions, *Heb.* 10. 19, 20. Tis through the veil of Chriſts fleſh that we enter into the Holy of Holies. *Jacob* in his viſion at *Bethel* ſaw *a ladder which reached from Heaven to Earth*, Gen. 28. 12. *upon this ladder the Angels of God aſcended, and deſcended.* This ladder is Jeſus Chriſt, ſo he tells us himſelf, *John* 1. 51. hereafter ye ſhall ſee Heaven opened, and the Angels of God aſcending and deſcending upon the Son of Man. He hath not only ſhewed us the way to Heaven by his example, but he is the way himſelf in which we go to God.

6. *He is our life in regard of diſtribution and communication.* As he hath purchaſed life for us, and keeps poſſeſſion of it for us, ſo he it is that ſhall put us into poſſeſſion of it, when we come to enjoy it. *I will come again and receive you unto my ſelf*, John 14. 3. The Apoſtle ſpeaks of this in 2 Tim. 4. 8. *There is laid up for me a Crown of righteouſneſs which the Lord the righteous Judge ſhall give me in that day.* 'Tis to be underſtood of Chriſt; he that hath purchaſed the Crown for us, will in that day viſibly ſet it upon our head.

Come ye bleſſed of my Father, receive the Kingdome, &c. Matth. 25. latter end.

7. *He is our life formally.* Jeſus Chriſt is the matter of eternal life. Our eternal life and glory ſtands in the full enjoyment of Jeſus Chriſt in Heaven. The ſeeing of God, the enjoyment of Chriſt, is our very glory, *Rev.* 22. 3,4. *The Throne of God and of the Lamb ſhall be in it, and his Servants ſhall ſerve him, and they ſhall ſee his Face, and his name ſhall be in their foreheads.* The glory of Heaven is called the *eating of the tree of life*, Rev. 2. 7 Jeſus Chriſt is the tree of life, the enjoyment of him is the ſouls glory. *Iob* therefore reckons up all his eternal glory by this very thing, *I know that my Redeemer liveth, &c. I ſhall behold him not with anothers, but with theſe very eyes.*Full and perfect is immediate communion with Chriſt, that is the life, the glory of rhe other World. *Vid. Rev.* 7. 17 the *lamb which is in the middeſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters.* The whole felicity of glorified Saints, is heldout in thoſe expreſſions.

The Uſes of this Point.

Uſe 1. *Away then with the Doctrine of eternal life by the merit of good works.* If Jeſus Chriſt be our life, then cannot the merit of our works be our life or the cauſe of it, either in part or in whole,Chriſt and works are oppoſites as to this buſineſs of Salvation. The affirming of Chriſt is the denial of works, and the affirming of works is the denial of Chriſt. *Act.* 4. 11, 12. *This is the ſtone which was ſet at nought of you builders, &c.* neither is *ſalvation in any other: for there is no other name given under Heaven, &c.* And the truth is, all the things required to make a work meritorious are wanting in the beſt of our good works. A meritorious work muſt be,

1. *Noſtrum.* So are none of our good works,*Eph.*2.20.

2. *Perfectum.* So are not our works. *Our wine is mixed with water.* We halt upon our beſt legs, *Iſa.* 64. 6. *Remember Lord my good deeds, and ſpare me*, was *Nehemiahs* prayer, *ch.* 13.22. we never did any thing we ſhould do perfectly, not any one thing. Our moſt ſublimated thoughts are full of the dreggs of earthly-mindedneſs, our beſt words are too ſcanty and light, &c.

3. It muſt be *indebitum.* A man cannot purchaſe your land by paying an old debt. All our obedience to God is an old debt which we owe upon another ſcore. Remember that Parable, *Luke* 17. 9.

Doth he thank that ſervant becauſe he did that which was commanded? I tell you no. That which will not deſerve thanks, cannot merit heaven. We are fallen into an erroneous age, Mans will is cried up much. High Arminianiſm is within a few days journey of this piece of Popery. 'Tis time to give Antidotes when ſuch deadly poyſon is ſcattered, and drunk in by many judicious Chriſtians. Let Papiſts make works their life, let Arminians make free-will their life, but let us make Chriſt our life. He that will not live by Chriſt ſolely, ſhall dy for ever without Chriſt. I ſhall conclude this with that of the Apoſtle, *Gal.* 5. 4. *Chriſt is become of none effect to you, whoſoever of you are juſtified by the Law, ye are fallen from Grace.*

Uſe 2. *The certainty of the ſalvation of beleevers.* They ſhall ſo certainly be ſaved, that Scripture ſpeaks of their ſalvation as of a thing already done, 1 *Cor.* 1. 18. the Preaching of the Croſſe is unto us that are ſaved the power of God, τοῖς σωζομένοις. 'Tis reported as a thing in *facto* not in *fieri*, *Eph.* 2. 5. By Grace ye are ſaved, ἐςὲ σεσωσμένοι, *Rom.* 8. 30. *Whom he juſtified, them he alſo glorified,* ἐδόξασε. He writes as if they were already in glory. All this to ſhew the certainty of their ſalvation. This depends on many things, upon this in the text for one—— *If Chriſt be their life,* they ſhall live. He that will keep them out of Heaven, muſt firſt pluck Jeſus Chriſt out of Heaven; *becauſe I live, ye ſhall live alſo*, John 14. 19. if the Son make you free, ye ſhall be free indeed: if the Son be your life, ye ſhall live, and that for ever, in deſpight of Devil, in deſpight of corruption: he is able to ſave, εἰς τὸ παντελὲς, *Heb.* 7. 25.

Uſe 3. *Let this provoke all men to get an intereſt in Chriſt.* There's nothing but eternal death without him. *He that hath the Son hath life; and he that hath not the Son hath not life, but the Wrath of God abideth on him,* 1 *John* 5. 12. There's no way to glory but by him. Deceive not your ſelves; cling to him, lay faſt hold on him, and on him alone: *Other foundation can no man lay, than that which is laid already, even Jeſus Chriſt*, 1 Cor. 3. 11.

We hope we have an intereſt in Chriſt. Well. He that hath a good aſſurance that Chriſt is his for life, muſt have theſe three things, elſe he deceives himſelf.

1. *He muſt be a true beleever in Chriſt*, vid. *John* 3. 16. *He that beleeveth on the Son hath everlaſting life; he that beleeveth not the Son ſhall not ſee life, &c.*

2. *He muſt be an obedient ſubject to Chriſt.* Though we exclude obedience from the cauſe of ſalvation, yet we do make it a qualifi-

cation of the perſon that ſhall be ſaved. Chriſt is the Author of eternal life unto them that obey him, *Heb.* 5. 9. Chriſt will be King where-ever he is Saviour.

3. *He muſt live the life of Grace.* Chriſt is the Author of ſpiritual life, before he be the Author of life eternal. We muſt live in Chriſt before we live with Chriſt. Chriſt muſt live in us, before we live with him. *Chriſt in you the hope if glory*, Col. 1. 27. if Chriſt be not in you a fountain of Grace, he will never be yours for glory.

4. *You that have Chriſt for life eternal, carry your ſelves as thoſe that believe this truth.* 1. *Deſpair not.* No ſin diſparageth Chriſt ſo much as deſpair: there is more ground of hope and confidence in Chriſt, than there can be of diſtruſt in our ſelves. The ſacrifice is ſufficient for the guilt. Chriſt is ἀντίλυτρον 1 *Tim.*] 2. 6. a ranſome, a full ranſome. Let ſalvation be ſo much the more precious to you for his ſake who is the Author of it. 3. Attribute your ſalvation to Chriſt only. 4. Live to Chriſt. 5. *The greatneſs of Gods love to the Elect.* He gave Chriſt to be their life, to dy for them, *Rom.* 5. 8. 6 Live with Chriſt here as much as you can. 7. The greatneſs of mans miſery, he could not be ſaved without Chriſt.

COL. 3. 4.

When Chriſt our life ſhall appear, then ſhall we alſo appear with him in glory.

I Have handled the firſt propoſition, that Jeſus Chriſt is a beleevers life, both in regard of the life of grace, and of the life of glory. I proceed to the ſecond, *viz.* IV. SERM.

Doct. *Jeſus Chriſt who is a beleevers life, ſhall certainly appear.* There will be a manifeſt appearance of Jeſus Chciſt. The Scripture makes mention of a threefold appearance of Chriſt.

1. *A bodily appearance in the fleſh.* Thus Jeſus Chriſt appeared in his Nativity, when in the fulneſs of time he took our nature in the womb of the Virgin *Mary.* Of this the Apoſtle ſpeaks, 1 *Tim.* 3. 16. *God manifeſted in the fleſh.* Old *Simeon* in his ſong rejoyceth for this,

Luke 2. 30. *Lord, now letteſt thou thy ſervant depart in peace, according to thy Word, for mine eyes have ſeen thy ſalvation.* Venit ad homines.

Venit ad homines

2. *A ſpiritual appearance of Chriſt in the preaching of the Goſpel.* Thus Jeſus Chriſt was manifeſted to all that received the Goſpel, and is ſtill manifeſted. The Apoſtle ſpeaks of this manifeſtation, *Gal.* 3. 1. *O fooliſh Galatians, &c. before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified among you.* And of this the Apoſtle makes mention, 1 *John* 1. 2. *The life was manifeſted, and we have ſeen it*, and 2 *Tim.* 1. 10. Neither of theſe appearances are to be underſtood in this Text, for it ſpeaks of an appearance that is yet to be made. Therefore

προεγρά-φη.

Vénit in homines

Veniet contra homines

Auguſt.

3. *A glorious manifeſtation of Chriſt, yet to be made at his ſecond coming to judgement.* And this is that appearance of which the Apoſtle here ſpeaks: for then it ſhall be, and not till then, that the Saints ſhall appear with Chriſt in glory. So the Apoſtle tells us, 2 *Tim.* 4. 8. *Henceforth is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me in that day; & not to me only, but to all them alſo that love his appearing.* Tis at this day of Chriſts appearing, that the Saints ſhall be perfectly glorious. Having found out what is meant by Chriſt appearing, I ſhall in the proſecution of the Point handle theſe five particulars.

1. That there ſhall be ſuch an appearance of Chriſt.
2. Why Chriſt ſhall thus appear, the ends of this appearance.
3. After what manner Chriſt ſhall appear.
4. When ſhall be the time of this appearance of Chriſt.
5. Why it is deferred.

I. *That Ieſus Chriſt ſhall appear.* I ſhall evince this, 1. *By many expreſſe teſtimonies of Scripture.* There is not any Article of our Faith more clearly ſet down in the Book of God than this, *Mat.* 24. 30. *Then ſhall appear the ſign of the Son of man in heaven, and they ſhall ſee the Son of man coming in the Clouds of heaven.* Acts 1. 11. *This ſame Ieſus which was taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* The Apoſtle *Paul* aſſerts this truth in expreſs terms, *Heb.* 9. 28. *Unto them that look for him, he ſhall appear the ſecond time without ſin unto ſalvation.* 1 John 3. 2. *When he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* And as the Scripture doth expreſly affirm it; So 2. *God hath taught his people to wait for it, and to pray for it*, Cant. 8. 8. *Come away my beloved, &c.* Rev. 22. 20. the laſt prayer of the Church is for this very thing, *Even ſo come Lord Jeſus.* And, *Luke* 12. 35, 36. they are commanded to wait for this appearance. *Let your loins be girded, and your lamps burning; And you your ſelves like unto men, that wait for their Lord, &c.* God never commanded his People to pray and wait for a fiction or dream which ſhall never come to paſs. 3. *From the abſurdities which would follow upon the denial of it.* We may ſay of this, as the Apoſtle ſaith of the denial of the reſurrection of the body, 1 *Cor.* 15. 17, 18, 19. *If Chriſt ſhould not appear, our faith would be in vain; The dead in Chriſt were periſhed, and we ſhould only have hope in Chriſt in this life, and of all men ſhould be moſt miſerable.* The whole comfort of a Chriſtian turns upon the hinge of this Doctrine of Chriſts appearing; *Ioh.* 14. 18.

II. *The ends of Chriſts appearing are,* ſuch as theſe. 1. *To declare that ſin is aboliſhed.* This is the meaning of that, *Heb* 9. 28. 2. *That he may be admired in his Saints, &c.* This end of his coming the Apoſtle ſets down, 2 *Theſ.* 1. 10. he ſhall come *to be glorified in his Saints, and to be admired in all them that beleeve.* One end of the ſecond coming of Jeſus Chriſt, is to communicate his glory to his Saints that have beleeved in him. He ſhall put his glory upon them, and ſo ſhall be glorified in them. Jeſus Chriſt is glorified in his Saints now, That holineſs and grace which he hath communicated to them already doth render them very glorious: but at his ſecond coming his glory will ſhine in them with greater ſplendor than now it doth. He will then communicate unto them all his glory, and make them glorious as he is glorious. Our Saviour mentions this, *John* 14. 3. *I will come again, and receive you unto my ſelf.* He comes to fetch all his Elect to heaven, and to reveal his glory both to their Souls and bodies. He ſhall then actually put Soul and body into the full poſſeſſion of that glorious redemption which he hath purchaſed for them. 'Tis called *the day of redemption,* Luke 21. 28.

3. *To execute the ſentence of his wrath upon all his enemies, and the enemies of his people.* Jeſus Chriſt hath ſeverely threatned all wicked men, that he will viſibly take vengeance on them for the diſhonours they have done to him, and the wrongs they have done to his people; And in this ſecond manifeſtation of himſelf, he will put all thoſe threatnings into execution. Of this the Apoſtle ſpeaks, 2 *Theſ.* 1. 7, 8, 9. *The Lord Ieſus ſhall be revealed from heaven in flaming fire taking vengeãce on them that know not God, &c.* And of this *Enoch* propheſied long ago, *Jude* 16. *Behold the Lord cometh with ten thouſand Saints to execute judgement on all, &c.* Wicked men are now ſecure, they

reproach God and wrong his people; but Jeſus Chriſt will one day viſibly come from heaven to puniſh theſe contempts and injuries. The evil Angels, and ſinful men ſhall then be publickly adjudged to ſuffer that torment which they have deſerved.

4. To put an end to his Churches ſufferings. Rev. 20. 10. *Then ſhall the Devil that deceived the World be caſt into the lake of fire and brimſtone, where the beaſt and the falſe Prophet are, and ſhall be tormented day and night for ever and ever.*

5. *To gather together his Elect.* This the Evangeliſt ſets down, *Matthew* 24. 30, 31. *They ſhall ſee the Son of Man coming in the clouds. And he ſhall ſend his Angels, and they ſhall gather toge- his Elect from the four winds*, &c. The Elect of God are ſcattered up and down in the ſeveral quarters of the World, ſcarce two or three of them are now together in one Family at the ſame time; but then they ſhall be collected, never to part aſunder to all eternity.

III. What manner of appearing this ſhall be. Conſider for that theſe four things.

1. *It ſhall be a real and corporal appearance.* Chriſt ſhall not appear imaginarily, as ſome have thought, nor ſhall he only appear according to his Divine Nature, but he ſhall appear bodily and truly: the ſame human nature which was in the grave, and afterwards aſcended into Heaven, ſhall deſcend from Heaven, *Matthew* 24. 30. *Then ſhall appear the ſign of the Son of Man.* The humanity ſhall appear; ſo the Angels tell the Diſciples at his Aſcenſion, *Acts* 1. 11. *This ſame Jeſus which is taken into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.* As he did really and bodily aſcend, ſo ſhall he really and corporally deſcend. God will honour the Human Nature of Chriſt in the World. *They ſhall look upon him whom they have pierced.* The ſame fleſh of Chriſt which was pierced, ſhall be manifeſted in his ſecond coming.

2. *It ſhall be a ſudden appearing.* His comming is compared to a ſudden flaſh of lightning, *Matthew* 24. 27. The appearance of Chriſt is compared to the lightning in two reſpects. 1. *For the evidence of it.* It ſhall be as clear to the eyes of men as lightning is. 2. *For the ſuddenneſſe of it.* A flaſh of lightning doth ſuddenly break forth, & in an inſtant ſhines from one end of the heaven to another, ſo ſhall the appearance of Chriſt be. And for this very cauſe is it compared to the coming of a thief in the night, *Luke* 12. 39, 40. *As it was in the dayes of Noah, ſo ſhall it be when the Son of*

Man cometh, They ate, they drank, &c. Mat. 24. 37. *when men ſay, peace,* &c.

3, *It ſhall be a very glorious appearance.* He ſhall come with *power and great glory*, *Mat.* 24. 30. He was not ſo mean and deſpicable in his firſt coming, as he ſhall be majeſtical, and renouned in this his ſecond coming. His firſt appearance was in the form of a Servant. He came not to be miniſtred unto, but to miniſter. A low kind of appearance was moſt fit for ſuch work; but when he appears again, he ſhall come as a Judge, as King of Kings, and Lord of Lords, therefore Majeſty is fit for him. The Scripture doth ſet out the glory of his coming ſundry wayes. 1. He ſhall come in the *clouds of heaven.* The bright cloud ſhall be his chariot, *Matthew* 24. 30. 2. He ſhall come attended with an innumerable company *of glorious Angels.* Thoſe glorious ſpirits ſhall come in full regiments attending upon his perſon to do him ſervice, and to execute his will, *Matthew* 25. 31. He had the beaſts to attend on him at his firſt coming; but he ſhall have Angels to wait upon him at this coming. 3. He ſhall come with the *voice of the Archangel, with a mighty ſhout, and with the trumpet of God,* 2 *Theſ.* 4. 16. All theſe expreſſions are uſed to ſet out the glory of it. All outward glory which ever man beheld, is but darkneſſe in this reſpect.

4. *It ſhall be a very dreadful and terrible appearance.* Ful of Majeſty, and therefore full of terror. His firſt coming was dreadful, *Matthew* 4. 5. The Scripture ſets out the dreadfulneſſe of it by the Antecedents, Concomitants, Conſequents of it. The Antecedents are in *Matth.* 24. 29. ſuch an alteration ſhall be made upon the creatures being, that Sun, Moon and ſtars being obſcured by the glory of Chriſt, ſhall ceaſe from their ſervice, and not be able to ſhew their glory as before. The Concomitants, the firing of the world. The Apoſtle ſpeaks of this, 2 *Peter* 3. 10. what a dreadful ſight will this be to the wicked? The conſequents of it are, the raiſing of the dead, the ſetting up of the Thrones, the ſummoning of all the world to Judgement. Well doth the Scripture call it the terrrible day of the Lord.

IV. *When ſhall this appearing be?* you cannot imagine that I ſhould be ſo bold as to ſay any thing of the particular day, moneth, or year of Chriſts coming. Our Saviour hath for ever ſilenced all curious enquirers about it, *Marke* 13. 32. The Scripture tells us thus much about the time of it, That it ſhall be when the time of the Churches tribulation is ended, *Matt.* 24, 29. When the number of

Gods elect is converted. In the end of dayes, *Daniel* 12.13. It is one of thoſe *Noviſſima*, or laſt things, which is to be expected in the world.

V. *Why is it deferred?* 1. *Becauſe the Elect of God are not yet called.* All the Veſſels of glory are not born into the world. Chriſt ſtayes till theſe flowers be ſprung up. The fetching of theſe to Heaven is one end of his coming; And he will not come till theſe are brought forth. As the world was made at firſt, ſo doth it ſtand and continue for their ſakes. 2. *That ſpace and time for repentance may be afforded unto ſinful men.* This reaſon the Apoſtle renders of it, 2 *Peter* 3.9. *The Lord is not ſlack, &c. but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* He defers his coming, that ſinners may have more tenders of ſalvation made to them; that ſo they may be inexcuſable, if they do not return. 3. *That the Faith, Hope, Patience of his own Children may be exerciſed.* The delaying of Chriſts coming is a very great help both to exerciſe Faith, Watchfulneſſe and Patience. We may ſay of this, as the Prophet doth of the delaying of another day of the Lord, *Hab.* 2.4. *Though it tarry, wait for it, becauſe it will ſurely come, it will not tarry,* And *the juſt ſhall live by his faith.* 4. *That all other of Gods decrees for, and about the things which muſt come to paſſe before this day, may be accompliſhed.* Many things God hath decreed ſhall be done before his appearance, which are not yet done in the world. The preaching of the Goſpel to all Nations, *Matt.* 24. 14. The overthrowing of Antichriſt, 2 *Theſ.* 2.3,8. The making of the Jews and Gentiles into one Church, &c. Chriſt ſtayes, becauſe theſe decrees muſt be accompliſhed.

The Uſes of this Poynt.

Uſe 1. *Away with thoſe Atheiſts, aad Epicures, who deny this Doctrine.* In the very dayes of the Apoſtles, there were ſome ſcoffers that did mock at this Doctrine of Chriſts appearing, 2 *Peter* 3.3,4. *Where is the promiſe of his coming?* we have many ſuch ſcoffers in our dayes, that deride the Doctrine of the Reſurrection of eternal Life, of Chriſts ſecoud coming. The Apoſtle tels us the reaſon of this ſcoffing in the ſame place. 1. *The impurity of their hearts.* They walk after their own *luſts.* That's one great ground of Atheiſtical and wicked opinions. Such Doctrines curb and check their luſts, and becauſe they cannot have their luſts by retaining ſuch Doctrines, they therefore reject and ſcoff at ſuch Doctrines. 2. *They walk* *more by ſenſe, than by the teſtimony of the Word of God. Since the Fathers fell aſleip, all things continue as they were from the beginning of the Creation* ; becauſe they cannot apprehend with their ſenſe any ſuch doctrine, or any ground of it, therefore they reject it Such as theſe who will not be convinced by Scripture, we ſhall leave to feel the ſeverity of that coming, which they will not beleeve. They that now ſcoff, will have time enough ſadly to bewail their ſcoffing, they ſhall then feel what they will not now be perſwaded to beleeve.

Uſe 2. *The dear love of Jeſus Chriſt to his people.* As his departure was a rich teſtimony of his love; *'Tis expedient for yon that I go away.* ſo is his returning ; *I will not leave you comfortleſs, I will come unto you*, Joh. 14.18. Never think of Chriſts returning, but meditate upon the greatneſſe of his love.

Uſe 3. *That Chriſt is not now corporally in the world.* The Scripture ſpeaks of his corporal appearance as of a future thing. The Papiſts they make him corporally preſent in the Sacrament. His body ſhall deſcend but once, and that ſhall never be till he come to take his people into glory with himſelf. The Doctrine of the real corporal preſence of Chriſt is a doctrine of real falſhood.

Uſe 4. *This is a very ſad doctrine to all ungodly ſinners.* Chriſt ſhall appear. It were well for wicked men, if this Doctrine were an untruth. The very end of his appearing is to bring you to a publick tryal for all your acts of High-treaſon againſt his Crown and Dignity. He will appear, and then you ſhall appear before him to render an account of, and to ſuffer puniſhment for all your hard words and cruel actings againſt him, and againſt his in the world ; when he appears you ſhall wiſh that the mountains might fall upon you to hide you from his ſight. The appearance of Chriſt to you, will be as the appearance of a ſevere Judge to a convicted malefactor. Conſider of it before-hand, that by timely and thorow repentance, you may prevent that dreadful ſentence which will be denounced and executed upon the whicked in that day. *Felix* trembled when he heard this doctrine, *Acts* 24.25. ἔμφοβος γενόμενος. If the hearing of it work ſuch fear, how great fear will the ſight it work? be humbled and converted, that ye may ſtand when the Son of Man appears. You cannot hide any wickedneſſe from him. You cannot bribe him to excuſe your wickedneſſe.

Uſe 5. *Let the friends and favourites of Chriſt draw comfort from hence.* Lift up your heads, ſaith our Saviour, when he is preaching of this very Doctrine, *Lu.*21.28. ἀνακύψατε, ἐπάρατε τὰς κεφαλὰς ὑμῶν. 'Tis a day of lifting up the head to you. Think of it, and gather comfort from it. 1. Againſt all the ſhame you meet with here. That day ſhall wipe off all your ſhame, *Iſa.* 66. 5. 2. Againſt all falſe judgements and accuſations. In that day all ſhall be judged over again. Chriſt ſhall appear, and he will judge righteous judgement. 3. Againſt all ſlanders. 4. The appearing of Chriſt is a general Antidote againſt all evils you ſuffer, 2 *Peter* 2. 9. Beleeve it, meditate much upon it, *Marke* 13. 35. *Luke* 12.42. 5. Prepare for it.

JOHN 6, 55.

My Fleſh is Meat indeed, and my Blood is Drink indeed.

VI. SERMON. IN this Chapter we have ſometing Hiſtorical and ſomething Doctrinal. The Hiſtorical part relates two great miracles done by our Saviour; his feeding five thouſand men with five loaves and two fiſhes, *ver.* 1. to 15. his walking upon the water, *v.*15.to 22. The Doctrinal part is from *v.* 22. *ad finem.* The firſt and principal Doctrine he handles, is to prove himſelf to be the bread of life. He is occaſioned to preach this Doctrine from the peoples flocking after him to be fed with miraculous bread, *v.* 22, 23, 24, 25. ſeeing a great multitude reſort after to *Capernaum*, he knowing their intentions, tells them, *v.*26. that they followed, not becauſe they ſaw his Divine Power in the late miracle, but that they might ſatisfie their natural appetite with bread, and thereupon *v.* 27. adviſeth them that they would mind that ſpiritual bread, which did excel the other, as far as the ſoul did the body, *v.* 27. And after ſome debate with them, when he ſaw their hearts a little raiſed after it, he doth openly declare and profeſſe himſelf to be that ſpiritual bread. And when there was ſome contention among the Jewes how he could give them himſelf to eat, *v.* 52. he doth, *v.* 53. ſhew the miſery of them that did not eat him, and *v.* 54. the happineſſe of thoſe that did feed upon him; and thereupon layes down this aſſertion in the Text, *For my fleſh is* *meat indeed, &c.* The words (taken abſolutely, and excluding the cauſal particle *for*) contain in them a double Propoſition.

1. That Chriſts fleſh is meat indeed.
2. That his blood is drink indeed.

I begin with the firſt. *My fleſh, &c.* in which we have, 1. The ſubject, *My fleſh,* 2. The predicate, *Meat indeed.*

EXPLICATION.

My fleſh. Fleſh when it is ſpoken in relation to Chriſt, as here in the Text, ſignifies two things. 1. Sometimes the Manhood alone. So you have it, *John* 6.63. *It is the Spirit that quickneth, the fleſh profiteth nothing.* In this place the fleſh ſignifies onely the Humanity of Chriſt. So *Auſtin* expounds it, and *Calvin* after him. The humanity is without advantage, if it be ſeparated from the Spirit, that is, *à ſpiritus virtute, quâ perfuſa eſt caro. Calvin.* 'Tis the Divinity that gives efficacy to the Humanity. It is from the Spirit that the fleſh hath any feeding virtue. 2. Sometimes the whole perſon of Chriſt, God-man. And ſo it is to be underſtood in the Text, *My fleſh is meat*, that is, *I am meat.* I, God and man in one perſon. Now why fleſh is mentioned here, *Cameron* gives the reaſon; becauſe our life is in the fleſh and blood of Chriſt. *Si enim carnem & ſanguinem Chriſto tollas, non erit amplius cibus noſter.* For that he might be food for our ſouls, it was neceſſary that he ſhould ſatisfie the juſtice of God, and ſo purchaſe for us remiſſion of ſins. Therefore becauſe by the ſhedding of his blood, and by the ſacrificing and offering up of his body upon the croſſe, he purchaſed this for us, *Heb.* 9.22. his fleſh is ſaid to be our meat, and his blood our drink.

Is meat, βρῶσις. This word is ſometimes tranſlated *ruſt*, *Mat.* 6. 19, 20. *Lay not up for your ſelves treaſures on earth*, ὅπου σὴς καὶ βρῶσις ἀφανίζει, *but lay up for your ſelves treaſures in heaven*, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει. It ſignifies any thing that by ruſt or fretting doth eat into metal or other creatures, and ſo conſumes them. It is alſo tranſlated *meat*, and ſignifies generally all kind of food which is for the ſupport of life, 2 *Cor.* 9. 10. *He that miniſtreth ſeed to the ſower, both miniſter bread to your food*, ἄρτον εἰς βρῶσιν, *and multiply your ſeed ſown*, &c. And ſo 'tis uſed in the Text. *Indeed*, ἀληθῶς, the fleſh of Chriſt is called meat indeed, in a two-fold reſpect.

(1.) *In reſpect of all other food.* All other food in reſpect of this, is but *cibi tatummodo umbra & vana imago*, as *Cameron* ſaith. As natural life in reſpect of the ſpiritual, is but a ſhadow of life; ſo the meat that is appointed for the natural life, if compared with the meat of the ſpiritual life, is but a very image of meat. Chriſts fleſh is real meat.

(2.) In reſpect of that typical meat which the Jews had lately ſpoken of, *v.* 31. *Our Fathers did eat Manna in the deſart, &c.* Our Saviour tells them that is but typical bread, but his fleſh is bread indeed; it is the real ſubſtance of which that was but a meer type and ſhadow. Thus for Explication. The obſervation is this.

Doct. 1. *That the Lord Jeſus Chriſt is really and truly the food and meat of Beleevers.* Fleſh is here put for the whole perſon of Chriſt. Jeſus Chriſt as he is held out in the Scriptures, is the true, real, and very meat of beleeving Chriſtians; Chriſt as he is propounded in the Goſpel, dead, broken, crucified. Chriſt in all his perfection, compleatneſſe, fulneſſe, is *meat indeed* to a true Beleever. 'Tis the very ſcope of this Sermon, from *v.* 27. to *v.* 59. in which this truth is inculcated over and over again, and all objections anſwered, which the carnal reaſon, and unbeleef of Mans Heart can make againſt it.

I ſhall in the Explication of this Doctrine open theſe things. 1. Prove that Chriſt is a Beleevers meat. 2. Shew the Analogy between Chriſt and other meat. 3. How this meat is eaten and received.

I. That Chriſt is the Souls meat. This is proved two wayes.

Firſt, *From the types of Chriſt in the Old Teſtament.* The Ceremonial Law had many types of Chriſt. Whatſoever is revealed of Chriſt in the New Teſtament, was ſome way or other typified of him in the Ceremonial Law. There are four types which did ſet out Jeſus Chriſt as the Souls meat.

1. *The Manna in the Wilderneſſe* The Hiſtory of the Manna is ſet down, *Exodus* 16. the people being in ſome want of proviſion in the Wilderneſſe of *Sin*, began to murmur againſt *Moſes* and *Aaron*, *v.*3. God promiſeth, *v.*4. to rain bread from heaven for them, which accordingly was done, *v.* 14, 15. That this was a type of the feeding virtue of Chriſt, is plainly diſcovered by our Saviour in this very Sermon, *v.* 31, 32. The Wilderneſſe did typifie the ſtate of the Church in this world, and the Manna was a plain type of Chriſt the Churches meat.

2. *The Shew-bread.* The Law and mannner of the Shew-bread

you have at large, *Lev.* 24. 5,6,7,8,9. There are two things repreſented by this Shew-bread. Firſt the multitude of the faithful preſented unto God in his Church, as upon a pure table, continually ſerving him: made by faith and holineſſe, as fine cakes; and by the mediation of Chriſt, as by incenſe, made a ſweet odour unto God. Secondly, the ſpiritual repaſt which the Church hath from and before God, who feedeth them with Chriſt the bread of life.

3. *The meat-offerings.* Concerning this *Minchah* or meat-offering you may read at large, *Lev.*2.1, *&c.* Theſe meat-offerings were of two ſorts; ſome were the meat-offerings of the Congregation, ſome of particular perſons; of theſe latter there were ſeveral ſorts mentioned in that Chapter. It is ſaid, *v.*3. that *Aaron* and his Sons ſhall have the remnant of the meat-offering, that is, all of it, but that which is burned upon the Altar for a memorial, *v.* 2. Several things were ſignified by the meat offerings. Being referred to Chriſt (who by the oblation of his own Body, was our meat-offering, *Pſal.* 40.6. *Heb.*10.5.) they did ſhadow out our communion with Chriſt, and participation of his death, and reſurrection by faith, whereby he becomes unto us ſpiritual meat, of which the whole Church are made partakers.

4. *The fleſh of the ſacrifices of the peace-offerings*, and others which were given to the Prieſts, of which you read, *Lev.*7. 15. they were to be eaten the ſame day it was killed. Now what was meant by the eating of the fleſh of theſe ſacrifices, and of the fleſh of the other ſacrifice which were given to the Prieſts to eat, *vid.Deut.* 10. 12, 13, 14. Surely Jeſus Chriſt, who by his fleſh, as by pre-precious meat, feedeth his people who are ſpiritual Prieſts, unto everlaſting life.

Secondly, *From the Sacraments of nouriſhment both of the Old and New Teſtament.* There were Sacraments of Implantion, or Initiation, and of Growth; under the Law, Circumciſion, Paſſeover; under the Goſpel, Baptiſm, Supper of the Lord.

1. The Sacrament of nouriſhment under the Old Teſtament, was the Paſchal Lamb. The Law and rites of this are ſet down, *Exod.*12. 3,4,5,*&c.* What did this Paſchal Lamb ſignifie, but Jeſus Chriſt our Paſſeover, the Lamb of God which taketh away the ſins of the world? In this Sacrament was Jeſus Chriſt ſet out as a nouriſher. He is that pretious meat upon which all the true Iſrael of God feed continually, who is therefore called our Paſſeover, 1 *Cor.*5.7.

2. *The Lords Supper.* This is the Sacrament of nouriſhment under

der the New Teſtament. And herein clearly Chriſt is exibited as our ſpiritual meat. His fleſh is the bread, the wine is his blood. As the body is nouriſhed by bread and wine, ſo is the ſoul by his body and blood nouriſhed and fed to life eternal.

II. The Analogy between Chriſt and corporal meat, ſtands in theſe three particulars. Three great ends of meat.

Suſtentation. 1. *Corporal meat is for the preſervation of the natural life.* The natural life is maintained by meat, through the concurrence of Gods bleſſing. 'Tis *pabulum vitæ*. Hence bread, under which all other proviſion is comprehended, is called the *ſtaff of life*, Eſay 3. 1. Keep the ſtrongeſt man from meat but a few dayes, and the life will extinguiſh and go out, 1 *Sam.* 30. 12. Jeſus Chriſt is the maintainer and preſerver of the ſpiritual life. As he gives it at firſt, ſo he upholds it. 'Tis by continual influences from him, that the life is kept from expiring. If he withdraw his influx never ſo little, the ſoul is at the giving up of the Ghoſt, even half dead.

Vegetation. 2. *Corporal meat is good for growth.* 'Tis by meat that the body is brought from Infancy to Child-hood, from Child-hood to Youth, from Youth to a perfect Man. Jeſus Chriſt is he that carries on a Chriſtian from infancy to perfection. All the ſouls growth and increaſe is from Chriſt. So the Apoſtle, *Col.* 2. 19. *From him the whole body having nouriſhment miniſtred, &c.* The branches live and increaſe by virtue of the ſap which is derived from the root. Chriſtians grow by virtue of the ſap which is to them derived from Jeſus Chriſt. Every part grows by Chriſt.

Reparation. 3. *Meat is a repayrer of natures decayes.* When by ſome violent ſickneſſe the ſpirits are conſumed, the body waſted, the ſtrength loſt, meat fitly and ſeaſonably taken, helps, through the divine bleſſing, to recall all again, 1 *Sam.* 30. 12. his ſpirit came to him again. Jeſus Chriſt is the repayrer of the ſouls decayes. Sometimes a Beleever through the neglect of his duty, through ſurfetting upon ſin, brings ſpiritual languiſhings upon himſelf, his ſtrength is decayed, his vigour is abated, his pulſe beats very weakly, he can ſcarcely creep in the wayes of God. In ſuch a caſe Jeſus Chriſt recovers him, repayrs his breaches, and renews his ſtrength, as in former times. The *Pſalmiſt* ſpeaks of this, *Pſalm* 23. 3. *He reſtoreth my ſoul, He leadeth me in the paths of righteouſneſſe for his Names ſake.* The Saints have every day experience of this reſtoring virtue of Chriſt.

III. How this meat is eaten and received. The Scripture makes mention of three things which concur to this act.

1. *The Ordinances.* Theſe are the conduits. Jeſus Chriſt hath inſtituted and appointed his Ordinances to be the means of carrying his nouriſhing virtue to the ſoul. The Ordinances are the diſhes of gold upon which this heavenly meat is brought. Prayer, Reading, Preaching, Meditation, holy conference, the Sacrament; in theſe Chriſt preſents himſelf to the ſoul. He that forſakes theſe, can expect no feeding from Chriſt. *In this Mountain will the Lord of Hoſts make a feaſt of fat things, &c.* Eſay 25. 6. The feaſt is made in the mountain of Gods houſe, and the Ordinances are the diſhes on which this meat is ſet, and the knives by which its carved out to the ſoul.

2. *Saving lively faith.* This is the inſtrument. What the hand, and mouth, and ſtomack are in the corporal eating, that is faith in this ſpiritual eating. Faith is the *hand* that takes this meat, the *mouth* that eats it, and the *ſtomack* that digeſts it. Yea, Faith is as the Veins and Arteries that do diſperſe and carry this nouriſhment to every power of the ſoul. This is abundantly cleared in this very Chapter, *v.* 35. *He that cometh to me ſhall never hunger, he that beleeveth in me ſhall never thirſt. Cometh* is expounded by *beleeveth.* Eating and drinking are here put for believing. *Crede & manducaſti.* He that beleeves eats, and he that eats not, it is becauſe he beleevs not; *Hic edere eſt credere.*

Doct. 2. *That the Blood of Jeſus Chriſt is drink indeed.* Blood is here put for the whole perſon, as fleſh was. And its rather *his Blood* is drink, than that *He* is drink; becauſe the great efficacy of all Chriſt did, lies principally in his Blood, *Hebrews* 9.22. And in the ſame reſpects, as his fleſh is ſaid to be meat *indeed,* his blood is ſaid to be drink *indeed.* And thoſe three things which concur to the act of eating his fleſh, concur alſo to this act of drinking his blood, The myſtical uuion, ſaving faith, the Ordinances. I ſhall therefore onely open two things.

1. Shew that Chriſts blood is drink.
2. The Analogy between his blood and other drink.

I. That the blood of Chriſt is ſpiritual drink, will appear.

1. *From the drink-offerings under the Law.* In the Law there were ſundry drink-offerings appointed as well as meat-offerings. The daily ſacrifice which was to be offered continually, every Morning and Evening, had both a meat-offering, and drink annexed to it, *Exodus* 29. 40, 41. The dayly Sacrifice did ſignifie Three Things.

(1.) That Jeſus Chriſt the true Lamb of God was available to the

Church of God, from the Morning of the World, to the Evening, the end of the world.

(2.) To ſignifie the continual need the Church had of reconciliation by Chriſts blood, which taketh away ſin.

(3.) To ſanctifie the Morning & Evening Prayers of the Church, by the interceding ſacrifices of Chriſt the Mediator. And the meat-offering, and drink-offering added thereunto, [r] did ſignifie, that Jeſus Chriſt by offering himſelf to God, becomes not onely our redemption, but alſo meat and drink to the ſoul. The ſheaf of the firſt-fruits appointed to be offered every year, had both the meat-offering and drink-offering added thereunto, [s] *Lev.* 23.10, 11, 12, 13. The like is to be obſerved in other ſacrifices. Now as the meat-offerings did repreſent Chriſt as food, ſo the drink-offerings did ſet him out as our ſpiritual drink.

Numb. 15. init.

2. *From the water iſſuing out of the rock.* You read the ſtory of that, *Numbers* 20. The people in the deſart of *Zin* wanted water. In their neceſſity, as their cuſtom was, they fall a murmuring, *v.* 3, 4, 5. God commands *Moſes*, v. 8. to ſpeak unto the rock to give them water, that they and their cattel might drink. *Moſes ſmites* the rock twice (which was his ſin, becauſe God only commanded him to *ſpeak* to the rock) and it gave forth its waters in abundance, *v.* 11. Now what the meaning of this water was, the Apoſtle tells us, 1 *Cor.* 10.4. *They drank of the rock that followed them, and that rock was Chriſt. The rock typified Chriſt*, and the water of the rock, of which they and their cattel drank, typed out the blood of Chriſt our ſpiritual drink.

3. *From the cup in the Lords Supper.* Why is the cup added to the bread? is it not to let us know, that Jeſus Chriſt is ſpiritual drink, as well as our ſpiritual bread?

4. *From the reſemblance of the vine.* Our Saviour *John* 15. is compared to a vine. Why to a vine?

[1.] To ſhew the great myſtery of the union of all the ſpiritual branches with him the root.

[2.] To ſignifie that he is our ſpiritual drink. The vine doth yeeld wine which is drink for the body: the Lord Jeſus Chriſt doth yeeld ſpiritual drink for all thoſe that are his members. He is the wine of God, as well as the bread of God.

II. *Quæ Analogia?* The Analogy ſtands in four things. There are four properties of drink diſtinct from meat.

1. *Drink is for refreſhing and cooling.* When the body is hot by labour,

bour, or by ſickneſſe, or travel, drink doth cool and refreſh it. *The Hart panteth after the water-brooks*, Pſalm 42.1. The chaſed hart when he is heated with hunting, makes to the River, and by drinking is refreſhed. The ſweating Traveller goes to the ſpring and cools himſelf by drinking of the ſtreaming waters. The blood of Jeſus Chriſt is of a very refreſhing and cooling nature. When the ſoul is heated with temptations, parched with the fiery wrath of God in the conſcience, when it lies ſweating and ſwealtring under guilt, one drought of Chriſts blood taken down by faith, yea one drop of it ſenſibly falling upon it, doth cool and refreſh it again. Hence he is alſo compared to the Rivers of water in dry places, *Iſa.*23.2. Hence is that invitation, *Matthew* 11.28. *I will give you reſt*, ἀναπαύσω, I will give you refreſhment, ſo 'tis tranſlated, *Phil.* 7. τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται, nothing indeed can cool the parched ſoul but Chriſts blood. And this will do it abundantly when 'tis quite melted with wrath, and burnt up with anguiſh.

2. *Drink cleanſeth the body.* The inward parts are waſhed and purified as well as refreſhed. As the running water cleanſeth the chanel, and carries away rubbiſh and filth, ſo drink ſeaſonably and fitly taken, carries away the defilements that are contracted within the body. The blood of Chriſt is of a cleanſing nature. 'Tis indeed the onely cleanſer. It doth, being taken by faith, carry away all the filthineſſe of the inward Man. All the Ceremonial purifications were types of the purifying blood of Chriſt, *Hebrews* 9.13, 14. There ye have the typical cleanſings expounded. *The blood of Ieſus Chriſt cleanſeth us from all ſin*, 1 John 1.7. Chriſt takes away the guilt of ſin by Juſtification, and he cleanſeth us from the filthineſſe of ſin by Sanctification. You read in *Zech.*13.1. of *a fountain opened for ſin, and for uncleanneſſe.* This fountain is nothing elſe but the fountain of Chriſts blood. He that drinks daily of this blood, ſhall be cleanſed daily.

3. *Drink is of a reviving nature.* It recovers from faintings, it opens the eyes, helps feebleneſſe of Spirit, *vid. Judg.* 15.18, 19. *Sampſon* being tyred by that great ſlaughter of the *Philiſtines*, found his ſpirits ſink, he prayes for drink, and when he had refreſhed himſelf with water, his ſpirit came again, and he revived. *Solomon*, Prov.31.6,7. preſcribes *ſtrong drink to him that is ready to periſh, and wine to the heavy hearted, that they may forget their poverty, and remember their miſery no more.* Some drink is called *Aqua-vitæ*, becauſe of its uſefulneſſe and efficacy this way. The blood of Jeſus Chriſt is

a reviving blood. When the ſoul is in *deliquio ſpirituali*, when it faints, and dyes, and ſinks, the ſprinklings of this blood will fetch it again, a drop or two of this true *Aqua-vitæ* taken down by faith, will open the eyes and reſtore it again. This effect it had on *Aſaph*, Pſalm 37. 26. *My heart and my fleſh faileth, &c. but thou art the ſtay of my heart, and my portion for ever.* This was foretold of Chriſt long before his birth, by that Evangelical Prophet, *Eſay* 61.1. and *chap.*57. 15. *To revive the ſpirit of the humble, and to revive the heart of the contrite ones.* It is his blood, and that alone, that healeth the broken in heart.

4. *Drink is of a cheering nature.* It doth beget and continue cheerfulneſſe. The *Pſalmiſt* tells us that *wine maketh glad the heart of Man*, Pſalm 104. 15. The blood of Chriſt is a heart-cheering thing. It's the onely foundation, and the only preſerver of true joy. It will make the heart merry in adverſity, it will create laughter in heavineſs. *Pſalm* 4.6,7. *Lord, lift thou up the light of thy Countenance, &c. Thou haſt put gladneſſe in my heart, &c.* The light of Gods Countenance is lifted up onely in, and through Jeſus Chriſt. Chriſts blood is the onely Medicine for ſpiritual Melancholy. When the Church was drinking in Chriſts wine-cellar, taking down this blood, how was her heart cheered? *Cant.* 2.3,4. *I ſat down under his ſhadow, &c.*

The Uſes of this are,

1. For Information, in theſe particulars.

I. *Take notice of the great myſtery of a Beleevers union and oneneſſe with Ieſus Chriſt.* The Scripture ſets this out, as by expreſſe teſtimonies, ſo by natural reſemblances, as of vine and branches, *Iohn* 15. *init.* head & members, *Eph.* 1. *ult. Ep.* 6 30. of husband and wife, *Eph.* 6 32. of the foundation, & ſuperſtructory ſtones, *Eph.* 3.20,21. and of meat and eaters, as in the Text. As there is a union between the meat and the body of him that eats it, ſo there is an intimate union between a Beleever and Chriſt his ſpiritual meat. And indeed our union with him is the foundation of our feeding on him. He could not be our meat, if he were not our Head by *myſtical union.* This is the foundation of this eating; this makes Chriſt ours, gives us right to eat. The Apoſtle, *Col.* 2.19. makes our union with him the foundation of our receiving nouriſhment from him. And the ſouls feeding on him, proves the ſouls union with him. So it follows, *verſ.* 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* As the meat which we eat is turned into the ſubſtance of our body, ſo we are turned into Chriſt, *made fleſh of his fleſh, and bone of his bone.*

2. *Behold here the fulneſſe of Chriſt. Whence ſhall we have bread in the Wilderneſſe to ſatisfie ſo many*, ſay the Diſciples to Chriſt, *Mark* 8.4,5. The fulneſſe of Chriſt appears in this, that he hath enough in him to feed ſo many, and to feed every one ſo plentifully. He hath fed his people ever ſince that promiſe, *Gen.*3.15. and he will feed all his Elect to the end of the world, and he will feed them all abundantly every kind of way; he feeds them with grace, feeds them with knowledge, feeds them in reſpect of juſtification, and he feeds them in reſpect of ſanctification, &c. and yet is there no abatement of his fulneſſe. Did not *the fulneſſe of the God-head dwell bodily in him?* Col. 2. 9 He could not feed ſo many ſo long every way, without any diminution of his fulneſſe; the Children have been eating above five thouſand yeers, and the loaf is ſtill whole.

III. *Behold the great love of Chriſt, and the Father, in giving us this meat and drink.* Remember, 'tis his fleſh that is our meat, his blood that is our drink. He could not have been our meat and drink, if he had not been ſacrifiſed; the Prieſts were not to eat of the offerings allowed them till they were ſacrifiſed, had not Chriſt been ſacrifiſed, he could have been no food for us. The love of Chriſt and of the Father appear the more in it, that he ſhould ſacrifiſe his Son to be a meat-offering for us, and let out his blood to be a drink-offering for us; wonder to eternity at this love, *John* 3. 16. the Scripture expreſſes the great love of God to the *Iſraelites*, that he gave them Manna from Heaven, *Pſalm* 75. 23, 24, 25. How much greater love doth he expreſſe in giving his Son to the Elect to feed them? That Gods onely Son ſhould be torn in pieces to be meat and drink for us. Behold what manner of love the Father hath beſtowed upon us, as to feed us with the body and blood of his own Son!

IV. *Behold here the compleatneſſe of Chriſt.* The Scripture ſpeaks much of his compleatneſſe and perfection. Look upon him in what reſpect, under what notion you pleaſe, and you ſhall ſee his compleatneſſe. Behold him as a Saviour, and ſo he is a compleat; he ſaves εἰς τὸ παντελὲς. *Heb.* 7. 25. He ſaves the ſoul, the body from all evil, unto all good, and that for ever. Conſider him as a *Phyſician*, and his compleatneſſe will appear. He heals the Soul, the body, heals in an inſtant, heals to the bottom, &c. whatſoever he is compared to, he is compleatly and perfectly ſo. Behold him as a *Feeder*, and he is compleat in that notion; He is not onely meat, nor onely drink, but he is both meat & drink, compleat nouriſhment. The body cannot live without meat, if drink be wanting; nor can it ſubſiſt by drink onely without meat. Bread without drink would dry up the blood ; drink without meat would in a little time drown the body. A mixture, and fit proportion of both keeps it in health. Jeſus Chriſt is both theſe, compleat and perfect nouriſhment. Well may the Apoſtle ſay, that Chriſtians are compleat in him, *Col.* 2. 10. ἐςὲ ἐν ἀυτῷ πεπληρωμένοι. He is in himſelf every way compleat, and thoſe that adhere to him, are perfectly compleat in him.

V. *Take notice of the truth of Chriſts humanity. Marcion, Eutiches, Saturnius, Maniches,* hold that Chriſt was Man onely in appearance. The Scripture doth both aſſert the God-head and Man-hood of Chriſt. The two natures are perſonally united, never to be ſeparated. *His Name ſhall be called Emmanuel,* Mat. 1. 23. And the truth of the Man-hood is aſſerted in many places, *The Word became fleſh, and dwelt among us,* John 1. 14. *To us a Child is born,* Eſay 9. 6. As other Scriptures, ſo the Text doth clearly aſſert his humanity, for it makes mention of his fleſh and blood. The God-head hath neither fleſh nor blood, but the Man-hood hath both. He is perfect God, and perfect Man, of a reaſonable ſoul, and humane fleſh ſubſiſting.

VI. *How injurious are the Papiſts to the People of God, that deny them his blood?* They take away from the Laity (as they call them) the blood of Chriſt in the Sacrament. And by this means do in effect deny them nouriſhment. As the body ſtands in need of meat as well as drink, and of drink as well as meat, ſo doth the ſoul. As they wrong Chriſt in tranſgreſſing his inſtitution, who appointed the cup as well as the bread, *Matthew* 26. 26, 27. So they are very injurious to the Church, in taking away the one half of their ſpiritual food. Abhor their Doctrines, bleſſe God you are freed from the ſacrilegious ſoul-robbers. They that deprive you of Chriſts blood, deprive you of life, for *except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you,* John 6. 53. yea indeed, he that takes away Chriſts blood, takes away whole Chriſt from the ſoul.

VII. *The wickedneſſe of the Socinian doctrine that makes nothing that Chriſt did, to be meritorious for us, but only exemplary.* This is a ſoul-damning doctrine. Chriſt is *our meat and drink.* He dyed not onely to teach us to ſuffer, but to be meat and drink to keep us from ſtarving, yea to feed us up to eternal life.

VIII. *The miſerable condition of thoſe that want Chriſt.* Nothing can keep them from ſtarving, who either have not, or will not uſe this meat and drink. The condition of *Lazarus* was ſad as to his outward man, when he had neither meat nor drink, *Luke* 16. *Hagar* and her child were in a miſerable condition, when the bread was eaten, and the bottel empty, *Gen.* 21.15,16. That condition of that deſolate Widow of *Sarepta*, 1 *Kings* 17. 11, 12. was very ſad: far worſe is is theirs who want Chriſt: the ſtarving of the ſoul is worſe than the pining of the body.

IX. *None fare ſo delicately as Beleevers.* That rich glutton *fared deliciouſly every day*, Luke 16. 19. What were his delicates to this? He had the creatures to feed upon; Beleevers feed on God himſelf. *Nabal* its ſaid, when he had his ſheap-ſhearers, made *a feaſt like the feaſt of a King*, 1 *Sam.* 25. 36. You read of *Ahaſuerus* his great feaſt, *Eſth.* 1. 4, 5. You read of *Solomons* daily proviſion, 1 *Reg.* 4. 22, 23. this was very great. But the beleeving Beggar hath better proviſion than this. What is the fleſh of fouls to the fleſh of Chriſt? What is the blood of the grape to Chriſts blood? This is a Beleevers daily food. They have not onely *panem & potum Domini*, but they have *panem & potum Dominum*.

X. *The folly of thoſe that do either feed themſelves; or perſwade others to feed upon their own works and duties.* The Papiſts ſet men works and duties before themſelves, and others, as their ſpiritual meat and drink. They make the righteouſneſs of man their meat and drink.

(1.) *This doctrine is derogatory to Chriſt.* To make any thing beſides Chriſt, the ſouls meat and drink, is to deny him to be meat, at leaſt ſufficient and perfect meat. He will either be our onely food, or not our food at all. Chriſt is incapable of all other mixtures. As the Apoſtle argues about grace and works, ſo may we argue in this matter about Chriſt and works, *Romans* 11.6. *If by grace, then it is no more of Works, &c.* If Chriſt be our meat and drink, then are not works our meat and drink, otherwiſe Chriſt is no more Chriſt; and if works be our meat and drink, then is not Chriſt our meat and drink, otherwiſe works are no more works.

(2.) *This doctrine is prejudicial to the ſoul.* It is indeed a ſoul-ſtarving doctrine. Our works cannot feed us. The Prophet tells us, *Eſay* 44. 20. *That the Idolater feedeth on aſhes.* Our beſt works and duties are not meat & drink, but aſhes. 'Tis as impoſſible that the body ſhould live upon aſhes, or other ſuch traſh, as that the ſoul ſhould live upon its own works. Our works have nouriſhing virtue in them. *If a Son ſhall ask bread*, ſaith our Saviour, *of any of you that is a Fa-*

ther, will he give him a ſtone ? Luke 11. 11, 12. The Papiſts are unnatural Fathers to their Children. When they ask them bread,they give them a ſtone; when they ask fiſh,they give thẽ a Serpent;& when they ask them an egg, they give them a Scorpion. A Mans beſt works are Stones, Serpents, Scorpions; yea, they are poyſon to him that makes them his food. You read of a ſevere threatning of *Rabſhakeh*, againſt the people of God, 2 *Reg*. 18. 27. *He would make them eat their own dung*, *&c.* The Papiſts put this threatning into practice upon all their followers in a ſpiritual ſenſe; They make them eat their own dung, *&c.* Indeed our beſt works and duties in the account of ſtrict juſtice are no better, *Mal*. 2. 3. *I will ſpread dung upon your faces, even the dung of your own ſolemn Feaſts.* A perſon had better never do any good works, than make them his ſpiritual meat and ſubſiſtence.

XI. *Behold here the excellency of Jeſus Chriſt.* He is meat and drink. He is indeed compared to all things that are excellent; he doth far excel whatſoever he is compared unto. He is as far above all other meat and drink, as the beſt meat and drink are above the coarſeſt pulſe, and the muddieſt water. See this excellency in a few particulars.

1. *Chriſt is ſpiritual meat and drink.* All other meat and drink is only corporeal. 'Tis ſo in its own nature, and 'tis ſo in regard of the ſubject; it nouriſheth not the ſoul but the body only. All their delicacies do not feed the inward Man. Thoſe that have the fatteſt bodies, have not alwayes the fatteſt ſouls. But Chriſt is ſpiritual meat and drink. He feeds the ſoul, the conſcience, the ſpiritual part. *His blood purgeth the conſcience*, *Hebrews* 9.14. It refreſhes the conſcience,it chears the conſcience,his body ſtrengthens the ſoul, repaires the decayes of the inward man.

2. *Chriſt is heavenly meat and drink*, John 6. 32. *My Father giveth you the true bread from heaven.* Other meat and drink is terrene and earthly. Your bread growes out of the bowels of the earth. Your wine is the blood of an earthly grape. The fleſh you eat is fed of the tender graſſe that ſprings out of the earth. If the earth ſhould prove barren, you would ſoon feel a famine. *The King himſelf is ſerved by the field*, *Eccleſ*.5.9. 'Tis true, the bleſſing comes from heaven, but all the materials of meat and drink are earthly. But Jeſus Chriſt is the bread of heaven, and the wine of heaven. The Manna came from the clouds onely; but Chriſt from the beatifical heaven, even from the boſome of the Father.

3. *Chriſt is incorruptible meat and drink.* All earthly meat and drink is of a fading periſhing nature. The beſt bread grows mouldy in a little time, the beſt fleſh in time putrifies and taints; the beſt wine grows eager and ſowr in a little time, and becomes unfit for the body of Man; The very Manna it ſelf, when it was kept till the Morning of the next day, contrary to Gods command, *bred wormes and ſtank*; *Exodus* 16. 20. But Jeſus Chriſt knows no corruption. His fleſh and blood is now as ſweet and pleaſant after ſo many Ages, as it was the firſt hour it was eaten and drank, *John* 6.27. And it will be as far from corruption at the end of the world, as now it is. The Manna in the golden pot corrupted not, though kept for many Generations. Chriſt is Manna in that golden pot, the humanity in the golden pot of the Divinity ſhall ſee no corruption.

4. *Chriſt is ſuch meat and drink as preſerves from death.* Other meat and drink cannot keep Man from the grave. That rich Man that fared deliciouſly every day, was not made immortal: *The rich man dyed and was buried,* Luke 16. 22. All that Generation that fed on Manna, and drank the water out of the rock, dyed, *John* 6.49. But Chriſt preſerves the ſoul from Death, *John* 6. 50. *This is the bread of God that came down from Heaven, that a Man may eat thereof and not die.* It immortalizes the ſoul that feeds on it. *He that beleeveth on me hath eternal life,* verſe 51. And then,

5. *Chriſt is a ſoul-ſatisfying meat and drink. He that beleeveth on me ſhall never hunger, and he that cometh to me ſhall never thirſt,* John 6. 35. There is a *hunger of deſire,* and a *hunger and thirſt of total emptineſſe and want.* He that hath this meat and drink, ſhall never totally want him. It is not ſo with other meat and drink. A Man may have his belly filled with other meat and drink, and may have a good quantity before-hand, and yet may at laſt want a morſel, and dy for want of a draught of water. But he that once hath this ſpiritual meat and drink, though he eat but a little, ſhall never be utterly deſtitute, *John* 7. 37, 38. The Widows handful of meal, and ſpoonful of oyl, was never ſpent till God ſent rain upon the earth, 1 *Reg.* 17.16. He that hath but a handful of Chriſts fleſh, and a ſpoonful of his blood, ſhall never ſee want, but ſhall have enough to ſatisfie him to all eternity.

6. *Chriſt is ſuch meat and drink as gives life to the dead.* Other meat and drink cannot preſerve a living body from death, much leſſe can it give life, and reſtore breath to a dead body. Put the moſt delicate meat, the ſtrongeſt drink into the mouth of a dead man, and

they will not give him life if the ſoul be quite departed. They may recover from a ſwoon, they cannot from death. But the fleſh and blood of Chriſt quicken the dead. Chriſt by putting his fleſh and blood into the mouth of the dead ſoul, conveys life into it. His fleſh and blood make the lips of the dead to ſpeak. *As the Father raiſeth the dead and quickneth them, ſo the Son quickneth whom he will*, John 5.21. If thou haſt any ſpiritual life in thee, thou didſt receive it from the enlivening virtue of Chriſts fleſh and blood communicated to thee by the Spirit of life.

7. *Chriſt is ſuch meat and drink as will never ſurfet.* All other meat and drink, if it be taken immoderately and unſeaſonably, tends to ſickneſſe and ſurfetting. The more luſhious and delicate they are, the ſooner do they ſurfet the body. Hence is *Solomons* advice, *Prov.* 25.16. Drunkenneſſe and ſurfeting bring more to their long home, than pining famine. But the fleſh and blood of Chriſt never ſurfet. A Man cannot eat and drink too much of Chriſt, nor can they eat and drink him unſeaſonably. There is no killing, no annoying virtue in Jeſus Chriſt: this meat and drink will never clog, never cloy the ſtomack. Chriſt is an occaſion of death to none but to thoſe that refuſe him.

8. *Chriſt is ſuch meat and drink as is ſuitable for all perſons at all times.* Other meat and drink is not fit for all perſons, nor for the ſame perſon in all conditions. That that will nouriſh a Man may kill a Child. That that ſtrengthens a Man in health, may kill him in ſickneſſe. There is meat for ſtrong Men, milk for Babes, &c. But Jeſus Chriſt is meat and drink for all perſons, for all conditions. He is meat for the ſtrong Man, he is milk for the Babe. He is proper for the healthful perſon, and he is fit for the ſickly perſon. He is the labouring Mans food, and he is the ſick Mans dyet. His blood is Phyſical drink to him that is ſick, cooling drink to him that is parched with heat, he is is ſtrong cordial-drink to him that faints. He is a ſuitable nouriſhment.

9. *Jeſus Chriſt is meat and drink that is freely beſtowed.* He is not purchaſed by our mony, nor procured by our induſtry, but freely communicated. Other meat and drink is procured at dear rates. Men muſt Till, and Plow, and ſow their Land; Men muſt breed up Cattel, Men muſt plant Vines, dig Springs and Fountains, otherwiſe they can expect neither meat nor drink. The *Egyptians* in a time of Famine pawn'd their Lands for food, they gave their Cattel for bread, and at laſt ſold their Land out-right that they might

have food, *Gen.*47.15, 16, 17, 18, 19, 20. But Chriſt is meat and drink, though the moſt coſtly in himſelf, yet coſtleſſe to us. Nothing is required on our part, but receiving of him. If any ſhould offer mony, Chriſt would ſay as *Peter* to *Simon Magus*, Acts 2. 20. *Thy mony periſh with thee.* He that will not take this meat and drink as an alms, ſhall famiſh for want of it.

Uſe 2. For Exhortation.

I. To ſuch as want Chriſt. My counſel to them is, that they would labour for an intereſt in him: you cannot be well without him, you will famiſh your ſoul, if you have not Chriſt for your meat and drink.

Queſt. How may we come to have an intereſt in him?

1. *Be thorowly perſwaded of your need of him.* This is the firſt ſtep to the attainment of him. Look upon your natural guilt; upon all your ſins; upon the ſeverity of the curſe of the Law againſt diſobedience; upon the exact Juſtice of God in punniſhing ſin; and upon your own helpleſſeneſſe either to ſatisfie Juſtice, or to ſtand out under the deſerved wrath of God, and you will be convinced of your need of him.

2. *Wait upon Jeſus Chriſt in that way in which he gives himſelf to ſinners.* The publick Ordinances, chiefly the preaching of the Word. In that Chriſt makes the tender of himſelf, and by that ordinarily faith is wrought in the heart to embrace that tender, *Rom.* 10.17. *Zacheus* obtained Chriſt by being in the way of Chriſt, *Luke* 19. 4. The Ordinances are the *Sycamore-tree.* Climb up into them, and ſtay and wait till Chriſt come. He is to paſſe by that way.

3. *Obſerve his call and embrace it*, Prov. 9. init. *Luke* 14. 16, 17, 18. Mark the impreſſions of the Spirit, the knockings of Chriſt. Thus did *Zacheus*, Luke 19. 5, 6. *Zacheus, Come down*; *&c. And he made haſte and came down, &c.* Beg of Chriſt that he would give a heart to come down, when he ſayes, come down. He is the meat and drink of God. He that refuſeth him, ſinneth againſt his own ſoul. Conſider ſeriouſly of it. When you find your ſtomack crave meat and drink; think, O what ſhall I do for ſpiritual meat and drink?

II. To ſuch as have an intereſt in Chriſt, who is meat and drink, let me commend a few things to you.

1. *Feed on him.* Eat and drink of this fleſh and blood every day. Chriſtians grow weak, becauſe they let their meat and drink ſtand by them. 'Tis not the fleſh in the pot, but the fleſh in the ſtomack that gives nouriſhment. 'Tis not the drink in the veſſel, but the drink taken down that revives. Stir up ſpiritual hunger, and that will make you feed heartily on Chriſt. Eat and drink Chriſt by *Meditation*, eat and drink by him *Application*. Let your faith draw in Chriſt in every Ordinance. Keep your ſpiritual meals as conſtantly as you do your other meals. Your eating will help you to a ſtomack. Satisfaction and hunger are mutual helps one to another. Eating and drinking other meat takes away the appetite, but it increaſeth the ſpiritual appetite. Fixed times of ſpiritual feeding every day, are marvellous profitable. When you have prayed, call your heart to account what it hath taken in of Chriſt. When you have been reading, ask it what nouriſhment it hath received from the Word. When the Lords Supper is over, enquire what refreſhment is received. Put your ſelves forward to frequent, conſtant, actual feeding. It's pitty ſuch precious meat and drink ſhould ſtand in corners, when the ſoul hath ſo much need of it.

2. *Be thankeful for this meat and drink.* That it is provided for any; That it is actually dealt out to you; That you have that meat and drink which others want. There are many that have no other meat but ſin. *They drink iniquity like water*, *Job* 15. 16. Some eat the *bread of violence, and drink the Wine of deceit.* Some there are that *drink the wine of the condemned in the houſe of their God*, Amos 2. 8. *They eat the fleſh of men, and drink their blood like new wine*, Micah 3. 3. The greateſt part of Men have no other meat than the pulſe of worldly comforts; no other drink than the puddle water of created things, and thou haſt the fleſh and blood of Jeſus Chriſt to eat and drink: prize and value at an high rate the exceeding riches of this grace. We are to bleſſe God for our corporal meat and drink. Jeſus Chriſt gave thanks when ate and drank, *John* 6. 11. And ſo did the Apoſtles, *Acts* 27. 35. And ſo ſhould all Men do. It is bruitiſh to eat and drink without Thankſgiving. How much more cauſe have we to bleſſe God for our ſpiritual meat and drink? The corporal is common to us with others; This is peculiar onely to the Elect; no other ſhall taſte of this proviſion.

3. *Let your growth be anſwerable to ſuch excellent feeding.* God expects that our ſpiritual growth ſhould be proportionable to our ſpiritual feeding.

Bos Macer pingui in arvo, is prodigious. Husband-men expect that when they put their Cattel into Paſtures that are rich, where there is plenty of graſſe, and abundance of water, they expect that their growth ſhould be anſwerable, The Saints of God are highly fed. They have Angels meat, ſhould they not then do Angels work? If you do not grow very faſt, you will bring up an evill report of Chriſt; as if his fleſh were not nouriſhing meat, as if his blood were not nouriſhiug drink, as if it were meat in ſhew, and not meat *in deed*; as if it were drink in ſhew, not drink *in deed*. Jeſus Chriſt may repent that his body was broken, his blood poured out to be meat and drink for you that are ſtill lean and ill-favonred, even Dwarfs in grace. It's the Saints privilege that they ſhould grow, becauſe Chriſt is their feeder; and it is their duty, becauſe they have ſuch food, to be carefully mindful of growing. Every Limb of the new Man ſhould thrive. We ſhould grow lower in Humility, higher in Heavenly-mindedneſſe, broader and thicker in ſpiritual affections, &c. You cannot expreſſe your Thankfulneſſe for this royal meat and drink, any other way ſo much to the contentment of Chriſt, as by growing abundantly. It is that which our Saviour requires as a teſtimony of our union with him, and of Thankfulneſſe for that feeding virtue we receive from him, *John* 15. 5, 8. As he is unworthy of meat that doth not labour, ſo is he more unworthy that doth not grow.

4. *Shew pitty to others that feed on other meat and drink.* Endeavour to communicate Chriſt to thoſe that want him. We naturally pitty famiſhed Men; lean cheeks, and pale faces, work ſome bowels in a miſer, in an enemy. Commend Chriſt to others, perſwade them to embrace him. You ſhall feel no want of meat and drink for your ſelves, by communicating Chriſt to others. Though a thouſand eat and drink of him, no one ſhall have the leſſe.

5. *Do not deſpair of ſpiritual growth aud ſtrength.* 'Tis a diſhonour to Chriſt to think that he ſhould ſtarve you. His fleſh is ſtrenthening fleſh, his blood is ſtrengthening blood, quickning blood. 'Tis full of Spirits, 'tis full of life. Though thy graces be weak, thy ſpiritual diſeaſes violent, yet deſpair not. Thou receiveſt more from Chriſt, than thou canſt loſe or ſpend.

ROMANS 13. 14.

Put ye on the Lord Jeſus Chriſt.

VII. SERMON. IN this Chapter the Apoſtle recommends unto Chriſtians the practice of ſeveral excellent duties for the adorning of their holy profeſſion in the world.

1. *Subjection to civil Magiſtracy.* This is urged by ſundry Arguments, from *v.* 1. to 8.

2. *Unto that heavenly and divine grace of love.* This is preſſed by many Arguments, from *v.*8. to 13.

3. *Unto honeſty of converſation,* v.13. He would have them to abſtain from all acts of Intemperance, ſuch as Rioting, Drunkenneſſe, &c. And to walk, εὐσχημόνως, decently and honeſtly.

a 4. *'Tis the putting on of Chriſts righteouſneſſe.* This he names to diſtinguiſh Chriſtian graces from moral virtues; unleſſe Chriſt and his righteouſneſſe imputed by Faith be put on, that power to live holily may be derived from that Fountain, a Chriſtians holineſſe ſhall not exceed the righteouſneſſe of moral Philoſophers, and Jewiſh *Phariſees.* They did abſtain from many works of the fleſh, they did practiſe acts of Temperance and other virtues, but they did not draw power from this Fountain Jeſus Chriſt, being ſtrangers to Chriſt and his righteouſneſſe, all their eminent virtues gained no ſaving acceptance from God. The Apoſtle therefore would have Chriſtians not onely to walk holily, but to draw all power of holy walking from Chriſt the root of all true holineſſe, *v.*14.

5. *Not to make any ſuperfluous and inordinate proviſion for the fleſh,* v. 14. latter end. The Text hath two parts.

1. *An Act,* ἐνδύσασθε. It's a Metaphor borrowed from the putting on of garments, uſed by the Apoſtle often. In reference to the New-man, *Eph.*4.24. In reference to the ſpiritual Armour, *Eph.*6. 11. In reference to acts of mercy, *Col.*3:12. And here in reference to the application of Chriſt. But *Put ye on.*

2. *The Object, The Lord Jeſus Chriſt.*

3. Expreſſions relating to one and the ſame perſon. They are

many times joyned together, though uſed ſingly and apart often. *Acts* 16.31. *Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*; ſo in thoſe Apoſtolical benedictions. *The Grace of our Lord Jeſus Chriſt be with you all.* We may diſtinguiſh them thus.

Lord is a name of Power.
Jeſus a name of Grace.
Chriſt a name of Authority.

The words afford a twofold leſſon. The one implyed, the other expreſſed, *Viz.* 1. That Jeſus Chriſt is a ſpiritual garment. 2. That it's the duty of beleevers to put on this garment.

Doct. 1. *The Lord Jeſus Chriſt is a ſpiritual garment.* This is neceſſarily implyed under the metaphor of *putting on.* This ἐνδύσασθε doth imply ἔνδυμα Jeſus Chriſt is the ſouls cloathing. Chriſt is a Chriſtians veſtment. As he is ſpiritual meat and drink, ſo he is ſpiritual Apparel.

Two things here to be opened.

1. To prove that Chriſt is a garment.
2. To ſhew the Analogy between Chriſt and other garments.

I. That Chriſt is a garment. This will appear two waies.

1. *From expreſs Scriptures.* All thoſe texts where mention is made of the putting on of Chriſt, are teſtimonies of this truth, *Gal.* 3.27. *As many as are baptized into Chriſt, have put on Chriſt.* That in *Eſay* 61. 10. *I will rejoyce in the Lord, for he hath cloathed me with the robes of righteouſneſs; he hath put upon me the garments of ſalvation. Ierom* expounds it of Jeſus Chriſt. *ſalvatorem & juſtificatorem noſtrum*; who covers us with his own righteouſneſs as with a pretious robe of ſalvation. This is taught by our Saviour in that counſel which he gives to the naked Church of *Laodicea*, Rev. 3. 18. *I counſel thee to buy of me gold, &c. and white rayment that then mayſt be cloathed.* What are thoſe ἱμάτια λευκὰ but Jeſus Chriſt himſelf imputed and applyed to the Soul, *Iſa.* 52. 2? its ſpoken of deliverance from *Babylon*, and more fully of redemption by Chriſt.

2. *From typical or more myſterious Scriptures.* There are many of this kinde.

(1.) *Thoſe garments of skins wherewith God cloathed our firſt parents after the fall.* You read of them, *Gen.*3.31. This was not without a myſtery. *Peter Martyr* hath this note upon that place, that by theſe garments was ſhadowed out the promiſed Meſſiah, that bleſſed ſeed of the woman,who ſhould be ſacrificed upon the Croſſe,and cut out (as it were) into garments for the cloathing of Gods Elect. The like is obſerved by Interpreters from thoſe kid-skins which *Rebeccah* but upon the hands of *Jacob*,and upon the ſmooth of his neck, when ſhee ſent him to his Father for the bleſſing, *Gen.* 27. 16. They did decipher Chriſt, with whom the Soul being cloathed obtains a bleſſing from the hands of God.

(2.) *Thoſe garments of the High Prieſts.* God appointed in the Law that glorious garments ſhould be made for *Aaron.* You read of them, *Exod.* 28. 2. What was typified by thoſe garments? They related to Chriſt. As the High Prieſt did typifie Chriſt; ſo the garments did ſet out the pure adminiſtration of Chriſt, who offered up himſelf without ſpot, *Heb.* 9. 14. and they did alſo teach the people of God ,that it is Jeſus Chriſt that colaths their ſouls with choiſe raiment,that *fine linnen* which is the *righteouſneſſe of Saints*,Rev. 12.18. This type is more fully expounded in *Zech.* 3. 3,4. Thoſe filthy garments noted *Ioſhuah's* ſins, and the ſins of the people. That rayment which was afterward put upon him, did ſignifie Chriſt and his righteouſneſs, wherewith all ſpiritual Prieſts are glorioully decked and cloathed.

(3.) *The wedding garment in the Goſpel.* You read of it, *Matth.* 22. 11, 12,What is meant by this wedding garment, but Jeſus Chriſt, who being apprehended, and put on by faith, works and creates the ſaving fruits of grace in the heart, and in the life?

II. Wherein ſtands the Analogy? There are ſeveral uſes of garments, in all which reſpects Chriſt is a garment to the ſoul.

1. *Garments are for the covering of the body.* Men uſe garments that the nakedneſs of their bodies may not appear to the eyes of others; for this reaſon did our firſt parents ſew fig-leaves together to hide their nakedneſs. In the ſtate of innocency when the body was without guilt, nakedneſſe was the greateſt Ornament; when ſin had polluted the body, then was nakedneſſe deformity; therefore man ſought the beſt garments he could to cover that nakedneſſe. For the ſame reaſon did God afterwards make man garments of skins to cloath him, *Gen.* 3. 17. Jeſus Chriſt is a covering to the ſoul. He is the Lamb of God that did not only redeem us by his blood,*ſed etiam lanis operuit*,ſaith *Ierom.*

(1.)He covers the deformity of our natural filthineſſe.

(2.) He covers the uglineſſe of our actual ſins,*Pſal.* 32. 2.

(3.) He covers all the ſpots of our holy duties. The mercy-ſeat un-

under the Law, covered the two Tables of the Decalogue, *vid. Exod.* 25. 17, 18, 21. This mercy-ſeat did typifie Chriſt, who is called ἱλαστήριον. *Rom.* 3. 25. as the mercy-ſeat is, *Heb.* 9 5 the *Cherubims* covered the mercy-ſeat, and the mercy-ſeat covered the Ark in which were the two Tables of the Law. Jeſus Chriſt is that covering mercy-ſeat, that covers or plaiſters over all the ſins which beleevers commit againſt the Law of God. Hence it is that God is ſaid not to *behold iniquity in Iacob*, Numb. 23.21. He doth not ſee it to impute it, becauſe it is hidden under the covering mercy-ſeat, Jeſus Chriſt.

2 *Garments are for Otnament.* They do ſet out the body—*Viro veſtis magnum decus addit honeſta.* Garments to the body are as rich hangings or coſtly varniſh over a wall of clay, they make it look better than it would do. Garments do mend the crookedneſſe of bodies that are bowed, and they do ſet out the perfections of beautifull bodies. Jeſus Chriſt may well be compared to a garment in this reſpect, he puts a beauty upon the ſoul, a rich, laſting, perfect beauty. Therefore it is that he is compared to the wedding-garment, *Matth.* 22. 12. and to the High Prieſts garments, *Exod.* 28. 2. which were made for beauty and glory. Hence it is that beleevers that are loathſom and crooked in themſelves, are made ſo excellently beautifull in Chriſt. You read much in *Solomons* ſong of a beleevers comelineſſe, *Vid. Chap.* 4. 1, 2, 3, &c. and again, *Chap.* 7. 1, 2, 3, 4, &c. 'Tis becauſe of the beautifull dreſſe in which he is attired. The comely garment puts comelineſſe on him that wears it. You read of the orient beauty and rich attire of the Kings Daughter, *Pſal.* 45. 13, 14. The Kings Daughter is the real Saint, the *cloathing of wrought gold*, and the *rayment of needle-worke*, is nothing but Chriſt, and the graces he brings with him in which the ſoul is inveſted. Chriſt is the only Ornament indeed. He is a crown and diadem upon the head, he is a jewel in the boſome, he is a ring upon the finger. No ſoul hath any true beauty (though outwardly cloathed in ſcarlet) that hath not on it this garment. Chriſt is the ſouls Ornament, as he is a Juſtifier, and as he is a ſanctifier, 1 *Cor.* 1. 30. He adorns us as he is our juſtification, putting us into a ſtate of righteouſneſs. And he adorns us as he is our Sanctification, by communicating unto us his own comlineſſe in the ſeeds of holineſſe.

3. *Garments are for the defending of the body.* They are *munimenta corporis.* They are as light armour upon the body. In the Winter they guard the body againſt the nipping cold; in the Summer they preſerve, and defend it from the parching heat. Every blaſt would

pinch the body, were it not for our garments, every thorn would prick, every ſtone would bruiſe the foot if it were not fenced by that rayment which is upon it. The garments are a little moveable Garriſon in which the body marches through many inconveniences which otherwiſe it could not do. The Lord Jeſus Chriſt is the defence of the ſoul; he ſaves it from many a knock which otherwiſe it would get.

1. *He defends the ſoul from ſin.* Sin hath not that power and dominion over a beleever that is cloathed with Chriſt, as it hath over the ſoul that is uncloathed. *Rom.* 6. 14. *Sin ſhall not have dominion over you.* Chriſt keeps ſin from bearing that ſway in a Saint which it doth in other men. It is a vanquiſhed, wounded, crucified Enemy.

2. *He defends them from the rage and fury of men.* Man would tear them to pieces, if this garment did not interpoſe between their rage and the ſoul. Of this our Saviour ſpeaks, *John* 16. 33. The ſting cannot touch the skin till it peirce thorow the rayment. The arrow cannot wound the body till it peirce thorow the garment. Jeſus Chriſt preſerves his people from the devouring teeth of ungodly enraged men.

3. *He defends them from the fiery aſſaults and onſets the Devil.* Simon, Simon, *Satan hath deſired to ſift thee as wheat is ſifted: but I have prayed for thee that thy faith may not fail*, Luk. 22. 32. This roring Lion would tear them into pieces, if this impenetrable garment were not betwixt his teeth and their ſouls. Theſe fiery darts would ſtrike to their very hearts, did not this very garment dead them & beat them back again. That the Devil by his malice and power doth not deſtroy you, it is becauſe you are cloathed with this garment. Could Satan either break thorow, or pluck off this garment, he would as ſoon prevail over you, as he doth over others.

4. *He defends them from eternal wrath.* God is in himſelf to ſinfull men a conſuming fire *Hebrews,* 12. 29. This fire doth not burn, nay it doth not ſinge the beleever, becauſe he hath this garment upon him, 1 *Theſſalonians* 1. 10. 'Tis a beleevers comfort, that the wrath of God muſt burn Jeſus Chriſt, before it can burn him. The hotteſt flames cannot ſo much as touch the body till they have burnt thorow the garments. The wrath of God cannot ſeize any more on Chriſt, he hath lain under it once for ever, and therefore it ſhall never ſeize upon the beleever that is incircled about with Chriſt, as the body is with the garment. The fire cannot devour the man while the ſcreen ſtands between him and

the flame; Jeſus Chriſt is a Beleevers ſcreen, which ſtands continually between him and the devouring flame of Gods anger.

5. *Garments are for the warmth of the Body.* 'Tis a great piece of the providential care of God, that garmēts that have no heat in them, ſhould give warmth to the Body, *Job* 37. 17. The garments receive heat from the Body, and then they keep the Body warm, *Job* 31.20. *If he were not warmed with the fleece of my ſheep.* Jeſus Chriſt is in this reſpect truly a garment to the ſoul; he keeps the ſoul in a good warmth. There is indeed no ſpiritual warmth till Chriſt have wrought it, and when it is wrought, 'tis preſerved by virtue of this garment. The two Diſciples were very chil, as cold as ice till Chriſt wrought a holy heat in them; then they began to glow, yea to burn; *Did not our hearts burn within us, &c. Luke* 24. 32? if you find an holy heat within you, you are to attribute it to this heart-warming garment, as to the only cauſe of it. The Ordinances would never heat you, if Chriſt did not firſt heat them. We are by nature as cold as that child was, when his Spirit was departed, 2 *Reg*.4.34. Aud yet Jeſus Chriſt by laying himſelf upon us, chafes us into a lively warmth.

6. *Garments are uſed for diſtinction.* They differ one ſex from another. God would have the ſexes diſtinguiſhed viſibly by their apparel, *Deut.*22.5. *The Man ſhall not put on that which appertaineth to the Woman, &c.* And as they diſtinguiſh ſexes, ſo they ſhould diſtinguiſh the conditions of Men: *They that wear ſoft rayment are in Kings Courts, Matthew* 11.8. The Servant and Maſter now cannot be diſtinguiſhed by their Apparel unleſſe it be thus, that the Servant excels, the Merchant and Mechanick, the Prince and Peaſant ſcarce diſtinguiſhed. God would have it otherwiſe, rayment ſhould diſtinguiſh conditions as well as ſexes. Chriſt in this regard is fitly compared to a garment. He diſtinguiſhes between the Beleever and the Unbeleever, between the Regenerate and the Unregenerate, 2 *Cor.* 5. 17. *If any Man be in Chriſt, he is a new creature,* and 2 Cor. 13. 5. *Know ye not that Jeſus Chriſt is in you except ye be Reprobates?* God hath made Jeſus Chriſt to be the diſtinguiſhing Character between him that ſhall be ſaved, and him that ſhall periſh.

The Uſes of this Poynt.

1. *Behold Chriſts excellency.* He is all in all. He is compared to

all things that are both neceſſary and excellent. He is life, he is meat and drink, he is a garment. *Quid quæras*, ſaith *Auſtin, quod in illo non invenias? ſi eſuris panis eſt, ſi ſitis aqua, ſi in tenebris lumen eſt, ſi nudus es, immortalitatis tibi veſtimentum.* Miniſters are bound upon all occaſions to preach up Chriſt, that men may ſee their need of him, that they may be provoked into a good opinion of him. He is as needful for the Soul, yea, more needful than garments are for the body. He is all good, he hath all good in him, and that in a tranſcendent manner. *Quicquid velle potes & debes eſt Dominus Jeſus Chriſtus.* Conſider how far he excels all other garments.

See in John 19.

1. *Jeſus Chriſt is a large garment.* Other garments can cover but one at once. One garment cannot cloath ſeveral perſons, no more than one morſel can feed ſeveral Men. But Jeſus Chriſt is a garment of ſuch extent and dimenſion; that he can cover many, though they be at never ſo great diſtance. Should I fear ſayth *Bernard*, that Chriſts righteouſneſſe will not ſerve for him and me? No, *Non eſt pallium breve, quod duos operire non poteſt.* All the Elect of God, though they live in ſeveral Nations, though they be a multitude which no Man can number, *Rev.* 7. 9. Yet they are all cloathed, and all ſufficiently cloathed with this one garment. *I ſaw*, ſayth the Evangeliſt, *a wonder in Heaven, a Woman cloathed with the Sun, Rev.* 12.1. This Woman is the whole Church of God. This Sun that covers the Woman, is Chriſt the *Sun of righteouſneſſe*, as he is called, *Mal.*4.1. His skirt is large enough to cover his whole Church, and yet never a member can complain of want.

2. *Ieſus Chriſt is a garment for every part.* Your material garments will not ſerve every part. That which is proper for the head will not cover the loyns; that which fits the body will not fit the feet. Every part of the body hath a diſtinct cloathing which is onely proper for it ſelf. But now Chriſt is a garment that fits every part. He is the Diadem or Crown upon the head, he is the robe upon the body, he is the ſhooes upon the feet, *Luke* 15. 22. Chriſt is a compleat Suit of Apparel, from head to foot, the Soul is perfectly cloathed.

3. *Jeſus Chriſt hath the uſes of all garments.* There is no one garment that ſerves for all uſes to the body. Some garments are good for covering, but they are not for beauty. Others ſerve for ornament and beauty, but they do not ſerve for defence. Some garments are good in the cold, but they are not ſo uſeful and fit in a time of heat. Perſons that are of ability have ſeveral garments for ſeveral

uſes, becauſe no one garment is fit for all. But Jeſus Chriſt is a garment for all uſes to the Soul. He is for covering, and for ornament, and for defence; as good for all uſes as for any uſe. He is a Winter-garment, and he is a Summer-garment; he is as good for cooling, as for heating. He is the Travellors, and he is the Labourers garment, and he is the Souldiers garment. He is light for walking, thick for ſtormy weather; He is ſtrong for fighting, and ſpiritual warring againſt Satan and his temptations. Chriſt ſuits all the occaſions of the Soul, *He is Wiſdom, Righteouſneſſe, Sanctification and Redemption*, 1 Cor. 1. 30.

4. *Ieſus Chriſt is a garment fit for all ſexes, for all ſizes, for all conditions.* No one garment will fit all bodies. That which is decency in one ſex, would be monſtrouſneſſe on the other. That garment that fits a Child, would be unuſeful to a grown Man. That which is proper for the Subject, would be unſuitable for the Princes wear. But now Chriſt is as proper for one as for another. He is as fit for the Woman, as for the Man; for the Child, as for the Father; for the King, as for the Subject. As the Apoſtle ſayth in another caſe, we may ſay in this, *There is neither Barbarian, Scythian, Jew nor Gentile, male nor female, bond nor free, but ye are all one in Chriſt*, Col. 3. 11. God hath made Jeſus Chriſt a fit garment for the Souls of all ſorts of Men. There is no Soul too big, none too little, none too ſmall, none too great for Jeſus Chriſt to array and cover.

5. *Jeſus Chriſt is a durable garment.* All other garments are of a mouldring nature. The moth corrupts them; old age takes away the beauty of them; the ſtrongeſt and fineſt garments turn to rags by daily uſe. But Jeſus Chriſt is a laſting garment; the moth cannot fret it, old age cannot wear it thin. Chriſt is now as freſh as when he was firſt put upon *Adam* in Paradiſe. When our bodily garments ſhall be pluckt off, yea, when the very garments of our bobodies, like the mantle of *Elijah*, ſhall fall into duſt, then will this garment abide upon the Soul as beautiful as now it is. The Lord did miraculouſly preſerve the garments of the Iſraelites from waxing old, *Deut.* 8.4. Though they were worn forty years in the Wilderneſſe, yet they were not thread-bare. Their bodies waſted, but their garments did not waſte. They were as freſh when they came to *Canaan*, as they were when they came out of *Egypt*. Jeſus Chriſt, though he be worn every day, yet he doth not wax old. He is as freſh upon the Soul on its dying day, as upon the firſt moment of its regeneration.

6. *Ieſus Chriſt is a free garment.* All that is required on Mens part is to put him on. He is provided without our coſt, without our care. Though he be the moſt coſtly garment in himſelf, yet he is the moſt cheap garment in the world. Other garments cannot be had without mony, Chriſt is obtained without mony, without price. The Scripture ſpeaks of buying him, *Rev.* 3. 18. This buying is free receiving. The Prophet expounds the phraſe, *Eſay* 55. 1. *Buy Milk and Wine without mony, without price.* Indeed this garment is ſo invaluably rich, that all the treaſure in the world cannot purchaſe one inch of it. He that dreames of buying Chriſt, ſhall dy without Chriſt.

II. *Behold the ſufficiency of Chriſt for ſpiritual life.* Two things are neceſſary for the bodily life, food and rayment, 1 *Tim.*6.8. Jeſus Chriſt is both food and rayment. He is ſet out as rayment in Baptiſm, *Gal.*3.27. And he is held out as food in the Sacrament of the Supper. He is every way ſufficient for all the concernments of the Soul; he feeds it, he cloaths it, and that with the beſt food, and the beſt rayment, with himſelf. His fleſh is meat, his blood is drink, his righteouſneſſe is cloathing, ſubſtantial durable cloathing.

III. *The miſery of all thoſe that are without Chriſt.* All Men are by nature ſtrangers to Chriſt, *Epheſ.* 2. 12. He that is without Chriſt, is without ſpiritual rayment, he is a naked Man. The Scripture calls the ſtate of nature a ſtate of nakedneſſe, *Ezek.* 16. 4, 8. and *Rev.* 3. 18. A naked condition is a miſerable condition. Nakedneſſe is a very comprehenſive word. A naked Man is expoſed to the ſcorn of every eye, it is a ſhameful object, *Rev.*3. 18. A naked Man is expoſed to every ſtorm; every ſhower wets him, every wind pierces him. A naked Man is unfit for imployment; he is neither fit to fight, nor to labour. Such as are without Chriſt are unſpeakably miſerable. Their condition is full of ſhame, their condition is full of danger; they have nothing to cover them from Gods wrath, from the Devils rage. They have nothing to warm their hearts when they are cold with fears, terrors, deſpairs, and ſpiritual anguiſh. A naked body amongſt darts and ſwords, is not ſuch a ſpectacle of compaſſion as a naked Soul expoſed to the arrows of Gods wrath. They are as unfit for any work, as the naked Man is for labour and travel, *Vid. Eſay* 3.6. He that is without Chriſt hath neither bread nor rayment.

IV. *The miſery of thoſe that reject Chriſt.* None but mad Men and barbarous Men reject cloathing. 'Tis the character of a diſtracted

cted mad-Man to refuſe rayment, *Vid. Luke* 8. 27. You read a ſad ſtory of a Man poſſeſſed with a Legion of Devils,and the Text ſaith, he wore no cloaths; his madneſſe is evidenced by that that he would ſuffer no cloaths to be put upon him; for *v.*35. When Chriſt had cured him, the Text ſayth, *He ſat at the feet of Ieſus cloathed, and in his right minde.*'Tis a ſign that that Man is ſpiritually poſſeſſed with a Legion of Devils, that will not be cloathed with this ſpiritual garment. And yet the world is full of theſe ſpiritual Bedlams. They will go naked. Let Miniſters ſay what they will, let the Spirit of God uſe never ſo much importunity, they will not be cloathed. They will have none of Chriſt. Theſe garments are hanged out every day in the publick Market, yea, Men are intreated to take them even without mony, and yet they will not. Is it not juſt that ſuch Men ſhould be buried in hell in their own rags, that will not embrace Chriſt that they may be cloathed with eternal ſalvation?

V. *None ſo well arrayed as Saints. Dives* had purple,&c. *Luke* 16. 19. They have Chriſt.

VI. Here is Comfort for poor Chriſtians, counſel for proud Men, you that will have the beſt apparel and new faſhion.

VII. *When you put on your garments, think of Chriſt.* A ſerious Chriſtian may ſpirituallize every thing he uſeth or beholdeth.

VIII. Hinder none from Chriſt, *Exodus* 22.27,28. as *Iob* 24.7. *Amos* 2.8.

Doct. 2. *It's the duty of Men to put on the Lord Ieſus Chriſt.* This is often recommended to us in Scripture. Two things I ſhall briefly open.

1. What it is to put on Chriſt, How we muſt put him on. 2. Why we muſt put him on.

I. Chriſt is put on two wayes. There is a double putting on of Chriſt.

1. *A putting on of Chriſt for juſtification.* When by faith we apply him unto our ſelves, by faith for righteouſneſſe. The Apoſtle tells us, that *Chriſt is made unto us of God juſtification,* 1 Cor.1. 30. He is called *Iehovah, our righteouſneſſe,* Jer.23.6. 'Tis by his righteouſneſſe that the Beleever is conſtituted righteous in *foro Dei,* which is by an act of grace in God, imputing and reckoning this perfect righteouſneſſe of Chriſt unto him, as his own righteouſneſſe. Now then doth a perſon put on Chriſt, when by an act of faith, he doth apply Chriſt and his righteouſneſſe unto himſelf for juſtification. This was

that which the Apoſtle deſired, *Phil.* 3. 9. *That he might be found in Chriſt, not having his own righteouſneſſe which is by the Law, but that which is by the faith of Ieſus Chriſt, the righteouſneſſe of God by faith.* When his righteouſneſſe is actually applyed, received, relyed upon, then is Chriſt put on: This is one piece.

2. *A putting on of Chriſt by imitation.* When we imitate the gracious life of Chriſt. This refers to ſanctification, and new obedience. To put on Chriſt, is *virtute Spiritus Chriſti undique nos munire, quâ idonei ad omnes partes ſanctitatis reddamur*, Calvin. And ſo *Eraſmus.* In as much as ye are ſpiritually ingraffed into Chriſt, *Hunc ipſum induite, eluceat in omni vitâ quem ſitis profeſſi, exprimite quem imbibiſtis*, &c. *Zuinglius.* When we apply his righteouſneſs for our juſtification, when we put on his example, and expreſſe his virtues in a courſe of ſanctification, then, and not till then, do we put on Chriſt, as the Scripture requires.

II. Why we muſt put him on. There is good reaſon. I might be large in each, but I ſhall onely give general Reaſons.

1. *Chriſt is of no effect to us if we do not put him on.* Garments neither warm, nor cover, nor defend, nor adorn the body, if they be not put on. Chriſt is rendred invalid to ſuch as do not apply him. His righteouſneſſe will not juſtifie you, if you do not by faith put it on as a garment. His holy life will do you no good, if you do not imitate it. His righteouſneſſe will periſh as to you, his virtues will be loſt as to you, if you do not actually put on both. The Apoſtle ſpeaks of making Chriſt of *no effect*, Gal. 5.4.

2. *If we do not put on Chriſt both theſe wayes, we can have no hopes of ſalvation.* If Jeſus Chriſt be not put on for righteouſneſſe, there is no remiſſion of ſin, All our guilt is imputed to our ſelves. 'Tis by the imputation of his righteouſneſſe that our ſins are covered, *Rom.* 5. 20. And where there is no remiſſion, there can be no ſalvation. And if we do not put on the virtues of Chriſt in a courſe of ſanctification, we can have no Scripture-hope of heaven. The Apoſtle is expreſſe for this. *He that hath this hope, purifieth himſelf as Chriſt is pure*, 1 John 3. 3. Our juſtification is by Chriſts righteouſneſſe, and our ſanctification is an evidence of our juſtification. *Ergo.*

The uſes of this.

1. *What ſhall we ſay of thoſe that inſtead of putting on Chriſt, put*

on their own works and duties? The Papiſts teach their Proſelytes to cover themſeves not with Chriſt and his righteouſneſſe, but with their own works, and their own righteouſneſſe. They call *Imputative* righteouſneſſe in ſcorn *putative righteouſneſſe.* Well, let them cloath themſelves with their own fleece, but let us be cloathed onely with Chriſts righteouſneſſe. Our own righteouſneſſe is too thin, and too narrow, it will neither cover us, nor warm us, *Eſay* 28. 20. Our own righteouſneſſe is a ſoyled garment, a very *filthy rag*, Eſay 64.6. The Apoſtle *Paul was, as touching the righteouſneſſe of the Law, blameleſſe*, Phil. 3. 6. And yet he durſt not appear before God in the day of Judgement in that garment, but in the garment of Chriſts righteouſneſſe, *Phil.*3.9. Let us therefore abhor this doctrine; rather take Chriſts counſel, than Antichriſts counſel. Antichriſts advice is, buy of him, &c. but Chriſts counſel is to buy of him *precious rayment*, Rev. 3. 18. Let us rather be adviſed by the Churches Counſellor Chriſt, *Eſa.*9 6. than by him who is next to Satan the Chnrches greateſt outward deſtroyer.

2. *What ſhall we ſay of thoſe that inſtead of putting on Chriſt by imitation, put on the Devill.* Inſtead of expreſſing the virtues of Jeſus Chriſt, hold out the vices of Satan; live inordinately, unholily, ſerving divers luſts and pleaſures, full of envy, malice, intemperance, covetouſneſſe, licentiouſneſſe of every kinde; inſtead of putting on Chriſt themſelves, they hate, perſecute all thoſe that do thus put him on. Let them know, they that will not put on Chriſt by ſanctification, ſhall not put him on for juſtification. *He is made of God to us, Wiſdom, Righteouſneſſe, Sanctification, Redemption,* 1 Cor. 1.30. He that rejects him as to ſanctification, ſhall be rejected by him as to righteouſneſſe and redemption.

3. *Be intreated to put on Chriſt.* Put him on both theſe wayes.

1 *Put him on for righteouſneſſe.* 1. Have you not need all of him? are you not unrighteous? are ye not under guilt? If your righteouſneſſes be as filthy rags, what are your unrighteouſneſſes? 2. Is there any other garment that will carry you dry thorough the dreadful ſtorms of Gods wrath? you muſt make another Scripture if you will finde another garment. Gods Scripture mentions no other covering but Gods righteouſneſſe. Read and remember that Text, *Rom.*9. 30, 31, 32. 3. Undervalue not the great love, and deep deſign of God in providing his Son for your rayment, *He is made unto us of God Wiſdom, Righteouſneſſe*, 1 Cor. 1. 30. Therefore called the *righteouſneſſe of God*, Phil. 3. 9. 4. God will accept of nothing you do till you

be inveſted in this garment. He will own none that come not in his own livery. You ſhall have no bleſſing, yea you ſhall have his curſe, if you have not the kid-skins of Chriſts righteouſneſſe upon your necks, and upon the ſmooth of your hands; your elder brothers garments muſt be on you, elſe you cannot be bleſſed. Now that you may put on Chriſt, you muſt (1.) Put off all thoughts of your own worth. Theſe are inconſiſtent, *Phil.*3.7, 8,9. (2.) Beg of him that he would cloath you. Ly at his feet, as *Ruth* did at the feet of *Boaz*, and ſay, *Spread thy skirt over me, for thou art my neer Kinſman*, Ruth 3.9. I conclude this,with comparing thoſe two Scriptures, *Ier.* 23.6. with *Ier.*33.16. in the firſt, Chriſt is called the Lord our righteouſneſſe, in the other, the Church is ſo called. 1. Becauſe that which is proper to the head, is common to all the members. 2.They are as willing to apply Chriſts righteouſneſſe, as he is to communicate it.

2. *Put him on by a holy imitation.* Walk as Chriſt walked. 1. Chriſtianity conſiſts chiefly in this. Chriſtianity is *imitatio divinæ naturæ*, 1 Peter 2.21. 2. 'Tis one end of Chriſts Incarnation. He became Man, that that might be a perfect pattern of holineſſe in our nature. 3. He that doth not imitate his life,ſhall have no benefit by his death, 1 *Peter* 2. 21.

ESAY 32.2.

And a Man ſhall be as a hiding place from the wind.

VIII.
SERMON.

IN this Chapter we have a glorious prophecy of the ſpiritual Kingdom of Chriſt. It's written by the Prophet for the conſolation of the Church in her preſent afflicted condition. This Prophecy hath four parts.

1. The conſtitution of this Kingdom, *v.*1. to 9.

2. An exhortation given unto the people, by repentance to prevent the miſeries which ſhould happen before the conſtitution of this Kingdom, *v.* 9. to 15.

3. A deſcription of that good which the godly ſhould receive from this Kingdom, *v.*15,16,17,18,19.

4. The concluſion of all, in that *Epiphonema*, v. 20. Wherein the Prophet compares the people of God to thoſe happy Husbandmen, who are in expectation of a plentiful Harveſt, after their labours and coſt in tilling and ſowing. *Bleſſed are they that ſow beſide all waters, that ſend forth thither the feet of the Ox and the Aſſe.* In the conſtitution of this Kingdom, Two Things are to be obſerved.

(1.) *The ſafe adminiſtration of it.* This is in the two former verſes. *Behold a King, &c.* By *King*, we are to underſtand *Chriſt* the King of his Church; by *Princes* we are to underſtand thoſe that do under Chriſt adminiſter this Kingdom. 'Tis an Allegory taken from human Kingdoms, in which the King himſelf, and all his Officers do adminiſter in righteouſneſſe. The ſafety of this govenment is expreſſed in the ſecond verſe, *And a Man ſhall be as a hiding place from the wind, &c.*

(4.) *The true ſimplicity of it in the publick and private adminiſtration of all things, and all perſons*, verſe 3, 4, 5, 6, 7, 8. *And the eyes of them that ſee ſhall not be dim, &c.* The adminiſtration of this Kingdom ſhall be with ſincerity as well as ſafety. God would give Men eyes to ſee, and ears to hear. Thoſe that before were ſpiritually blind and deaf, ſhould now have ſpiritual eyes to ſee, and ears to hear. *Thoſe that were raſh and heady, ſhould now underſtand knowledge*, thoſe that *ſtammered in the things of Chriſt, ſhould now ſpeak plainly*, v. 3, 4. Yea, there ſhould be ſuch ſimplicity in the adminiſtration of this Kingdom, that vices ſhould not be called any more by the names of virtues; evil ſhould not be called good, nor good evil; but every thing ſhould be called by its own name, *verſe* 5. 6, 7, 8. *The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountiful, &c.* Holineſſe ſhall be called holineſſe, covetouſneſſe covetouſneſſe, baſeneſſe ſhall be called baſeneſs, under this ſpiritual Kingdom of Chriſt.

The Text falls under the firſt of theſe, *viz.* the ſafe adminſtration of this Kingdom. *And a Man, &c.* We may divide it into Two Parts. 1. A danger hinted, *Wind.* 2. A remedy diſcovered, in which are,

1. *The Protector. A Man.* 'Tis *ille vir* האיש with an Article, this Man. 'Tis the King mentioned in the former verſe; He that is there called *King*, is here called *a Man.* 'Tis Chriſt who is a Man, and more than a Man, God-man. This is the *Protector.*

2. *The Protection.* This is ſet down by way of compariſon. Here

are four reſemblances. 1. As *a hiding place from the wind.* 2. As *a covert from the tempeſt.* 3. As *rivers of water in a dry place.* 4. As *the ſhadow of a great rock in a weary land.* I am now to ſpeak of the firſt, namely, *a hiding place from the wind.* By *wind* we are to underſtand, troubles, afflictions, tempeſtuous ſtormes, whether they be outward or inward. Here are four words which all ſignifie one and the ſame thing; onely they are varyed a little, that they may be fitted to the ſeveral metaphors: wind, tempeſt, a dry place, a weary land, tryals, tribulations, temptations, are uſually called wind in Scripture, as *Matthew* 7. 27. *The rain deſcended, and the winds blew, and the floods came, &c.* Two obſervations lie clear in the Text.

1. That godly men muſt expect windy dayes even in the times of the Goſpel.

2. That Jeſus Chriſt is a hiding place to Beleevers in all the windy dayes which they meet with in this life.

I ſhall begin with the firſt, *viz.*

Doct. 1. *That godly men muſt expect to meet with windy dayes under the Kingdom of Chriſt:* Chriſts Kingdom, thought it be a glorious Kingdom, yet it is not without ſtormy winds and tempeſts. There is under the Kingdom of Chriſt a great deal of inward peace, ſerenity and calmneſſe under the Kingdom of Chriſt. The Scripture foretels this, *Pſalm* 72. 7. *In his dayes ſhall the righteous flouriſh, and aboundance of peace, ſo long as the Moon endureth,* Eſay 32. 17, 18. *The work of righteouſneſſe ſhall be peace, &c.* And *my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.* And the Scripture makes mention of external peace and quietneſſe which ſhall be under the Kingdom of Chriſt, *Eſay* 11. 6, 7, 8. *The Woolf alſo ſhall dwell with the Lamb, &c.* And *Micah* 4. 3, 4. *He ſhall judge among many people, and rebuke ſtrong Nations afar off*; And *they ſhall break their ſwords into plow-ſhares, and their ſpears into pruning hooks, &c.* Theſe and many prophecies of this nature are yet, I ſuppoſe, to be fulfilled, and they ſhall have their accompliſhment before the end of this life. But yet beleevers are to meet with windy days even in Goſpel times.

1. *Windy dayes of outward troubles.* Outward afflictions of all ſorts are to be expected, ſickneſſe, weakneſſe, poverty, reproach, perſecution, and all other evils. Theſe winds have blown very ſharp upon the Apoſtles, Diſciples, Martyrs, and other Servants of God in their generations; yea, upon whole Churches, the ſeven Churches are overturned by them. And they do ſo continue to this

very day. *Through many tribulations we muſt enter into the Kingdom of heaven.* This was *Pauls* Doctrine, *Acts* 24.22. *Ye ſhall have tribulation ten dayes*; this Meſſage is ſent by Chriſt to the Church of *Smyrna*, Rev. 3. 10. And our Saviour himſelf foretold the Church before his departure, that theſe winds would ariſe, *John* 16. 33. *In the world ye ſhall have tribulation.* And *Rev.* 11.22. *The holy City is given unto the Gentiles to be trod under foot fourty two Moneths*, and *verſe* 3. of that Chapter, *The Witneſſes ſhall for the ſpace of one thouſand two hundred ſixty dayes* (which is the whole time of Antichriſts reign) *propheſy in ſackcloth*; and to this very day we ſee they have their ſackcloath upon their loyns. Till the fall of Antichriſt theſe windy dayes will not be over.

2. *Windy dayes of inward troubles.* Temptations, deſertions, inward fears and ſhakings in the ſoul. There will be theſe ſpiritual earthquakes and agonies in the ſouls of Gods people, even in Goſpel-times. This wind did beat violently upon the Apoſtles; *Without were fightings, within were fears*, 2 Cor.7.5. *Paul* felt theſe winds make a horrible noiſe in his bowels, in thoſe fierce buffettings of Satan, which he ſpeaks of, 2 *Cor.* 12. 7. Yea, theſe winds blew fiercely upon Chriſt himſelf, when he uttered thoſe doleful words, *Eli, Eli, Lamaſabachthani, My God, my God, why haſt thou forſaken me?* Matthew 27. 46. And if the King of the Church met with ſuch a windy day of temptation, as we read *Matthew* 4. *init.* and of deſertion, as we read in this Text; the Subjects muſt expect to meet with them. I ſhall give you a Treble Account of this poynt.

1. There is a Devil, an Antichriſt, wicked Men, even under Chriſts Kingdom.

2. *There is ſin under the Goſpel.* And where there is ſin, there cannot but be winds. The wind is (as the Philoſopher teacheth us) an exhalation ariſing from the earth, drawn upwards by the power of the Sun, which meeting with the cold of the midddle region of the air, is beaten back again; it is ſo light that it cannot deſcend, and ſo violently reſiſted that it cannot aſcend; therefore it is carried aſlaunt with a mighty violence through the air. The matter of winds is an exhalation mixed for the moſt part of vapours, from whence Magir. it is that the wind is ſometimes moiſt. The ſame exhalations or va- Phyſ. pours incloſed in the bowels of the earth, and not finding an open paſſage, cauſe an earthquake. Sin is the matter of ſpiritual winds without, and ſpiritual earthquakes within. Now as there will be winds and earth-quakes where there is the matter of them; ſo there cannot but be

the winds of outward troubles,& the earthquakes of ſpiritual troubles where ſin is , which doth ingender and breed both theſe. Now the people of God ſin under the Goſpel , and from their ſins do theſe winds and earthquakes proceed. Sin creates ſtormes in Goſpel-dayes.

3. *Theſe winds are for the advantage of Beleevers even under the Goſpel ; Ye are in affliction if need be , through manifold temptations,* 1 Peter 1. 6. The winds are not more neceſſary for the world, than theſe winds are for the ſouls of Gods people even in Goſpel times ; I ſhall ſhew you the uſefulneſſe of the winds of heaven for the earth, and ſhew you the uſefulneſſe of theſe ſpiritual winds in the ſame reſpects to the ſoul. Conſider the parallel in five things.

1. *The wind is uſeful for purification.* The wind cleanſeth and ſweetens the air, carries away and diſperſes noyſom and infectious vapours that are hurtful to the bodies of Men and other creatures ; the wind is *ventilabrum naturæ* , natures fan, by which all putrifying vapours are driven away , *Vid.* Job 37. 21. *Men ſee not the bright light which is in the clouds ; but the wind paſſeth and cleanſeth them.* Theſe ſpiritual winds, both inward and outward have, when ſanctified by God, a purifying virtue. Thoſe corrupting infectious miſts and vapours of ſin which pollute the ſoul, are purged and driven away by the blaſts of theſe winds. *Dan.*11.35. *Many ſhall fall, to try them, and to purge them, and to make them white.* No ſoul is ordinarily ſo full of infectious ſavour as thoſe that want theſe winds. *Moab hath been at eaſe from his youth, &c.* Eſay 48. 11. And no Chriſtians have ſuch ſweet ſouls as thoſe that are frequently viſited with theſe winds of trouble. Corruption will hardly faſten where theſe winds do ordinarily blow. Saints have foggy ſouls in Goſpel-times.

2. *The wind hath a ſearching virtue.* It's a penetrating creature ; If there be the leaſt chink or cranie, the wind will find it out. As the light finds out the leaſt hole, ſo doth the wind. Theſe ſpiritual winds are of a ſearching & diſcovering nature. Temptations,deſertions,outward troubles, will ſearch the very inward parts of the ſoul.Chriſtians have found out thoſe defects in themſelves, which they could never eſpy till God ſent theſe winds to blow upon them. Many holes and cranies they have ſeen in their own ſpirits , which they could never diſcern till theſe windy dayes aroſe upon them. *He openeth their years to diſcipline,* and *ſhews them wherein they have exceeded,* Job 36. 9. Trangreſſions, exceſſes, and ſpiritual defects too, are

found out by theſe winds and tempeſts. Our Saviour layes down this uſeful effect of theſe tempeſtuous dayes, *Matthew* 7.25, 27. the *winds blew, &c.* and *it fell not, &c.* Great winds do diſcover whether your houſes be made of firm timber, or of ſhaking rotten wood. Theſe ſpiritual winds are great diſcoverers, eſpecially if they be in extremity. *A ſword ſhall peirce thorough thine own ſoul alſo, that the thoughts of many hearts may be diſcovered.* The words of *Simeon* to the *Virgin Mary*, Luke 2.35. the ſtony ground is not diſcovered till theſe winds ariſe, but then 'tis fully diſcovered, *Matthew* 13.20, 21. No Chriſtian knows himſelf ſo thoroughly, as he that hath travelled thorough theſe guſts of troubles. *Peter* did not know his own weakneſſe, till theſe high winds had ſearched him; then he ſaw the unworthy fear and Apoſtacy of his own heart, *Matth.*26.70,72, 74. *Peter* did not know his own miſtruſtfulneſſe, till the wind began to be boiſterous, then he ſaw he could ſink as well another Man, *Matthew* 14. 30. Saints need ſelf-diſcovery under Chriſts Kingdom.

3. *The wind hath a cooling virtue.* When the air is heated by the ſcorching beams of the Sun, the wind paſſeth thorough it, and brings it into a cool temper again. Theſe ſpiritual winds cool the ſoul. Chriſtians are ſometimes ſcalding-hot in the purſute of the world, or perhaps of ſome ſin. God ſtirs up theſe winds and cools that heat. Some ſharp winds of diſtreſſe of conſcience, ſome guſt of temptation, ſome peircing blaſt of trouble abates thoſe feveriſh heats, removes that eagerneſſe which was before in the ſoul after things that cannot profit. That wind of God that blew in *Pauls* face, coold that zeal for perſecution which was in his heart, *Acts* 9.1,3,4.

4. *The wind makes Men keep their garments cloſer about them.* You have heard of the fable of the Sun and the Wind ſtriving for the travellers cloak; the iſſue was, the Sun got it; the more violently the winds blew the faſter he held it. Theſe ſpiritual winds make the ſoul look better to his ſpiritual garments; he holds all his graces faſter than at another time. He keeps his Faith, his Hope, his Patience, his Integrity tackt cloſe about him. *Job* never was ſo careful of keeping his garments, as when he met with theſe winds, *Vide* Chapter 27. 1, 2, 3, 4, 5, 6. *As God liveth*, ſaith he, *who hath taken away my judgement, &c. All that while my breath is in me, &c. My righteouſneſſe I hold faſt and will not let it go, till I dy I will not remove my integrity from me.* Souldiers never keep their amour ſo carefully as when they come to an encounter. Chriſtians are never ſo

careful of their ſpiritual harneſſe, as when the winds of tribulation and temptation beat upon them; And we have need to keep our garments even under the Goſpel.

5. *The wind hath an awakening power.* When it lifts up his voice with violence, the noiſe is ſo dreadful, that ſleep is taken away from thoſe that hear it. The Mariner cannot ſleep when the winds are up. The Ship-maſter wondred that *Jonah* could ſleep when the winds were ſo high, and the ſea ſo raging, *Jonah* 1. 6. Theſe ſpiritual winds awaken the ſoul out of ſloath and carnal ſecurity. When there is an earthquake of inward trouble in the conſcience, when there is a tempeſt of outward trouble upon the body, the ſoul is made more watchful than ever it was; if the ſtorms be ſanctified it will be ſo. *Pſalm* 78. 4. *Thou holdeſt mine eyes waking*, ſaith *Aſaph.* That ſtorm of temptation which then lay upon him, kept the eyes of his ſoul waking, as well as the eyes of his body. That earthquake which was at midnight, when *Paul* and *Silas* ſang praiſes unto God, awakened the ſleepy Jaylor, *Acts* 16. 26, 27. The natural conſcience is ſtartled by ſuch providences, much more is the regenerate conſcience. Theſe winds are Gods Phyſick, which he uſeth to remove ſpiritual ſecnrity; and God will make it effectual to accompliſh his end. *Jonah* ſlept a while, but God did awake him both in his ſleepy body, and moreſleepy ſoul, before theſe winds ceaſed blowing, *Mat.* 26.40,41, 43. Saints under the Goſpel have need of awakening.

The Uſes of this Poynt.

Uſe 1. *Expect theſe windy dayes.* Do not think that now the Goſpel is come, now Chriſts Kingdom is ſet up, ſtorms are at an end. God doth every day confute this folly. The end of one tempeſt hath been the beginning of another. Hitherto it hath been ſo, and we can ſee nothing to make us think that it ſhall yet be otherwiſe? If you beleeve not this truth, you will have little benefit by the next doctrine. The Windes will be very high in the Church of God. This is evident in Scripture: however it be, this is our comfort; Theſe winds, if we be godly, will blow us faſter to heaven; and the higher the winds are, the neerer is the calm. Expect outward ſtorms. Expect inward tempeſts. Do not beleeve your ſelves to be paſt either of theſe. Our former ſtorms may perhaps prove calm weather, if they be compared with our future tempeſts. Preparing for them will be no prejudice if they never come. When you are out of one temptation, look for another before Antichriſts utter down-fall.

Uſe 2. *Get good proviſion againſt theſe windy days come.* Take to your ſelves the whole Armour of God,that ye may ſtand when the Winds are at the higheſt. Whether they be tempeſts without,or ſtorms within; outward blaſts, or inward earth-quakes. 'Tis the Apoſtles counſel, *Eph.* 6. 13, 14. God that foretels evil days, hath provided Armour of proof againſt thoſe days. Take this Armour. 1. No other Armour will ſerve, *Sauls* Armour will not ſerve Gods ſouldiers. 2. This Armour will ſerve, it was never battered, it will never be brokeu. Take it therefore and put it on. 1. Put it on wholly. 2. Put it on ſpeedily. 3. Uſe it when it is on. 4. When you have done all, hide your ſelves in Chriſt, who is here called for their comfort, *Latibulum à vento:* of which comfortable point I ſhall ſpeak the next time.

ESAY 32.2.

IX. SERMON.

And a Man ſhall be as a hiding place from the wind

TWo things I obſerved in this Text.

1. A danger intimated, in this word, *Wind.*
2. A remedy preſcribed, *A man ſhall be as a hiding place.*

The Obſervations were two.

1. That Chriſtians muſt expect to meet with windy days, even under the Kingdome of Chriſt. Of which I have ſpoken.

Doct. 2. *That Jeſus Chriſt is the beleevers hiding place in all the windy days which they meet withall in the World.*

He is *latibulum*, or *Abſconſio à vento*, whether they be windy days of outward trouble, or windy days of inward trouble, temptation, deſertion, diſcouraging fears and terrours. Chriſt is a hiding place to them in all theſe days and in all theſe caſes. Here are four words uſed in this text, which ſet out this hiding vertue that is in Chriſt, *hiding place*, *covert*, *rivers of water*, *ſhadow of a rock.* Many other Scriptures bear pregnant teſtimony to this truth. *Eſay.* 4. 5, 6. *The Lord will create upon Mount Sion, upon every dwelling place of*

Mount Sion, and upon all her aſſemblies, a Cloud, &c. This is ſpoken of Chriſt the beautifull branch of the Lord, *v.* 2. This *glorious and beautifull branch,* the root of the ſtock of *Jeſſe,*ſhall be a cloud, and ſmoak, a defence, a Tabernaale, a ſhadow, a place of refuge, a covert, and that not to one,but to every dwelling place of Mount *Sion,* and to all her Aſſemblies. To this agrees that of our Saviour, *Cant.* 2. 14. *O my dove,that art in the clefts of the rock, and in the ſecret place of the ſtairs.* Jeſus Chriſt is this cleft of the rock, he is this ſecret plack of the ſtairs. Chriſt is called *Shiloh,* Gen. 49. 10. *Shiloh* is from the root שלה which ſignifies *in quiete vel pace agere,tranquillè & in otio vivere,* all ſafety is in Chriſt. The tunicle in which the infant is wrapt in the Mothers belly, is called by the Hebrews *Shiloh,* becauſe it lies there ſecurely out of fear. In the proſecution of this point, I ſhall open theſe three things.

1. What it is in Chriſt that is a hiding place.
2. What it is of theirs that Chriſt hides.
3. Why Chriſt is a hiding place to them.

I. There are ſeveral things in Jeſus Chriſt which make up this hiding place: indeed every thing in Chriſt is a hiding place. I ſhall inſtance in ſome.

1. *The providence of Chriſt.* The Scripture tells us that *the eyes of the Lord run to and fro throughout the Earth*, 2 Chron. 16. 9. Jeſus Chriſt hath the ſame watchfull eyes of providence over his people that the Father hath. *Col.* 3. 17. *By him all things conſiſt.* It's one Argument Divines bring to prove Chriſts Divinity, becauſe he governs the World by his providence, as the Father doth, *Iohn* 5. 27. *My Father worketh hitherto, and I work.* It's meant of his providential working. And *Heb.* 1. 3. Chriſt is ſaid *to uphold all things by the Word of his Power,* which is an Act of providence. Now as Chriſt by his providence watcheth over all things, and creatures; ſo do his eyes watch continually over his people. *Eſa.* 27. 3. *I the Lord do keep it,* I will keep it night and day. This is one great ſtone of this hiding place.

2. *The Attributes of Chriſt.* All the divine Attributes are aſcribed to Chriſt as well as to the Father. *Eternity,* Micah. 5. 2. *Almightineſſe,* Eſay. 9. 7. *Omniſcience,* Heb. 4. 13. It's ſpoken of Chriſt our high Prieſt. *Wiſdome,* Prov. 9. 1. He is called *God only wiſe,* Jude 25. All theſe Attributes are as ſo many ſtones that make this hiding place. *Prov.* 18. 10. *The Name of the Lord is a ſtrong Tower.* Chriſts name the Prophet mentions, *Eſa.* 9. 6. *Wonderfull, Counſellor, &c.*

&c. evere one of theſe names is a room in this hiding place.

3. *The promiſes of Chriſt.* All the promſes of God are in *C*hriſt *yea*, and in him *Amen*, 2 *Cor.* 1. 20. *C*hriſt hath purchaſed them; they all have their ratification and accompliſhment in *C*hriſt. The Scripture is full of promiſes of all ſorts; of protection, proviſion, deliverance, ſalvation. Every promiſe is a piece of this hiding place. *Pſ.* 18. 30. *The word of the Lord is tryed.* He is a buckler to them that truſt in him. Chriſts Word of promiſe is the ſouls defence.

4. *The merits of Chriſt.* Chriſt hath by the ſhedding of his blood merited for his Elect whatſoever is neceſſary. Theſe merits are a beleevers hiding place. *O my dove that art in the clefts of the rock*, Can. 2. 14. thoſe *foramina petræ* are *vulnera Chriſti.* There the beleever hides himſelf in the time of danger. As the dove when ſhe is purſued flies to her windows, ſo the beleever fles to the wounds of *C*hriſt, and there is hid

5. *The interceſſion of Chriſt.* The Scripture tells us that *C*hriſt appears continually before the Father for us, he is ſtill moving for us at the right hand of God. His Interceſſion in heaven is the beleevers Sanctuary on earth. So the Apoſtle tells us in two places, *Heb.* 6. 18, 19, 20. and *Heb.* 7. 25. *He is able to ſave*, &c. becauſe *he lives for ever to make interceſſion for us.* Chriſt directs *Peter* to this, *Luke* 22. 31.

II. What it is of a beleever that Chriſt is a hiding place unto.

1. *Chriſt is a hiding place unto the outward man.* He hides that in time of ſtorms, *C*hriſt hides that two waies.

(1.) *Sometimes he hides it from danger.* He keeps his people from the rage of them that would ſwallow them. Thus the *C*hurch was hid, *Rev.* 12. 6. *The woman fled into the Wilderneſſe, where ſhe hath a place prepared of God, that they ſhould feed her there one thouſand two hundred ſixty dayes.* Thus *David* was often hid from the fury of *Saul*, and his *C*ourtiers that ſought his life.

(2.) *Sometimes God hides it in danger.* That though his people be in danger, yet they are not deſtroyed. Thus the *C*hurch was hid in *Egypt. The buſh was burning, and yet was not conſumed*, Ex. 3. 2.

2. *Chriſt is a hiding place to the inward man.* And herein he excels all other hiding places.

(1.) *He hides the ſoul from ſin.* The beſt of his people would ſin more frequently, and more grievouſly, if Jeſus *C*hriſt did not hide them from ſin.

(2.) *He hides the ſoul from temptations.* He chains up Satan from tempting them, that he cannot bait them ſo furiouſly as he would;

and when he ſuffers Satan to tempt, he doth not ſuffer them to be utterly overcome. Thus he was a hiding place to *Peter*, Luke 22. 31. Thus he was a hiding place to Saint *Paul*, 2 Cor. 12.7. Though he did not hide him from being buffeted, yet he hid him from being vanquiſhed by thoſe buffetings.

(3.) *He hides their graces.* Their faith, their hope, their patience, their humility, &c. were not Chriſt a hiding place to their very graces, they would wither, they would dy, they would come to nothing: he hides the root of grace, keeps that warm that it periſh not, ye he ſo hides it, as that he makes it fructifie.

(4.) *He hides their joy, their peace of conſcience.* Our comforts have need of Chriſts protection, as well as our graces. Should not he be a hiding to our inward peace and joy; the wind of terrour and temptation would ſoon blow them away. *In the world ye ſhall have tribulation, but in me ye ſhall have peace,* John 16. 33. Our peace is built upon Chriſt, our peace is laid up in Chriſt, our peace is preſerved and defended by Chriſt, The Devil would ſoon quench our joy, if Chriſt were not a hidingplace to it. Jeſus Chriſt is in every place, and in every thing a hiding place to his people.

III. Why Chriſt is a hiding place to them. } Neceſſity.
There is a double ground of it. } Convenience.

I. *It's neceſſary that Chriſt ſhould be their hiding place.* This neceſſity is grounded upon a double conſideration.

1. *Beleevers want a hiding place.* They are expoſed to many enemies, to many dangers. The World, the Devil, the fleſh are aſſailing, purſuing, making attempts upon them every day, and that ſeveral waies. *Luther* was wont to compare the Church to a poor weak Virgin in a wilde Wilderneſſe, where there is nothing but ravenous creatures that ſeek her life. Our Saviours compariſon is ſomewhat like it, *Luke* 10. 3. *Behold, I ſend you forth as ſheep among wolves. Joſeph is a fruitfull bough. The Archers have ſhot at him, &c.* Gen. 49. 23, 24, 25. Beleevers are in this world in a ſtrauge land; they are not of the world, and therefore the world hates them. They want a hiding place for their bodies, for their ſouls, for their graces, for their comforts. The chicken doth not want the wing and the neſt, more than they do a hiding place.

2. *There is none other beſides Jeſus Chriſt that can be a hiding place for them.*

Firſt, they cannot be hiding places for themſelves. They are weak and fooliſh, they expoſe themſelves to danger; they know not well how to hide themſelves in Chriſt, much more unable are they to be protectors to themſelves. Should Chriſt leave the beſt of us to our ſelves, we ſhould be our own Butchers, not Protectors.

Secondly, no other creature can protect and hide them. Kings and Princes, they cannot hide us, *Pſalm* 146. 3. and if they cannot, inferiour men are much more unable. Horſes and Armies, they cannot be a hiding place to us, *Pſalm* 33. 16, 17. They are ſoon routed and ſcattered. If they could be hiding places to our bodies, yet ſurely to our ſouls they cannot. Gold and Silver cannot be a hiding place to us. Though men ſay to their wedge of Gold, *thou art my confidence*, Job 31. 24. yet will not Mountains of Gold and Silver be ſafe hiding places in the day of trouble. The Holy Angels cannot be hiding places to us. They are but ſub-protectors; they do but ſpread Chriſts wings over us. The truth is, all creatures want hiding places for themſelves. The beſt of creatures are but as the Dyal, they caſt no ſhadow unleſſe the Sun ſhine upon them. The beſt of creatures is like *Jonahs* Gourd, the leaſt worm eats them thorow and thorow in a ſhort time.

II. There is Convenience as well as Neceſſity. Its very expedienr that Chriſt ſhould be a hiding place to beleevers.

Fitſt, *he hath all qualifications* that may fit him for this work.

1. *He hath ſtrength.* A hiding place muſt be *locus munitiſſimus.* Paper-houſes will never be good hiding places. Houſes made of reeds or rotten timber will not be fit places for men to hide themſelves in. Jeſus Chriſt is a place of ſtrength. He is the rock of ages. His name is the *Mighty God*, Eſay 9. 6.

2. *He hath height.* A hiding place muſt be *locus excelſiſſimus.* Your low houſes are ſoon ſcaled. Jeſus Chriſt is a high place; he is as high as Heaven. He is the *Jacobs* ladder that reacheth from earth to Heaven, *Geneſis* 28. 12. He is too high for men, too high for Devils; no creature can ſcale theſe high Walls.

3. *He hath ſecret places.* A hiding place muſt be *locus abditiſſimus.* The more ſecret, the more ſafe. Now Jeſus Chriſt hath many ſecret chambers that no creatures can ever finde, *Canticles* 2. 14. *O my dove, that art in the ſecret places of the ſtairs*! As Chriſt hath hidden comforts which no man knows but he that receiveth them; ſo he hath hidden places of ſecrecy, which none can finde out but he that dwells in them. *Come my people, enter into thy Chambers, and ſhut the doors upon thee*, Eſay 26. 20.

4. *Chriſt is faithfull.* He that will hide others, had need be very faithfull. A falſe-hearted Protector is worſe than an open purſuer; *Will the men of Keilah deliver me up*, ſaith *David*? *They will deliver thee up*, ſaith the Lord; but now Chriſt is faithfull, *Rev.* 3. 14. He is *the faithfull witneſs*; He cannot be bribed to ſurrender up any creature that comes to hide himſelf with him. Chriſt will dy before he will betray his truſt.

5. *Chriſt is diligent.* Diligence is as neceſſary in thoſe that will hide others, as faithfulneſſe. A ſleepy Guard may betray a Caſtle or Gariſon as well as a faithleſs Guard. But Jeſus Chriſt is very diligent and watchfull, he hath his Intelligencers abroad; yea his own eyes run to and fro in the earth, to ſee what contrivances are made, and ſet on foot againſt thoſe who are hid with him, *Pſalm* 121. 3, 4. *He that keepeth Iſrael, neither ſlumbereth nor ſleepeth.*

2. Ground——*Chriſt is fit in regard of that propriety he hath in his Saints.* All his relations make him a fit hiding place.

Firſt, *He is the Captain General of the Church.* The Church is compared to an *Army with Banners*; Chriſt is the General of this Army, *Joſhuah* 5. 13, 14. It was Chriſt the Angel of the Covenant whom God hath made a *Leader* and *Commander* to the people, as the Prophet call him, *Eſay* 55.4. Who ſhould ſecure the Souldiers but the General?

Secondly, *He is the Churches King.* Pſalm 2.6. The Kings Court is the Subjects hiding place. *Nebuchadnezzars* dream, *Dan.* 4. 12. ſhews that Kings ſhould be ſhelters to their Subjects.

Thirdly, *He is the Churches ſhepherd*, John 10. 11, 12. Shepherds are to ſecure their flocks. *David* ſlew the Lion that tore the flock.

Fourthly, *He is the Churches Father*, Iſaiah 9. 6. The Fathers houſe is the childes Caſtle. The childe when he is purſued makes ſtrait to his Fathers lap, and there he is hid.

Fifthly, *He is the Churches Husband*, Epheſ. 5, 25. The houſe of the Husband is the Wives Gariſon. There ſhe is hid and protected, as well as nouriſhed.

ESAY 32.2.

And a Man ſhall be as a hiding place from the wind.

X. SERMON.

THe Doctrine was,that Jeſus Chriſt is unto a beleever a hiding place from the wind.

The Uſes are three
Information.
Exhortation.
Conſolation.

1. For Information. This conſiſts of four Branches.

1. *That Beleevers are Chriſto chari*, very pretious in the eſteem of Chriſt. Beleevers are perſons of great worth. They are called *excellent ones.* Pſal. 16, 3. They are more excellent than any perſons in the world beſides. They are flowers, roſes, and Lilies, the beſt of flowers, *Cant.* 2. 2. They are fine gold, others are the droſs of Silver, *Jer.*6.*ult.* They are wheat, others are but chaff, *Mat.* 13. 30. Lam: 4. 2: They are precious ſtones,others are but common ſtones; They are light, others are darkneſſe. Their worth appears by this,that Jeſus Chriſt hides them in times of danger. Men do no uſe to hide rubbiſh or lumber; but their jewels, their writings, things of value. The Saints are the jewels of Chriſt, they are the jewels of the Crown; Chriſt will loſe all, rather than one of theſe, *Mal.* 3. 17. *They ſhall be mine in that day when I make up my jewels.* They are Gods *hidden ones*, Pſalm 83. 3. Jeſus Chriſt will venture all the world to ſave one of his Saints. While he is able to protect himſelf, he will protect them; they are his very members, a part of himſelf; he keeps them with the ſame care he keeps himſelf. Wicked men look upon them as vile and mean things, but Chriſt accounts them his precious ones; he keeps the very number of their hairs, *Mat* 10. 30. It was a ſigne that *Jacob* reſpected *Rachel* and *Ioſeph* more than all the reſt of his houſhold, becauſe he was ſo carefull of their preſervation, *Gen.* 32.2. He puts the handmaids and theit children foremoſt, then *Leah* and her children, and then *Rachel* and *Ioſeph.* If there be but one place of ſafety to be found in the world, Jeſus Chriſt will put the belee-

ver there. The Scripture ſaith, that *Noah found favour in the eyes of the Lord*, Gen. 6. 8. How is this grace of God to him evidenced? When all the world was expoſed to the violence of the deluge, God takes care to make an Ark for his preſervation. 'Tis a ſigne of the pretious thoughts of Chriſt towards his Saints, that he makes himſelf a hiding place for their preſervation. Though they be never ſo mean in the eyes of men, they are incomparably precious in the eſteem of Chriſt.

2. *How impoſſible is it that any true beleever ſhould eternally periſh.* The Scripture ſaith that they can never periſh, *John* 10. 28. They may ſeem to be loſt in the judgement of men, they may be as loſt in their own apprehenſion, but they cannot be loſt. Amongſt other reaſons this is one, *Chriſt hides them.* Satan muſt ſtorm and level this hiding place, before he can reach a beleever to deſtroy him. The treaſury muſt be broken before the treaſure that is hid in it can be carried away, the jewels cannot be taken away before the cheſt that keeps them be broken. The hiding place muſt be entred before that wch is hidden in it be removed. Chriſt ſtands between his elect & danger. The Devil muſt peirce Chriſt himſelf, before he can touch a Saint to deſtroy him. The beleever is hid in Chriſt, and Chriſt muſt ſuffer before he can ſuffer. Jeſus Chriſt did once conquer the devil for the beleevers freedom, and the devil muſt conquer Chriſt before he can finally overcome the beleever.

3. *See here the al-ſufficiency of Chriſt.* He is to his holy ones every thing they ſtand in need of. He is their life, he is their food, he is their rayment, and he is their hiding place. A hiding place is as neceſſary ſometimes as meat and cloathing. The Saints here are militant; they could not live if they were not hid. Though Chriſt were every thing elſe, yet if he were not an hiding place, he were not enough; but he is a hiding place as well as food. Jeſus Chriſt ſerves all the neceſſities of the ſoul. The Saints of God are in Scripture compared to ſheep, *John* 10. 14 Now a fold is as neceſſary for ſheep as paſtures; as the paſture preſerves them from ſtarving, ſo the fold preſerves them from worrying. Chriſt now is both fold and paſture, and ſo a ſufficient ſhepheard. The Church of Chriſt is compared to an Army, *Cant.* 6. 10. A place of retreat is as needfull to an Army as any other proviſion. Chriſt is a retreating place to his Souldiers; he doth not feed and cloath them, but he hides them too. He doth not only give them ammunition to fight when they are in the field, but he is a hiding place to them when they are beaten out of the field.

The Church of Chriſt is compared to a Ship, *Eſay* 54. 11. A Haven is as neceſſary for a Ship, as either Maſts or Sails, or Anchors. Jeſus Chriſt doth not onely provide Sailes and Tackling for his Ship, but he provides a Haven alſo; yea, he himſelf is the Haven; when his Ship is weather-beaten by long voyages and ſharp ſtorms, he brings her into the Haven,& there ſhe's out of danger.He is fit for all the exigencies and neceſſities of the ſoul, a compleat all-ſufficient Saviour.

4. *The miſery of thoſe who are out of Chriſt.* One great work of the Miniſtery is to diſcover the miſery of a Chriſtleſſe condition. All unbeleevers are without Chriſt. Though they be in Chriſt by outward profeſſion, yet they are without Chriſt in regard of ſaving union, *Epheſians* 2.12. The miſery of being unintereſſed in Chriſt is unſpeakable,even in this regard, that he is without a hiding place. No greater emblem of miſery,than to ſee a Man in a ſharp ſtorm without a ſhelter. He that is without Chriſt hath neither ſhelter for ſoul nor body. When Men áſſault him, when Devils tempt him, when ſin ſets upon him, he hath no place to retire to, where he can, have any ſecurity. He that is without Chriſt hath not one buſh to defend him, either from Men, Devils, his own Conſcience, or from the indignation of God. He lies open to all the hoſtile incurſions of Men, Devils, of the wrath of God, which is as a conſuming fire. All his confidence is but as the ſhadow of a ſpiders Web, which vvill never keep him vvarm, nor ſafe.

Uſe 2. Exhortation.

1. *Let not Beleevers be inordinately afraid in times of danger. Should ſuch a Man as I flie*, ſaith *Nehemiah?* and *who being as I, would go into the Temple to ſave his life?* Neh. 6. 11. A fear of providence becomes the people of God as vvell as others; but fear of anxiety or diſtruſt ſhould be far from them; vvonderous confident have the Saints of God been in times of danger, upon this very ground. *God is our refuge and ſtrength*, ſaith the Church, *a preſent help in time of trouble;therefore we will not fear though the earth be moved,&c. Pſ.*46. 1,2,3. A Saint that beleeves this,may laugh at fear,he may eſteem *iron as ſtraw,& braſſe as rotten wood*,as the Scripture ſaith of the *Leviathan*, Job 41.27, 28. 'Tis a diſparagement to your hiding place,that you ſhould be afraid. If Chriſt be be able to hide you, you ſhall not be undefended. Let the World rage, let Devills roar, let Men lift

up their voyce, let ſin be never ſo furious, Chriſt is a hiding place; he hides you from Gods Wrath, and he will hide you from Mans fury. Let unguarded ſinners fear & tremble; but let Chriſts hidden ones reſt in ſetled peace, in firm ſecurity. Your ſinking doth upbraid your hiding place with weakneſſe and inſufficiency.

2. *Acknowledge from whence all your ſafety and protection comes.* That you are hid from danger, when others are expoſed to danger; that you are ſheltred, when others are without ſhelter; that your Souls, Bodies, Graces, Comforts are ſecured, it is not becauſe of your own care, but becauſe Chriſt hides you. *If the Lord himſelf had not been on our ſide, now may Iſrael ſay, they had ſwallowed us up quick when their wrath was kindled againſt us*, Pſalm 124. 1, 2. If Chriſt did not prepare a place for the *Woman, the Church*, and if he did not give her the *two Wings of an Eagle to carry her to her hiding place*, the Dragon would ſoon devour both her and her Child, *Rev.* 12. 14. Acknowledge the protection of Chriſt, let him have the praiſe of all your ſafety. The ancient *Romans* uſed to pay tribute for ſhadows: let Chriſt have praiſes for his ſhadowy protection. Whoſoever are the inſtruments, he is the principal Author of all your hiding,

3. *Take heed of making any other hiding places.* Men are very apt when danger approacheth to dig created hiding places for themſelves. We may read how the Prophet reproves this practiſe, *Eſay* 22. 9, 10, 11. A providential uſe of outward means, is not onely lawful, but neceſſary, but carnal truſting to any ſuch hiding place is ſinful. To truſt to creatures in time of danger, is very Atheiſtical. God hath curſed ſuch confidence, *Jer.* 17. 5, 6. But to deſcend to particulars; There are ſundry places which Men create to themſelves in time of danger.

(1.) *Many make great Men their hiding place.* When troubles ariſe they have recourſe to Men, that by the ſtrength of Horſes and Armies they may hide them. Alaſſe, what a vain confidence is this? *Ahaz* thought to have hid himſelf under the King of *Aſſyria*: but what was the event? 2 *Chron.* 28. 20. *The King of Aſſyria came unto him, but ſtrengthened him not.* The skirt of Men, the ſtrength of Horſes is weak and very vain, *Prov.* 21. 31. *The Horſe is prepared againſt the day of battel, but ſafety is of the Lord.* We muſt ſay as the Church, *Lord give us help in trouble, for vain is the help of Man.* He that makes a Chariot his hiding place, ſhall not be hid. God will drive the wheels over their own back. If Men and Horſes could be a hiding place from Men to your bodies, they cannot be any competent ſhelters to your ſouls; they cannot hide the inward Man. I ſhall conclude this with *Pſalm* 20. 7. *Some truſt in chariots, &c. They are brought down and fallen, but we are riſen and ſtand upright.* He that makes Men and Horſes his hiding place, ſhall bring down the fire of Gods anger upon his hiding place, and upon himſelf, *Eſay* 31. 1, 3. When God ſhall ſtretch out his hand; both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fall together.

(2.) *Others make ſtrong Caſtles and defenced Cities their hiding place.* When danger approaches they flie to ſuch places, and there think to be ſafe. But alaſſe, how inſecure are all theſe places? The high walls of *Jericho* fell down with a ſhout, when Jeſus Chriſt gave commandment for their downfall, *Joſhuah* 6. 20. Such hiding places are made of periſhable materials. *Niniveh* was a ſtrong place, but it conld not ſecure the Inhabitants thereof. See how the Prophet derides their confidence, *Nahum* 3. 12, 13, 14. *Tyrus* was very ſtrong, *Ezek.* 17. 11. *The Gammadims were in thy Towers.* They were a people of *Phænicia*, called *Gammadims*, as if we ſhould ſay, *viri cubitales*, becauſe of the great ſtrength they had in their arms. *Viri robuſti & lacertoſi*, ſaith *Junius*. And yet for all their ſtrength they could not preſerve their Towers, nor their Towers them from the rage of *Nebuchadnezzar*, Chapter 26. 7, 8, 9. If any defenced place could hide you, yet it could but hide the outward Man, it could be no ſecurity to the Soul, either from ſin or temptations. Devils can climb the higheſt Walls; brazen Walls cannot keep out his temptations, much leſſe can they ſecure you from the wrath of God.

(3.) *Others make their ſilver and gold a hiding place.* The rich Mans Wealth is his *ſtrong City, and as a high wall in his conceit*, Prov. 18. 11. But alaſſe, how unable are theſe things to ſecure us? Riches ſometime lay Men open to danger; Poverty is a better ſecurer than Riches, even from bodily danger. *Oſiander* reports that in that bloody *Pariſian* Maſſacre many rich Papiſts were murthered for their Wealth as well as Proteſtants. Though their profeſſion made them Papiſts, yet their Wealth made them Hugonots as well as others. However, Riches cannot ſecure a Man from a diſeaſe, nor from death, *Luke* 16. Nor from temptation, nor from troubles of conſcience, nor from the wrath of God, *Prov.* 11. 4. and *Zephan.* 1. 18. *Neither their ſilver nor gold can deliver them in the day of the Lords anger.*

Epit. Cent. 16. l. 3. c. 69.

(4.) *Others make their outward privileges a hiding place.* This the carnal Jews did ever betake themſelves to, when the Prophets threatned any ſtorms. Nothing is more frequent in Scripture than this, *Jer.* 7. 4. *The Temple of the Lord, &c.* Micah 3. 11. and *Matthew* 3. 9. *Think not to ſay within your ſeves, we have Abraham to our Father, &c.* But alaſſe, all this will not hide you. *Go to my place at Shiloh,* ſaith God, *Jer.* 7. 12. Go to *Jeruſalem,* and ſee how it is there; Go to the ſeaven Churches of *Aſia,* and ſee how it is there. Theſe privileges are ſo far from being hiding places,that if he that enjoyes them be not hid ſavingly inChriſt,they will expoſe him to more ſudden, more certain, and more dreadful ruine. Read *Matthew* 11. 20, 21, 22, 23, 24. *Ioab* was ſlain at the horns of the Altar.Gods Temple ſhall not be a Sanctuary, except he who is the Lord of the Temple be our hiding place. Indeed whatever hiding place is made, beſides Chriſt, ſhall not ſhelter when ſtorms come.We may ſay of all theſe hiding places, as the Prophet doth of that one, *Eſay* 28. 15, 16, 17, 18. Every hiding place beſides Chriſt is a hiding place of falſhood.

4. *Be perſwaded actually to hide your ſelves with Ieſus Chriſt.* To have a hiding place, and not to uſe it,is as bad as to want one: fly to Chriſt,run into the holes of this rock.Three things muſt be done by all thoſe that would hide themſelves with Chriſt.

(1.) *You muſt put away ſin by repentance.* Jeſus Chriſt will not be a Sanctuary for Rebels, he will not protect evil-doers. Chriſt will never hide the Devil, nor any of his Servants, *Eſay* 55. 6, 7. *Let the ungodly forſake his way, &c.* *David* knew this, therefore he prayes that God would teach him to do his Will, *Pſalm* 143. 9, 10. *Deliver me, &c. I fly unto thee to hide me. Teach me to do thy Will.* He that will not do the Will of Chriſt, ſhall receive no protection from Chriſt. *Protectio ſequitur Allegiantiam*, You muſt be his Liege People, if you will have him to defend you, *Job* 22. 23, 25.

(2.) *You muſt pray that he would hide you.* The promiſe is made to prayer, *Eſay* 65. 10. *Sharon ſhall be a fold of flocks; the valley of Achor, a place for the flocks to lie down in,* for my people that have ſought me.He that prayes moſt fervently is like to be hid moſt ſecurely. And then,

(3.) *You muſt beleeve in him.* Faith is the Key that opens the Door of this hiding place, and locks it again. One word in the Hebrew ſignifies to truſt, and to make a refuge, *Pſalm* 57.1. He that doth not make Chriſt his truſt, ſhall not have Chriſt for his hiding place; he will hide none but thoſe that commit themſelves to him. *I will ſet him on high, becauſe he hath known my name*, Pſalm 91. 9, 14. Dependance on Chriſt is not the cauſe of his hiding us, but it is the qualification of the perſon that ſhall be hid.

Uſe 3. Conſolation.

1. *It's comfortable againſt the malice of all their enemies.* Though Devils rage, though Men roar, yet here is ſhelter againſt both. Satan is a deſtroyer, but Chriſt is a hiding place. This made *David* ſo ſecure, *Pſalm* 4. 8. *I will both lay me down in peace and ſleep, for thou Lord makeſt me dwell in ſafety.*

2. *When other hiding places fail.* Gods people often finde by experience that the places of their protection are places of deſtruction. Well, when all other places fail, Chriſt will not fail. See how it was with *David*, Pſalm 142. 4, 5. And when his hiding place at *Ziglak* was gone, yet his Saviour was not gone, 2 *Sam.* 30.6. He encouraged himſelf in the Lord his God. 'Tis a mighty encouragement to beleevers, that Chriſt is a hiding place. 1. *He is a ſafe and ſtrong hiding place*, *Eſay.* 33. 16. Chriſt is a rock, and he that is in Chriſt, is in the Munitions of rocks. 2. *He is a large hiding place.* Ther's room enough for his Elect. His Skirt is large. 3. *He is a hiding place to the ſoul as well as to the body.* 4. *He hath undertaken to hide us.* God hath committed all his Elect to Chriſt, that he ſhould hide them. 5. *Chriſt is a Man.* As he is God and ſo able, ſo he is Man alſo; he hath not put off his humanity, he is pitiful to his own fleſh. I ſuppoſe Chriſt is here called a Man for the comfort of Men.

MATTHEW 9. 12.

——*They that be whole need not a Phyſician, but they that are ſick.*

XI. SERMON.

Iſa. 65. 1.
Luke 19.5

THIS Text is an Apology made by our Saviour in defence of his charitable practice in converſing with Publicans and Sinners,for the good of their ſouls. *Matthew* the Publican is called by Chriſt from the Receipt of Cuſtom to be one of his Followers, *Verſe* 9.

Note. Chriſts preventing grace, *Mar*.1.16,17.

Luke 19.5
Luke 8.2
2 Chro.33 3,4,&c.
Acts 9.2,3

Note. *Jeſus Chriſt is able to convert the worſt and greateſt of ſinners.* *Matthew* the Publican, *Zacheus* the Extortioner, *Mary Magdalen* that had ſeven devils in her, *Manaſſeh* a bloody Murtherer, a great Idolater, a ſinner of the firſt magnitude. *Paul* a Perſecutor. All theſe are converted and brought home to God. Gods grace is ſo efficacious, that it can over-power, and bring in the worſt of ſinners. No ſinners greater than Publicans, and yet many of them converted by Chriſt. This *Matthew* being called, preſently follows, *v*.9.*He aroſe and followed him.*

Note. *Thoſe that ſavingly receive the call of Chriſt, do preſently yeeld obedience.* *Zacheus* no ſooner called down from the Sycamore-tree, but preſently comes down ſpeedily, *Luke* 19. 6. *Eliſha* no ſooner effectually called , but preſently leaves the plow and follows *Elijah*, 1 Kings 19. 19, 20. *Paul* no ſooner effectually called, but he obeyes preſently, *Acts* 9.6. *Gal*. 1. 16. *Simon* and *Andrew* as ſoon as they were ſavingly called,left their nets and followed Chriſt, *Mark* 1. 16, 17. 18. Chriſt when he calls effectually gives out ſtrength with his call to ſubmit to it. This Convert makes Chriſt a feaſt , *Luke* 5.29. which is implyed in *v*. 10. of this Chap.

Note. *New Converts are full of affection and love to Chriſt.* *Matthew* feaſts our Saviour, and ſo did *Zacheus* , Luke 19. 6. Thoſe that before converſion would have been glad to ſtone him, do now kindly and familiarly entertain him. A true Convert thinks nothing to good, too dear for Jeſus Chriſt. At this feaſt many Publicans and ſinners were preſent, perhaps invited by *Matthew* for their ſouls good.

Note. *Such as are truly brought to Chriſt themſelves, do what they can to bring others to Chriſt.* We have two clear examples of it, *John* 1. 40, 41, &c. *Andrew* being called, calls *Simon*. *Philip* being called, calls *Nathanael*, v. 45. Another example in the Woman of *Samaria*, John 4. 28, 29. The Scribes and Phariſees obſerving theſe paſſages, begin to quarrel with Chriſts Diſciples, *Verſe* 11. Saint *Luke* ſaith, they murmured againſt his Diſciples, *Chapter* 5. 30.

Note. *'Tis a grief to wicked Men to ſee others brought home to Chriſt.* This ariſeth from envy to Chriſt, and hatred to Men. And then they qneſtion with his Diſciples about this. *Why eateth, &c.*

Note. *'Tis the mark of a Man deſperately wicked, to endeavour to draw Chriſts Diſciples from their obedience.* The Phariſees were often ſcandalizing Chriſt, and blaſting him to his Diſciples, that ſo they might draw them from their allegiance. But why do they go to the Diſciples, and not to Chriſt? They thought the Diſciples were weak, and therefore might be more eaſily won.

Note. *'Tis the property of corrupters and ſeducers to make their hotteſt attempts on ſuch as are the weakeſt.* Satan ſet firſt in Paradiſe on the weaker veſſel, *Geneſis* 3. and ſo do all others that follow that trade. Young Chap-men are moſt likely to be deceived.

Our Saviour hears this diſpute, and ſteps in with them in his own perſon. 'Tis likely the Diſciples acquainted him with it, as they uſually did in other caſes; or elſe by the flocking of the multitude about them, he obſerved it; or by the omniſcience of his Divinity he knew it; however it was, the Text ſaith, he appeared in the controverſie, *v.* 12.

Note. *Ieſus Chriſt will plead for them that are quarreld with for his ſake.* The Diſciples are baited by the ſubtile Scribes and Phariſes, and ſee how ready Chriſt is to come to their reſcue. Chriſt will back all thoſe that ſtand up for him. Now the Anſwer which our Saviour gives to this cavil in the Text. *They that are whole, &c.* Which is more plainly expounded in the next verſe, *I came not, &c.* Our Saviour tells them, that he did in this action the office of a good Phyſician; took all opportunities for the good of ſinful ſouls, *q. d.* If a Phyſician may viſit infected perſons, &c. And he doth withall ſecretly intimate to them their miſery, that while they continued in their preſent ſelf-conceitedneſſe, they could expect no benefit at all by him. *They that are whole need not, &c.*

They that are whole, οἱ ἰσχύοντες. They that are of ability or ſtrength. 'Tis referr'd in Scripture both to the body, and to the ſoul; and it notes either truth of ſtrength, or opinion of ſtrength; that Man that is either really, or conceitedly ſtrong in body is ἰσχύων, and he that is ſpiritually ſtronger conceitedly ſo, is a whole Man, ὁ ἰσχύων: here it means Men that are opinionated and conceited of their own ability. It doth ſecretly poynt out the Phariſees diſtemper. Though they were as other Men in regard of their ſpiritual condition, yet they had good thoughts of themſelves; they were ſtrong Men in their own conceit.

Need not, οὐ χρείαν ἔχουσι. The word ſignifies neceſſity and uſefulneſſe, *Rom.* 12.23. Contributing to the neceſſities of Saints, ταῖς χρείαις: Matthew 6. 8. *Your heavenly Father knows what things you have need of, &c.* ὧν χρείαν ἔχετε, The word ſignifies alſo a neceſſary office, as *Acts* 6. 3. *Look out among you ſeven Men, &c. whom we may appoint over this buſineſſe*, ἐπὶ τῆς χρείας ταύτης. Men that are whole, as before, they can make no uſe, they have no want of a Phyſician. A *Phyſician*, ἰατροῦ. The word ſignifies a Healer. The work of a Phyſician is to heal. God hath given Men inſight into that ſtudy, to prevent diſeaſes, and to cure diſeaſes.

But they that are ſick, οἱ κακῶς ἔχοντες. They that are evil affected. 'Tis referr'd both to the outward and inward Man. There is a ſickneſſe of the body, and of the minde alſo; and the phraſe expreſſes the nature of ſickneſſe. Health is εὐεξία *corporis*, a right temperature of body. 'Tis *malus habitus corporis.* Spiritual ſickneſſe is *malus habitus animi.* When the ſpiritual part is diſ-affected, the ſoul is ſpiritually ſick. In this place it relates to both.

The words are a double Propoſition, in which are,
Firſt, the Subject, this is twofold.
Secondly, the Predicate, twofold.

1. That Men that are whole } Need not a Phyſician.
2. That Men that are ſick } Do need a Phyſician.

The ſum of all amounts to theſe five Obſervations.

1. Sin is a ſpiritual ſickneſſe, a ſpiritual diſeaſe.
2. Jeſus Chriſt is a Phyſician for the curing of this diſeaſe.
3. Some ſinners are ſpiritually ſick, and yet think themſelves whole.

4. Chriſt is not a Phyſician to thoſe that think themſelves ſpiritually whole.
5. Thoſe that ſee their ſpiritual ſickneſſe, ſhall find Jeſus Chriſt ready to heal them.

I begin with the firſt, *viz.*

Doct. 1. *Sin is a ſpiritual ſickneſſe.* This is intimated in the Text. 'Tis the very foundation of this defence of Chriſt. He poynts out theſe Publicans, with whom he now converſed, as ſo many diſeaſed Men. Every ſin is a ſpiritual diſeaſe, every iniquity is a real malady. Sinful Men are truly ſick Men, ſin hath many names in Scripture, a Burden, a Wound, Darkneſſe, Bonds, Folly, and here a ſickneſſe. Two things I ſhall open here by way of Explication.

1. Prove that ſin is a ſickneſſe.
2. Shew what kinde of ſickneſſe it is.

I. That ſin is a ſickneſſe. This is proved two wayes.

1. *From clear teſtimonies of Scripture.* The Word of God calls it a ſickneſſe, *Eſay* 1.5. *The whole head is ſick, &c.* It hath relation both to *Jeruſalems* miſeries, and to *Jeruſalems* ſins. She was ſick with miſery, and ſick with ſin; therefore ſick with miſery, becauſe ſick of ſin. *Ezek.* 34. 4. The Prophets of *Iſrael* are compared to ſhepherds, and they are charged with this, that *they did not ſtrengthen the diſeaſed, nor heal that which was ſick.* What is meant by the ſick and diſeaſed, but the ſinful members of that Church, whoſe converſion and reformation the Prophets had not endeavoured? And *Eccleſ.*6.2. *Solomon* calls covetouſneſſe an *evil diſeaſe.* Hence alſo it is that ſin is called in Scripture by the name of diſeaſes. 'Tis *called the plague of the heart,* 1 Kings 8. 38. There are as many diſeaſes of the ſoul as there are of the body. Drunkenneſſe is a ſpiritual Dropſie; Security is a ſpiritual Lethargy; Envy is a ſpirtual canker; Luſt is a ſpiritual Feaver, *Hoſ.* 7. 4. *They are all adulterers, as an oven is heated by the Baker.* Apoſtacy and backſliding is the ſpiritual falling-ſickneſſe; hardneſſe of heart is the ſpiritual ſtone; ſearedneſſe of Conſcience is a ſpiritual Apoplexy; unſetledneſſe of Judgement is a ſpiritual Palſie; Pride a ſpiritual tumor; vain-glory a ſpiritual Itch. There is not any ſickneſſe of the body, but there is ſome diſtemper of the ſoul that might be parallel'd with it, and bear the name of it. Hence alſo it is in Scripture, that the pardoning of ſin is called healing;

Pſalm 103. 3. *who forgiveth all thine iniquities, who healeth all thy diſeaſes.*

2. *From the effects of ſin.* Sin doth produce all thoſe effects upon the ſoul which ſickneſſes do upon the body.

(1.) *Sickneſſe unfits the body for action.* Men that are active in health, they are in ſickneſſe indiſpoſed for any thing. The Mariner cannot row, the ſoldier cannot fight, the husband-man cannot till, the Merchant cannot trade. It doth take a man quite off from all his labours; and that both in regard of Act, and in regard of Affection, *Eccleſ.* 12. 1. what was loved before yields no pleaſure. Sin doth unfit the ſoul for ſpiritual employments; it takes men off from prayer, from hearing, from meditation, &c. and the more power it hath over the ſoul, the more is the ſoul indiſpoſed for holy exerciſes. Even Gods own children, when they have fallen into ſome ſpiritual ſickneſſe, are exceedingly indiſpoſed to the things of God. Their zeal, their forwardneſſe, their activity is much abated. *David* when he had fallen into that long ſickneſs, how unlike himſelf was he? he had no actual repentance, till *Nathan* came to him with a meſſage from God and quickned him. Sin quencheth the Spirit in Godly men, as the water quencheth the fire. Sin takes off the edge of the ſoul, deads the appetite and affection to the things of God. It locks up the heart that it cannot act as it was wont to do.

(2) *Sickneſſe begets torment and anguiſh in the body.* When ſickneſſe is in extremity in the body, how doth a man cry out of pain? head, and heart, and every part is under torment. What reſtleſſe toſſings are men under when diſeaſes are violent? hear how *Iob* complains, *Chap.* 30. 16, 17, 18. Sin is a Creator of torment end painfulneſſe in the ſoul. *Felix* his ſin made him tremble, *Acts* 24. 25. *Cains* ſin put his ſpirit into ſuch anguiſh, that he cries out, *My puniſhment is greater than I can bear.* Gen. 4. 13, 14. *Iudas* his ſin did bring ſuch deſpairing torment upon his ſoul, that he takes away his life to end his miſery, *Matth.* 27. *init.* and even Gods own people. when they fall into this ſpiritual diſeaſe, they are pained at the very heat, till by pardon and remiſſion, they have obtained a healing from God. How full of pain was *Davids* ſpirit by reaſon of his ſin? He was as a man upon the rack for a long time, if he did ever recover his former ſerenity. *Vid. Pſalm* 6. *per totum*, *Pſalm* 38. *per tot.* Many of the dear children of God, do by ſin fill their hearts with ſuch anguiſh, that they are never without much ſmart to the day of their death.

(3.) *Sickneſſe doth bring uncomlineſſe.* The moſt beautifull body in the world, if pining ſickneſſes continue long upon it, becomes like a garment that is moth-eaten, the eyes ſink, the colour is loſt; the ſkin is ſhriveld, the bones ſtick out,&c. *Iob* obſerves this, *Chap.* 16. 8. *Thou haſt filled me with wrinkles, which is a witneſſe againſt me, and my leanneſſe riſing up in me beareth witneſſe to my face.* Sickneſſe makes ſtreight bodies bow down,beautifull faces look ghaſtly, well-coloured cheeks look pale, and oftentimes the more beautifull ſickneſſe findes us, the more uncomely doth it leave us. Sickneſſe turns youth into old age, *vid. Lam.* 3. 4. *My fleſh and my skin hath he made old.*Sickneſſe dries up the ſpirit, *Prov.* 17. 22. *A merry heart doth good like a medicine;a broken ſpirit dries up the bones.*Sin takes away the comlineſſe of the ſoul. The firſt ſinfull ſickneſſe that ever entered into the world hath turned the ſouls and bodies of all mankind into deformity and uglineſſe.Could we ſee the picture of *Adams* ſoul in the ſtate of innocency, and compare it with the ſouls that are diſeaſed with ſin, we would wonder at the ſad change. Sin is a very deformed thing; it turned Angels of light into ugly devils. Thoſe who were never healed by regeneration and remiſſion of the diſeaſe of ſin, what deformed ſouls have they? they have not one ſpot of beauty upon them, *Pſal.* 14. 3. *They are altogether become ſtinking.* A dead carrion, a putrified carcaſſe is as beautifull, and as ſweet an object as a ſinfull diſeaſed ſoul. Yea, even Gods own children, by falling into ſin, though but in one or two particular acts, do loſe much of their beauty. They do not look with that grace they did before. Every act of ſin caſts a dark thick ſhadow upon the ſoul. As deep wounds leave skars upon the body, ſo ſinfull acts leave ſome skars of infamy upon the ſoul. A Saint doth not look like the ſame man he was before he fell into ſin.

(4.) *Sickneſſe brings death.* Dorcas *was ſick and dyed,* Act. 9.37. Long ſickneſſes, if they be not removed,will bring the ſtrongeſt body to the duſt of death. Sickneſſe is indeed *Anteambulo mortis*, the forerunner of death. The *ſick-bed* is the direct way to the *dark-bed* the grave.Sin doth bring death to the Soul. One diſeaſe of ſin, if it be not healed by Chriſts bloud, will certainly bring the ſoul to eternal death, *Rom.* 6. 23. it hath brought many to hell, and it will certainly bring all others to the ſame condition, that live and dy in it unhealed. He that dies in his ſin, ſhall dy for ever.

II. For the nature of this ſickneſs. 'Tis a more dreadfull ſickneſs than any other ſickneſſe. I ſhall ſet it out in a few particulars.

1. *It ſeizeth upon the moſt noble part of Man.* All other ſickneſſes do infeſt the Body onely, but ſin is a diſeaſe in the ſoul. Thoſe ſickneſſes are moſt painful and moſt mortal, which ſeize upon the vitals and inward parts. A diſeaſe that feeds upon the ſpirits, doth ſoon drink up the natural moiſture, and is not ſo eaſily cured. Sin is a diſeaſe that doth immediately reach the ſpirits. 'Tis the ſickneſſe of the heart. *O Jeruſalem, waſh thy heart from wickedneſſe, that thou mayeſt be ſaved*, Jer. 4. 14. The Apoſtle, it's true, ſpeaks of the filthineſſe of the fleſh, and of the ſpirit, 2 *Cor.* 7. 1. Some ſins are onely acted by the brutiſh, fleſhly, aud ſenſitive part; others reſt in the ſpirit, as pride, vain-glory, envy, &c. Yet notwithſtanding, even thoſe filthineſſes of the fleſh have their chief ſeat and reſidence in the heart, according to that of our Saviour, *Matthew* 15. 19. *Out of the heart proceed evill thoughts, &c.* All ſin is *ſpiritual wickedneſs*, in regard of the fountain and root of it. As grace is ſeated in the heart, ſo alſo is ſin, *Jer.* 4. 18. *This is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thy heart.*

2. *Sin is a ſickneſſe which God never made.* All bodily diſeaſes are the handy-work of God. He created Plagues, Feavers, Conſumptions, &c. *Amos* 3. 6. But ſin is a ſickneſſe of which God never was the Author. 'Tis true, God ſometimes puniſheth ſin by ſin, not by creating ſin, but by ſuffering a ſinful creature to fill up his ſin, by withdrawing, denying his grace, which onely can preſerve from ſin.

3. *Sin is a ſickneſſe which ſeparates between God and Men.* No other diſeaſe can divide between God and the Soul. *Hezekiahs* Plague, *Aſa's* Gout, *Iobs* ſores, none of all theſe did make any diviſion between God and them. Some ſickneſſes do ſeparate between the Husband and the Wife, the Father and the Child, at leaſt in regard of actual communion, though not in regard of affection; but no bodily ſickneſſe divides between God and Men. But ſin doth ſeparate between God and the Soul, *Eſay* 59. 2. It makes God ſtand at a diſtance from his own Children, to hide his face from them, and to deal with them as with enemies.

4. *Sin is the cauſe of all other ſickneſſes.* All bodily diſeaſes come from this diſeaſe. *Haſt thou not procured this unto thy ſelf? Thine own doings ſhall correct thee, &c.* Jeremiah 2. 19. A diſtempered Soul is the true cauſe of a diſtempered body. Sin was the firſt diſeaſe that ever was in the world, and the cauſe of all that ever followed.

5. *Sin is a diſeaſe that cannot be cured by any natural medicine in the world.*

world. No drug in the Apothecaries ſhop is able to heal this diſeaſe, *Ierem.*2.22.*Though thou waſh thee with nitre; and make thy ſelf never ſo clean, &c.* There is no bodily diſeaſe, but there is ſomething in nature, if it could be found out, able by Gods ordinary bleſſing to cure it. But there is nothing in nature can heal ſin. There is but one medicine in all the world able to cure a diſeaſed Soul, and that's the blood of Jeſus Chriſt.

6. *Sin is the moſt loathſom diſeaſe in all the world, and the moſt infectious.* The ſmall Pox, the Peſtilence, the Leproſie, theſe are delightful, pleaſant diſeaſes in reſpect of ſin. Sin doth pollute every thing it comes neer; it pollutes the Conſcience, it pollutes the Ordinances, it pollutes Relations, it pollutes Perſons, it pollutes Nations. If it were poſſible that one drop of ſin could come into Heaven, it would turn Heaven into Hell. It's compared in Scripture to all loathſom things. 'Tis compared to the Plague of Peſtilence, of Leproſie, 1 *King.*8.38. The Leproſie in the Law was a type of it. It's compared to poyſon, *Pſalm* 140. 3. To the vomit of a dog, *Vid.* 2 *Pet.*2.22. It's called Filthineſſe, Abomination, Lewdneſſe. All the things that are loathſom in the World, are uſed in Scripture to ſhadow out the loathſomneſſe of ſin. There is a diſeaſe called *the foul diſeaſe*: Sin is a fouler diſeaſe than that.

7. *Sin is a propagating diſeaſe*; Not onely becauſe it ſpreads over the whole Man, but becauſe it ſpreads it ſelf to poſterity; it deſcends from Parents to Children. Some bodily diſeaſes, they ſay, are hereditary, yet not ſo hereditary, but ſome Children ſcape them. But this is a ſickneſſe that conveys it ſelf to all a Mans poſterity. This ſickneſſe is intervowen in the very eſſence of a perſon, which he doth, together with his being, communicate to all his ſeed. As a Man begets a Man; ſo doth he get a diſeaſed Man. *Enoſh.*

The uſes of this.

1. *Oh the multitude of ſick perſons that are in the World!* There is not one perſon living, but is leſſe or more troubled with this ſickneſſe. The World is nothing but an Hoſpital of ſick perſons. There is not a Family in which this Plague of ſin is not. In many things we offend all. The root of the matter is in the beſt of us, *Eſay* 64. 6.

2. *What's the reaſon that there are no more cryings out of this ſickneſſe?* Sin is a ſickneſſe, and yet few bewail it. Other ſickneſſes are lamented. You cannot meet in any company, but you ſhall hear Men

cry out of their ſickneſſes. One Man of his Gout, another of his Stone, another of his Conſumption, &c. but little ſpoken of ſin: The reaſon is, becauſe ſin is a ſpiritual diſeaſe, and ſo not diſcerned but by grace. And this is indeed the dreadfulneſſe of this ſickneſſe, that it kills many before they feel it; it ſends Men to Hell before they know themſelves to be ſick. 'Tis with ſinners as with the drunkard in the *Proverbs*, Chapter 23. 35. *They have ſtricken me, and I was not ſick.*

3. *They are not your enemies that are ſolicitous to keep you from ſin.* Naturally we account them our friends which would prevent us from painful diſeaſes; and yet we naturally account them our enemies, who would prevent us from falling into ſin. I hate him, ſaith *Ahab* of *Michaiah*, 1 King. 22. 8. A wicked Man hates none ſo much as thoſe that would preſerve him from ſin. Well, whatever you think, they are your beſt friends, and that you will acknowledge another day. If you ſhould be at the door of an infected Houſe, ready to go in, and one ſhould whiſper you in the ear, Sir, the Plague is in that Houſe, have a care of your ſelf; would you reproach him? nay, would you not thank him? Why will you think them your enemies, that would preſerve you from ſin? They know the dreafulneſſe of this ſickneſſe, and they would preſerve others from falling into it: *David* bleſſes God for *Abigail*, and gives her many thanks for her great care of him, 1 *Samuel* 25. 32, 33. God ſets it down for friendſhip, and whether you be ſaved or damned, you will cleerly ſee it another day.

4. *Watch againſt ſin as you watch againſt ſickneſſe.* How cautious are many Men of their bodily health? They will eat and drink nothing that may prejudice their health. If they know any thing that will diſturb the quiet of their bodies, they will not meddle with it, though their affection be never ſo much inclined to it. And why will you not be as cautious of ſin? Take heed to your ſelves; remember, ſwearing is a ſickneſſe, lying is a diſeaſe, pride is a ſickneſſe, &c. Avoid all occaſiõs of ſin, all tẽptations to it, Pray againſt it, Watch againſt it. Sin is a ſickneſs will keep you out of Heaven: ſin is a ſickneſs will provoke God to hate you. Keep ſin out of your family. Let not lyars, ſwearers, drnnkards, &c. lodge a night under your roof, *Pſalm* 101. 7. No ſickneſſe is ſo catching as ſin is. All Men have the root of it, an inclination to it in their hearts. Preſerve your Children from this ſickneſſe. 'Tis worſe than the ſmall pox, worſe than the Plague. Other diſeaſes will kill the bodies of your Children, ſin will kill both

body and ſoul. Keep watch and ward over your hearts, over your families, that ſin may not enter thither, nor that any of yours may go where this catching ſickneſſe is.

5. *What cauſe have they to bleſſe God that are cured of this diſeaſe?* We are never perfectly cured of it till we come to Heaven, we ſhall have ſome grudgings of it while we live here. But when ſin is pardoned, then 'tis healed: *Pſalm* 103. 3. When grace is thoroughly wrought, then is ſin healed. 'Tis healed as to the guilt of it, that is done away. 'Tis healed as to the damnation of it. 'Tis the reigning ſin that is the damning ſin. And 'tis healed in part, as to the pollution and filthineſſe of it. 'Tis in a ſure ſpeedy way of healing. How glad are Men when they are healed of old diſeaſes! A Man that hath been troubled with the Stone, Gout, Head-ach for many years, how glad, how thankful is he when he is recovered? he will be telling every one of the Man, of the medicine that cured him. Let them whoſe ſpiritual ſickneſſe God hath healed, be very thankful and bleſs his name.

David calls upon his ſoul to praiſe God for this kindneſſe, *Pſalm* 103. *init.* Though you be full of other infirmities, yet be of good cheer, the damning ſickneſſe is healed. 'Tis better to have a healthy ſoul in a crazy body, than to have a ſound body and a diſeaſed ſoul. And ſhew your thankfulneſſe for healing, by being careful to prevent recidivations into ſin again. Take your counſel of Chriſt to that Man that was lately cured of his infirmity, of which he had ſmarted thirty eight yeers, *John* 5. 14. *Thou art made whole, ſin no more, leſt a worſe thing come unto thee.* 'Tis a ſleighting of your Phyſician, and a vilifying of your diſeaſe, not to be as careful as you can, that you may not relapſe. And know this, for the encreaſing of your thankfulneſs, that when this diſeaſe is once cured, all your diſeaſes are cured. They are cured, as to the malignity, as to the hurt of them. They cannot deſtroy you, though they may diſquiet you. *The inhabitants ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity*, Eſay 33. *ult.* The peril and dreadfulneſſe of other diſeaſes depends upon this; and when this is removed, the evil of all the reſt is removed alſo.

Doct. 2. *That Jeſus Chriſt is a Phyſician for the healing of theſe ſpiritual diſeaſes.* Chriſt is a Phyſician to the body as well as to the ſoul. He heals the wounds and ſores of the outward Man, as well as of the inward Man. We read that in the dayes of his fleſh, he cured immediately ſometimes, and ſometimes by the uſe of means, many bodily maladies. Such as were poſſeſſed with Devils, ſuch as had the Palſie, ſuch as were Leprous, ſuch as had Feavers, ſuch as laboured under ſeveral other diſeaſes, were brought unto him, and he healed them, *Luke* 6.17,18,19. And *Matthew* 8.14,15,16. He healed many that were incurable. When other Phyſicians had given them over, they were brought to Chriſt and he healed them, *Luke* 8.43. Concerning the Woman ſick of a bloody iſſue, ſhe had ſpent all her living upon Phyſicians, and could not be healed of any, and yet by the touch of Chriſts garment her bloody iſſue was ſtanched. He cured a Man that had an infirmity thirty eight yeers, *Joh.* 5.5. Yea, he healed thoſe that brought their diſeaſes with them into the world. One that was born blind, was recovered to ſight by him, *John* 9. 6, 7. The Text ſaith, *He healed all manner of diſeaſes*, Mat. 4. 23. And he doth ſtill heal bodily diſeaſes. In three reſpects he is a Phyſician to the body.

1. *He created all thoſe ſimples that are uſeful for cure.* Every Herb, every Plant, every Mineral, whatſoever *in rerum Naturâ*, is Medicinal and Phyſical, was created by the Lord Chriſt; and whatſoever was created by him, is preſerved by him, *Geneſis* 2.5. Nothing ſprung up of it ſelf, the roots of all healing Herbs were ſet by his hand, and by his providential care, they are kept from periſhing to this very day.

2. *He it is that gave skill, and ſtill doth give skill unto Phyſicians to make uſe of thoſe materials.* All Arts and Sciences are his invention. What is ſaid of *Bezaleel* and *Aholiab*, Exod. 31.2,3,4,5,6. is as true of all other more noble Arts. Men by ſtudy could never have ſuch inſight into the ſecrets of Nature, if Jeſus Chriſt did not inſtruct them. He enables them to know diſeaſes, and to know what is proper and ſuitable for thoſe diſeaſes. He that is the Lord of Nature, doth diſcover the ſecrets of Nature in Men when they ſtudy them. He teaches them how to mingle and compound ſeveral ſimples together to make an apt medicine, χαρίσματα ἰαμάτων, 1 *Cor.* 12. 9. Chriſt is the Father of all Arts and Artiſts. If he hide skill from the Phyſician, the Phyſician can never find out the diſeaſe, nor preſcribe a fit medicine to remove it.

3. *He bleſſeth the applications that are made.* The moſt proper and apt medicine that ever was preſcribed by Man, needs the bleſſing of Chriſt to make it effectual. *As Man liveth not by bread, but by the word of bleſſing*, Mat. 4. 4. So neither is Man cured by Phyſick alone,

but by the benediction of Chriſt upon the uſing of Phyſick: He ſuſpends the operation and efficacy of medicines when he pleaſeth, and when it is his will they are ſalutiferous and healing. Thus is he a Phyſician to the outward Man.

But his chief ſubject is the ſonl. He is in an eſpecial manner a Phyſician to that. He doth ſeveral times in the Goſpel compare him ſelf to a Phyſician. In this Text, and in *Mark* 2. 17. We have the ſame compariſon, *Luke* 4. 23. He was propheſied of before his incarnation, as a Phyſician, *Vid. Eſay* 61. 1. Binding up is the work of a healer. Chriſt was ſent into the World to be a binder up of the broken in heart. The Prophet *Malachy* ſpeaks of him as of a ſpiritual Phyſician. *Chapter* 4. 2. *The Sun of righteouſneſſe ſhall ariſe with healing in his wings.* This is that which is held out in the Goſpel, in that parable of the wounded Man, and the *Samaritan*, Luke 10. 30, 31, &c. Jeſus Chriſt is that *Samaritan* who doth by that parable preach himſelf to be a Phyſician of ſouls.

In the handling of this Doctrine, I ſhall open three things.

1. That Chriſt is a Phyſician.
2. How Chriſt heals ſin-ſick ſouls.
3. The excellency of Chriſt above other Phyſicians.

Firſt, That Chriſt is a ſpiritual Phyſician. This is manifeſt.

1. *You may ſee his commiſſion.* God authorized him with power. The Prophet aſſerts this, *Eſay* 61. 1. *He hath anionted me to bind up the broken-hearted.* This Prophecy is applyed to Chriſt, *Luke* 4. 18. God hath given Chriſt his *Gratiam ad practicandum.* Thoſe that are Phyſicians amongſt Men, muſt receive commiſſion to practice before they ought to uſe that Art. The bodies of Men are of that worth, that in all well-ordered Kingdoms & Common-wealths, none are permitted to profeſſe the Art of Phyſick till they be tryed by ſuch as have skill, and enabled by publick authority to excerciſe that faculty; hereby profeſſed Phyſicians are diſtinguiſhed from illiterate, and cheating Monntebanks. Now God hath conferr'd on Jeſus Chriſt under hand and ſeal, full authority to be a ſpiritual Phyſician to heal the ſouls of Men. And therefore it is that all are invited to come to him for cure, *Mat.* 11. 28. *Come unto me, &c.*

2. *Chriſt hath ability as well as authority.* Whatſoever is requiſite for the healing of ſouls, is to be found in Jeſus Chriſt. This the Prophet expreſly affirms, *Mal.* 4. 2. *The Sun of righteouſneſſe ſhall a-*

riſe with healing in his Wings. Healing is a large word ; The *Geneva* tranſlation reads it, health ſhall be under his wings. Now there could not be health or healing under Chriſts wings, if there were not in him whatſoever is neceſſary to Health or ſpiritual healing.

The Apoſtle ſaith, *That it hath pleaſed the Father that in him ſhould all fulneſſe dwell,* Col. 1. 19. Chriſt is a garden ſo well furniſhed, that there is in him every root and plant that is requiſite to make a ſpiritual medicine. He hath a purging virtue, a ſtrengthening virtue, a comforting virtue, a cheering virtue, a quickening virtue. There is that in him which is proper for all diſeaſes. The Evangeliſt tells us, that when ſick perſons reſorted to Chriſt in the dayes of his fleſh, there went *virtue out of him*, and *healed them all*, *Luke* 16. 19. δύναμις ἐξήρχετο, no virtue could have gone out of him, if all virtue had not been treaſured up in him. Chriſt hath eye-ſalve for blind eyes, mollifying grace for hard hearts, enlivening grace for dead ſouls, humbling grace for proud minds. God hath given him fulneſſe of all things neceſſary for ſick ſouls, and wiſdom to apply the ſame for the benefit of thoſe that repair to him.

Secondly, how Chriſt heals ſpiritual diſeaſes.

1. *He heals by juſtification.* Sin brings guilt, *Lev.* 5. 2, 3, 4, 5. *Rom.* 3. 19. Every ſin makes the creature liable to wrath. This guilt is removed by the grace of juſtification. Jeſus Chriſt applyes his ſpotleſs and perfect righteouſneſſe to the ſoul, and thereby actually removes the guilt of ſin, and makes the ſinner as pure in the ſight of God, as if he had never offended. Of this the Apoſtle ſpeaks, *Rom.* 5. 18, 19. This is called in Scripture the covering of ſin, *Pſalm* 32. 1, 2. *Bleſſed is the Man whoſe unrighteouſneſſe is forgiven, and whoſe ſin is covered.* Chriſt draws the veil or garment of his own merit and obedience over the ſpotted ſoul of a ſinner, and thereby covers all his guilt. In this reſpect a ſinner is perfectly healed. Though ſin abide in him, yet the guilt is taken away, ſo that it ſhall never redound upon the perſon for condemnation. Hence it is that God is ſaid, *not to behold iniquity in his people,* Numb. 23. 21. Of this healing the *Pſalmiſt* ſpeaks, *Pſalm* 103. 3. *Who forgiveth all thy iniquities, who healeth all thy diſeaſes.* Of this healing we are to underſtand that in 2 *Chronicles* 30. 20. *The Lord hearkened to Hezekiah, and healed the people.* He did not reckon nor impute the guilt of that ſin to the people.

2. *He heals the ſoul by ſanctification.* Every ſin hath filthineſſe in it as well as guilt. It is of a defiling nature, and leaveth defilement upon the ſoul of the ſinner, *Matthew* 15. 11. Hence it is that ſinners are ſaid to be *filthy creatures*, Rev. 22. 11. and *Pſal.* 14. 3. They are *altogether become filthy*. This is called *Macula*, or *labes peccati*, the ſpot or ſtain of ſin. Corruption, pollution, &c. It doth immediately follow every offence of ſin, and remains when the act of ſin is over. Look as waters, when they break their banks and over-flow the earth, leave a filthy ſlime and ſediment behind them; ſo all ſinful acts leave upon the ſoul a filthy ſlime of corruption. This filthineſſe Jeſus Chriſt heals by Sanctification. He doth by his Spirit plant the ſeeds of grace in the heart; he doth make the ſoul partaker of the divine nature, 2 *Peter* 1. 4. He doth cauſe all *old things to paſſe away, and all things to become new*, 2 *Cor.* 5. 16. He doth *write his Laws in the heart* of the ſinner, *Jer.* 31. 33. He doth *ſprinkle clean water* upon the ſinner, whereby he is *cleanſed from all his defilements*, *Ezek.* 36. 25. And by this means the filthineſſe of ſin is healed. This Sanctification hath two parts; the one is *Mortification*, whereby the body of ſin is waſted, *Romans* 8. 13. and *Col.* 3. 3, 5. The other is *Regeneration*, or the *ſpiritual reſurrection*, whereby the inward Man is ſtrengthened and renewed from day to day: the one is the putting off the old Man, the other is the putting on the new Man. Now although the ſinner is not healed perfectly, and at once, of the filthineſſe of ſin by Sanctification, as he is of the guilt of ſin, in regard of juſtification, becauſe this is a real change, and therefore its carried on ſucceſſively and gradually, whereas juſtification is onely a relative change, and therefore is perfect at once; yet he is in ſo ſure and certain a way of healing, that Jeſus Chriſt will never let him go out of his hands till he be fully cured. He is perfectly healed in reſpect of parts already, and he ſhall be perfectly healed in reſpect of degrees; he ſhall ſee the day when there ſhall not be the leaſt ſpeck of ſin or filth, either upon the ſoul or body.

Thirdly, The excellency of this Phyſician above all other Phyſicians. This appears in many reſpects.

1. *In regard of the Subject.* Other Phyſicians have to deal onely with the body. All their buſineſſe lies in the temper, conſtitution, parts of the body, in preventing, in removing diſeaſes that annoy the outward Man. Their line reacheth no farther. The ſoul is not the object or ſubject of the Phyſicians Art. But now the chief part about

bout which Chriſt is employed, is the ſoul, the conſcience, the affections, the inward Man. He heals the diſtempers of the heart,which other Phyſicians as Phyſicians can neither know, nor heal, *Vid.* Eſay 61. 1.

2. *Jeſus Chriſt is a Phyſician for all diſeaſes.* There are ſome diſeaſes which are *opprobria medicorum*, no Phyſician in the world is able to cure them. But Jeſus Chriſt can cure all diſeaſes, all kinds of diſeaſes, and every individual diſeaſe. He knows the cauſe of every diſeaſe, and therefore he can cure all. Some Phyſicians, though they have a general skill in all diſeaſes, yet their excellency lies ſometimes in one or two, which they have ſtudied more than others, and about which they have been imployed more than in others. As ſome Divines are better verſed in ſome one or two Controverſies than others, ſo, &c. But Chriſt he is as exact in all ſpiritual diſeaſes, as he is in any diſeaſe. He is as good for the diſeaſes in the head, as for thoſe that are in the heart; and for thoſe that are in the affections, as for thoſe that are in the head. He can cure ignorance, pride, unbeleef, diſcontent, impatience, hardneſſe of heart, &c. And he can cure one as well as another, that is, he can cure all. Chriſt never met with a ſpiritual diſtemper, which he was not able to call by its right name, and to preſcribe a fit medicine for. It's ſaid of him in the Goſpel, That he cured all manner of diſeaſes, *John* 5.4. He can cure all manuer of ſpiritual diſeaſes.

3. *Ieſus Chriſt can give no hurtful medicine.* The moſt learned Phyſician in the world, being he knows but in part, may preſcribe ſomething which is not proper for the diſeaſe; unleſſe they had Spectacles to ſee into the body, they may be miſtaken; but Chriſt cannot be miſtaken. He never appointed any thing but what was fit, yea, nothing but what was beſt for the patients condition. And indeed Chriſts Phyſick is therefore proper, becauſe he preſcribes it. Other Phyſicians appoint ſuch Receipts, becauſe they are proper, but Chriſts Receipts are proper, becauſe he preſcribes them. If he will uſe a plaiſter of clay and ſpittle, it is therefore right, becauſe he will uſe it, *Iohn* 9. 6. That which would have made a ſeeing Man blind,if it had been done by a Man,will make a blind Man ſee when it is done by Chriſt.

4. *Ieſus Chriſt heals ſpeedily.* Other Phyſicians are long in healing; We uſe to ſay, diſeaſes come on Horſeback, but go away on foot. No Phyſician can cure in a moment. They muſt obſerve method. A cure over-haſtened may be as prejudicial to the patient as

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a diſeaſe neglected. But Chriſt can heal in an Inſtant. Many a diſeaſed Sinner, who hath laboured for many years under many ſpiritual diſtempers, have been cured by Jeſus Chriſt in a trice of time. We read in the Goſpel, that Chriſt did immediately cure ſome that had laboured a long time under diſeaſes, in a moment. *Take up thy bed and walk*, Vid. *Mat.* 8. 3. *Immediately his leproſie was healed*, Mat. 20. 34. *Immediotely their eyes received ſight*, Mark 1.31. *Immediately the feaver left her*; many inſtances of like nature. Immediate cures are not the Acts of creatures, though never ſo learned, though never ſo wiſe. Many a dead, lame, blind, impenitent Sinner hath come ſick into the Church, and gon out whole. When Chriſt pleaſes, he can heal preſently.

5. *Chriſt can bleſſe his Phyſick.* He can make it effectual for what he pleaſeth. No Phyſician in the world is able to do it. He applyes Phyſick, but he cannot ſay this ſhall cure it. He muſt ſeek a bleſſing from Chriſt. The efficacy of that which other Phyſicians preſcribe, doth depend upon the ſuitableneſſe of it, and principally upon Chriſts bleſſing; but the efficacy of Chriſts Phyſick depends upon his Application. Chriſt can ſay peremptorily, I will remove ſuch a ſpiritual diſtemper. The Leper acknowledgeth this, *Matthew* 8. 2. *Lord if thou wilt, thou canſt make me clean. I will*, ſayth Chriſt, *Be thou clean, &c.* He hath all ſpiritual diſeaſes at his beck. The Centurion acknowledgeth it, *Do but ſpeak the word, and my Servant ſhall be healed, &c. Mat.* 8. 8. If Chriſt ſay to impenitency, to unbeleef, &c. *Be healed*, they will be healed; If Chriſt ſay, I will by ſuch a Sermon heal ſuch a Sinner, the work will be done. His Word is cure enough for any diſeaſe.

6. *Chriſt heals the poor as well as the rich.* Many Phyſicians do not care to take poor patients in hand, but Jeſus Chriſt is as willing to viſit and and heal the poor as well as the rich. He is as ready to go to the Beggar on the dunghil, as to the King on the Throne. Jeſus Chriſt in the dayes of his fleſh, was as ready to heal the Servant as the Maſter, *Luke* 18. 35, 36. The noble and ignoble, the great and the ſmall are all alike to him. Chriſt looks not at outward qualities, but at ſpiritual diſtempers.

7. *Chriſt heals all freely.* Other Phyſicians take rewards. 'Tis their calling, and they ought to live upon their calling. Many of them are very exacting. If they have not a daily fee, they care not for viſiting. The Goſpel ſpeaks of one that had *ſpent all her living on Phyſicians*, Luke 8.43. But now Chriſt takes nothing from

his patients, whether they be rich or poor. He gives them their Phyſick freely. Nay, he gives rewards to all his patients. Other Phyſicians receive from their patients, but here the Patient receives from the Phyſician. He provides meat, drink, attendants for all his patients. Chriſt is a Nurſe as well as a Phyſician. You may ſee this in that Parable, *Luke* 10.34,35. Phyſicians are not bound to take care of their patients in this ſence, but Chriſt doth.

8. *Chriſt offers himſelf.* Other Phyſicians ſtay till they be ſen for. No ſick Man expects a Phyſician till he be called; he is glad if he can ſee him then; but Chriſt comes without calling; indeed he ſhould never come, if he did not come without a call. The ſick ſoul would dy before he would ſend for Chriſt. Other Phyſicians are intreated to come to the ſick, but here the ſick are intreated to come to the Phyſician, *Matthew* 11. 28. The work of the Miniſtery is to beſeech Sinners that they would be healed, *Vid.* 2 *Cor.* 5. 20. *Jeſus Chriſt came to ſeek and ſave that which was loſt,* firſt to ſeek them, then to ſave them.

9. *Chriſt doth not depart though he be reviled, &c.* Other Phyſicians they abſent themſelves if they be unkindly uſed. Who would expect a Phyſician ſhould come daily to one that reproaches and reviles him, yea, to one that ſhuts the door on him when he comes, much leſſe to one that beats him, &c? The ſick Sinner uſeth Chriſt uncivilly, diſcourteouſly; he frowns on him, he ſhuts the door on him, he reviles him, he beats him, and ſtones him, and yet the Phyſician will not depart; though he ſeem to be angry, and to with-draw for a time, yet returns again. Chriſt will put up a thouſand abuſes, rather than ſuffer one of his elect to dy in their ſins. Though Chriſt ſee that we throw his Phyſick into his face, and that we tear and burn his bills in his preſence, that we ſend for Empyricks and prefer their advice before his, yet he waits with patience, and will not be driven away by the worſt uſage.

10. *Chriſt himſelf is the ſick Mans Phyſick.* Other Phyſicians do not heal their patients with their own fleſh, but Chriſt doth. Other Phyſicians do ſometimes take away the blood of their patients, but Chriſt lets himſelf blood to heal his patients. *By his ſtripes we are healed, Eſay* 53. 5. Chriſt makes a wound in himſelf to heal our wounds. The Phyſician dyes to ſave the patients life from the grave. *To him that loved us, and waſhed away our ſins with his blood, Revelations* 1.5. Neither the guilt nor filth of one ſin would have been removed, if the Phyſicians blood had not been ſhed for it.

11. *Chriſt is a Chirurgion as well as a Phyſician*, ἰατρὸς comprehends both.

The Uſes.

1. *That Chriſt will kindly accept all endeavours of Men, for the healing of the ſpiritual diſtempers of their Brethren.* He is a Phyſician for ſpiritual ſores; and thoſe are moſt like him that deſire to heal and dreſſe ſuch ſores as theſe are.

2. *Let Men bring their ſouls to Chriſt, Deſperet nemo.* Preſent your ſelves before Chriſt: he is a Phyſician, yea, he indeed is the only Phyſician. All others are meer Empyricks and Mountebanks, they will cheat you, they cannot heal you. Thoſe that would ſend you, to works, to duties, to Angels, &c. They are deſtroyers of your ſouls. Here is good news for a ſick world, that Chriſt is a Phyſician: lay all your diſeaſes before him. See how Men did for their bodily diſeaſes, *Matthew* 4. 24. Do ſo by your ſpiriual diſeaſes; bring your ignorant hearts, your proud hearts, your impatient hearts, your covevetous hearts, &c. And lay them at Chriſts feet, &c. Here is Chriſts pool where he heals.

I ſhall lay down for the encouragement of Sinners five Arguments againſt deſpair of being healed, *viz.*

1. *How many Chriſt hath cured.* Thouſands and Ten Thouſands are now in Heaven, that have been as ſick as thou canſt be.

2. *Chriſt is ſtill in a way of curing.* His hand is in. Indeed his hand is never out.

3. *He hath undertaken to cure all thy diſeaſes.* He hath given the hand to his Father.

4. *He hath healed them all already.* He hath done that which will heal you. He hath ſhed his blood; he hath poured out his Spirit, &c.

5. *He is related to you.* Your Brother, your Kinſman, your Husband, your Head, a part of your ſelf. If a ſick Man had a Brother, or Husband, a Phyſician which could cure him, would he deſpair, &c? Why ſhould a ſick Chriſtian deſpair of cure, whoſe Husband is ſuch a Phyſician?

1. *Object.* But I have many diſeaſes upon me, what hope ſhall I have?

Sol. Chriſt can cure all manner of diſeaſes. He cured *Paul* a blaſphemer,

mer,&c.He cured *Mary Magdalen*. He cured *Manaſſeth*,&c.Let thy diſeaſe be what it will, ſo Chriſt be thy Phyſician.

2. *Object.* But my diſeaſes have been long upon me,what hope ſhall I have?

Sol. Chriſt can cure long diſeaſes. He cured one that was eighteen years diſeaſed, *Luke* 13. 16. Another that had been ſick thirty eight years, *John* 5. 5. All the diſeaſes he cures, are old diſeaſes. The original fountain of all is from the fall of *Adam*.

3. *Object.* But I have relapſed, &c. What hopes ſhall I have?

Sol. There is a peculiar promiſe for this diſeaſe, *Hoſ.* 14.4. *Peter* relapſed, and Chriſt healed him,&c. What ever your diſeaſes are, if you will be willing to be cured, Chriſt is willing to heal you. Onely you muſt,

Firſt, Take Chriſts counſel. Follow his Direction. Never any miſcarried that took Chriſts advice.

Secondly, Keep back no diſeaſe. Let him heal all, or he will heal none. Oh that Chriſt might get ſome cuſtom with you this day.

4. *Object.* But I am worſe ſince Chriſt took me in hand, &c.

Sol. 1. Thou art ſo much the better, becauſe thou thinkeſt thy ſelf worſe, if it be thy complaint that thou art worſe.

2. Let Chriſt alone with the cure, he goes the ſafeſt way, yea, he goes the neareſt way, when he ſeems to go the fartheſt way.

3. *Take notice of the all-ſufficiency of Chriſt.* He is every thing to the ſoul which it wants. The ſoul wants bread, Chriſt is that; the ſoul wants drink, Chriſt is that; the ſoul wants rayment, Chriſt is that; the ſoul wants a ſhadow, Chriſt is that; the ſoul wants a Phyſician, and Chriſt is a Phyſician; not a Mountebank, but a learned skilful Phyſician. The ſoul that hath Chriſt hath every thing. One Jeſus Chriſt is enough for all the neceſſities of the ſoul.

4. *What comfort is this for the Children of God!* We get new falls every day, we breed new diſeaſes every day. We contract new guilt, new filth. Chriſt is a Phyſician, he hath healing in his wings; he can cure your deadneſſe, your dulneſſe, your hardneſſe, your blindneſſe, &c. He is a compaſſionate Phyſician. He is touched with the ſenſe of your infimities, *Heb.* 4.15. Get nearer and nearer to Chriſt, get farther under his healing wings, &c.

5. *Rob not Chriſt of the honour of this Doctrine.* Chriſt is robbed of the honour of a Phyſician two wayes.

1. When we go to other Phyſicians. To creatures, to duties, to carnal mirth, &c. all which are Phyſicians of no value.

2. When we attribute our ſpiritual healing to our ſelves, or any creature, and not to Chriſt. He that robs Chriſt of the honour of a Phyſician, ſhall, when he is ſick, perhaps, want a Phyſician.

Doct. 3. *That there are many ſick of this ſpiritual diſeaſe, who think themſelves to be whole.* As in regard of the body, many that are very full of diſeaſes, judge themſelves to be healthy and ſtrong, ſo very many there are who are mortally ſick of ſpiritual maladies, and yet conceive themſelves to be in perfect health. As many that are ſpiritually healed think themſelves ſick unto death; ſo many that are ſpiritually ſick unto death, judge themſelves to be in a healthful eſtate. Thus it was with the vain-glorious *Phariſee*, *Luke* 18.11. He thought himſelf perfectly in health, when as he was ready to drop into his Grave; yea, to fall into Hell through the abundance of his ſpiritual ſickneſſes. Thus it was with thoſe other *Phariſees*, *John* 9. 39, 40. Our Saviour hints their ſad condition to them, *v.* 39. They imagin'd themſelves unconcern'd in what was ſpoken. *Are we alſo blind? q. d.* our eyes are as clear as the eyes of any in the world, we are far from blindneſſe. They thought themſelves to ſee as perfectly as any, *v.* 40. Thus was it with the Church of *Laodicea*, Rev. 3. 17. She thought her condition as good as the beſt in the world, when ſhe was indeed as ſad a ſpectacle as the earth bore. Experience ſhews it to be ſo ſtill, and that with the greateſt part of Men in the world. Come to Men that are groſſely profane, tell them of their dangerous condition; ask them why they will not think of another courſe, &c. What is their anſwer? Trouble not your ſelf about us, we are well, our condition is good, we hope to be ſaved as well as you that are ſo ſtrict, and ſo zealous; Heaven belongs to us as well as to you, &c.

But whence comes this to paſſe? I ſhall reduce all to theſe heads or ſprings.

Firſt, *Ignorance.* The greateſt part of Men are groſſely ignorant of their ſpiritual eſtate. They know not, they do not underſtand their inward eſtate. The Scripture tells us that a carnal condition is an ignorant condition, *Epheſ.* 4. 18. 1 *Peter* 1.14. A carnal heart is ſpiritually an ignorant and blind heart. The ſtate of nature is called a ſtate of darkneſſe, *Acts* 26.18. And a ſtate of folly, *Prov.* 5. 23. And all ſuch Men are called ſpiritual fools, *Pſalm* 14.1. They may know much in outward things, they may know much of the letter of the Scripture, but as to ſaving knowledge, they are very ignorant, and without underſtanding. And as they are ignorant of other matters, ſo they are ignorant of their ſpiritual condition. This ignorance is to be aſcribed to theſe four heads.

1. *They want the Spirit of God.* The holy Spirit is the principle of all ſaving light. It is called by the Apoſtle, *The Spirit of wiſdom and revelation*, Eph. 1. 17. Becauſe all true wiſdom and ſaving illumination is the work of the Spirit ; the Spirit gives us power to diſcern, and light whereby to ſee ſpiritual things. Pregnancy of natural Wit without the Spirit of God, can never make a perſon wiſe unto ſalvation. *Elihu* tells *Job*, Chapter 32. 8. *There is a Spirit in Man, and the inſpiration of the Almighty giveth him wiſdom.* He that wants this Spirit cannot poſſibly know his ſpiritual eſtate. But now many Men, all unregenerate Men, want this Spirit, *Ergo.* This the Apoſtle largely diſputes, in 1 *Cor.* 2. 10, 11, 12, 13, 14.

2. *They do not ſearch into their own hearts.* He that would know his ſpiritual condition, muſt carefully and conſcionably dive into his own Spirit by ſerious examination of himſelf. He muſt turn his eyes inward. This the Apoſtle tels us, 2 *Cor.* 13. 5 ἑαυτοὺς πειράζετε, δοκιμάζετε. We muſt peirce thorough our own hearts before we can ſee whether they be ſound or rotten. We muſt prove our ſelves as the Gold-ſmith doth his metal, whether it be right or not ; We muſt caſt our hearts into the fire, and bring them to the touchſtone, &c. He that is not a ſelf-viſitor, a ſelf-examiner, can never attain to any competent knowledge of himſelf. Now there are many Men, who never did ſpend one hour in the tryal of themſelves, they are as great ſtrangers to their own hearts, as they are to forein Countries, this makes them ignorant.

3. *They do not conſult with this ſpiritual Phyſician.* Jeſus Chriſt is the great principal Phyſician. Under Chriſt the Miniſters of the Goſpel are Phyſicians, 2 *Cor.* 6. 1. συνεργοῦντες. 'Tis their office to be helpers of Gods people in their ſpiritual condition, and 'tis the duty of the ſervants of God to conſult them about the ſtate of their ſouls, *Mal.* 2. 6. 'Tis not onely to be underſtood of publick preaching, but of private conference. They are to diſcover their ſpiritual ſtate to the Miniſters of Chriſt, that they may help them in knowing what they do not underſtand, and in healing thoſe diſtempers which they have diſcovered : we are not to reſt upon their bare opinion ; no, we muſt ſeek the Law at his mouth : if they ſay any thing without the Law, or beſide the Law, they are not to be heard : they muſt judge according to Scripture, otherwiſe they are not to be heard. But

yet by adviſing with them, ſome light and knowledge of our ſpiritual condition may be attained from the rules of Scripture. They are ſpiritual *Seers* in their model and meaſure, as the Prophets of old were, 2 *Kings* 17. 13. As they help Men by the direction of the Word of God, to know what they are to do, and what they are to beleeve; ſo they may be very beneficial by comparing the ſpiritual ſtate of Men with the rule, to help them to a better, and more perfect knowledge of themſelves than they had before. But now the greateſt part of Men neglect this. Men generally go to the Lawyer to be informed about their outward eſtate, they go to the bodily Phyſician to be helped in the knowlege of their coporal ſtate; but they never make conſcience of enquiring of the ſtate of their ſouls at the mouth of the ſpiritual Phyſician. This makes them ſo Ignorant; and becauſe they are Ignorant, they think their condition to be good, when its bad and miſerable.

4. *They conſult with Mountebanks*, which are weak or flattering

Secondly, *Pride*. Man is naturally a very proud ſwelling creature, willing to ſee what may make him excellent, unwilling to acknowledg any thing in himſelf that may render him contemptible, either in his own eyes, or in the eyes of others. *Simon Magus* the Sorcerer gave out that himſelf was *ſome great one,* Acts 8. 9. He would be μέγας τὶς. All Men by nature have a ſpice of that diſeaſe. How comes it to paſſe elſe that Men are ſo impatient to bear rebuke, that they are ſo unwilling to be inſtructed, that they are ſo averſe to have their ſpiritual condition ſearched, that they are ſo raging under affliction? Is it not becauſe of that pride and conceitedneſſe that is in their hearts? Hence alſo is it, that though they be ſick unto death, yet they judge themſelves to be in a ſound, healthy, ſaving condition, leſt by acknowleging their ſpiritual ſickneſſes, they ſhould be laid low in the thoughts of Men. See how proudly the Jews ſpeak to Chriſt, when he would convince them of their ſpiritual bondage, *John* 8. 33. *We are Abrahams children, and how ſayeſt thou, ye ſhall be made free?* They thought it a mighty Injury to a people of their quality to be told of bondage and ſubjection. 'Tis want of humility that makes ſinful Men hold ſuch groundleſſe concluſions about that their ſpiritual welfare.

Thirdly, *Love of eaſe.* Men naturally love their eaſe and quiet. They would not be diſturbed. *Iſſachar ſaw that reſt was good, and therefore he couched down between two burthens, Geneſis* 49. 14, 15. Moſt Men are for ſpirituals, as *Iſſachar* was for his outward conditi-

on;

tion; they prefer an unſafe reſt before a ſafe unquietneſſe. They know that if once they ſee, or acknowlege themſelves to be ſpiritually ſick; they muſt enter into a courſe of ſpiritual Phyſick. They muſt take down many a bitter potion which they do not like, therefore they conclude they are whole. As it is with many fooliſh Men in regard of their bodies; though they be ſick of many diſeaſes, yet they had rather ſay, they are well, than meddle with Phyſick; they willingly caſt the thoughts of their diſeaſes behind their back, that they may not be at the trouble and coſt of curing. Juſt ſo it is with ſpiritual ſick Men. If they ſhould ſay they are ſick, then they muſt make uſe of means. They muſt pray, they muſt repent, their ſins muſt be purged out, they muſt have ſome ſpiritual diſturbance, &c. This they love not, therefore they conclude they are whole, and often drop down into Hell, before they will acknowledge that they ſtand in need of Phyſick. *Soul take thy eaſe*, ſayth that rich fool in the Goſpel, *eat, drink, &c.* Luke 12. 19. This love of *painful eaſe* (for ſo it will prove in the end) is the bane and ruine of thouſands of ſouls.

Fourthly. *They judge of their ſpiritual ſtate by falſe Rules.* 'Tis very ſad to conſider what groundleſſe, rotten foundations Men build hopes of heaven upon. Our Saviour ſpeaks of two ſorts of builders in the Goſpel, under which all the Sons of Men are comprehended: the one builds his Houſe upon a Rock, the other upon the Sand, *Matthew* 7. 24, 25, 26, 27. Every Man is a builder, and every Man builds his Salvation, either upon the Rock, or upon the Sand. Moſt Men build upon the Sand, conclude themſelves to be well, upon ſuch arguments as will not hold in the day of tryal. I ſhall both diſcover them, and ſhew the rottenneſſe of them.

1. Falſe Rule. *Freedom from ſcandalous flagitious ſins.* Many Men think they are ſpiritually whole, becauſe they are not ſick of thoſe viſible deſperate diſeaſes which other Sinners have upon them. They are neither Thieves, nor Whores, nor Drunkards, nor Oppreſſors, nor Cheaters, nor Murtherers, &c. They live ſoberly, civilly, orderly amongſt Men, no Man can charge them with any enormous act. Hereupon they gather that they are ſpiritually whole, that they have no mortal diſeaſe upon them. This was the ground of that misjudgement which the Phariſee made of himſelf, *Luke* 18. 11. *God, I thank thee, that I am not as other Men, &c.* It's very like the Phariſee ſpake no more than what was true, for they were generally Men very inoffenſive as to all ſuch things. For the diſcovering of

this falſe foundation, I ſhall lay down foure things, *viz.*

4. Propoſitions clearing the firſt falſe rule.

1. *'Tis a very great mercy to be freed from theſe ſcandalous ſins.* If God have preſerved you from theſe viſible diſeaſes, that you have none of theſe botches of *Egypt* upon you, it is to be acknowledged as a very great bleſſing. The Phariſee did not amiſſe in bleſſing God that he was no Extortioner, if he had done it upon a right ground, if he had not gone on to cenſure the Publican, he had not been blamed, but commended for it. *David* bleſſes God for preſerving him from the ſin of murther upon *Abigails* perſwaſion. *Vid.* 1 *Sam.* 25. 32, 33. And there is very great reaſon for it, For

1. Propoſition.

(1.) *Hereby we are delivered from much anguiſh and torment of conſcience.* Theſe ſcandalous ſins as they do in an extraordinary manner waſte the conſcience, ſo they do lay a foundation of much horrour and trouble in the Soul; Every ſin creates much torment, but theſe great abominations create exceeding much. What horrour did *Davids* Adultery and Murther caſt into his Spirit! Though God pardoned them both to him, yet he was filled with anguiſh a long time after, *Vid. Pſalm* 6. *Pſal.* 38. *Pſal.* 50. 1: Now tis a great mercy, when God prevents any anguiſh.

(2.) *Hereby we are delivered from being hurtful examples to other Men.* Groſſe ſcandalous offences are very prejudicial to otherrs. The hearts of thoſe that are good are grieved, and ſuch as are wicked are cauſed to ſtumble oftentimes to their eternal ruine. *Davids* ſin gave great occaſion of ſin to others Now it's a great mercy when God keeps a perſon from being an inſtument of hurt to others, eſpecially of hurt to their Souls.

2. Propoſition.

2. *Such as expect Salvation muſt keep themſelves from ſuch wickedneſſes.* Vid. 1 *Cor.* 6. 9, 10. Heaven is not a place of common receipt for good and bad. 'Tis not like your ordinary Inns, which lodge all kind of paſſengers without difference; ſuch Lepers ſo living and dying, muſt expe& to go to another place, *Rev.* 22. 15. *Withoout ſhall be dogs, &c.*

3. Propoſition.

3. *'Tis poſſible for a perſon to be free from theſe abominations, and yet to be mortally ſick of ſpiritual diſeaſes.* Every ſick Man hath not the Plague, A Man may dy of a Conſumption as well as of a Feaver. A perſon may be in a damnable ſtate, that never committed murther or uncleanneſs.

(1.) *The Phariſee was free from all theſe impieties, and yet deadly ſick in his Soul,* Luke 18. 11. *Paul* when he was a Phariſee, ſaith, that he was blameleſſe concerning all ſuch Enormities, *Phil.* 3. 6.

and yet at that time ſick even unto death; ſo he in *Mat.*22.11.ſo the five Virgins, *Mat.* 25. 1. Thoſe in 2 *Pet.* 2.18, 20. A natural conſcience may keep men from ſuch enormities. The Penalty of humane Laws may preſerve men from theſe great wickedneſſes. Civil education may preſerve a Man from falling into theſe wickedneſſes. A deſire to keep our Reputation in the World with Men,with whom we converſe,may keep us from theſe high impieties. Meer reſtraint may do this.

(2.) *If freedom from theſe offences were enough to proclame men to be ſpiritually whole, then no hypocrite ſhould be ſick.* A man muſt be free from all theſe ſins, before he be advanced into the hypocrites form. Now we know that every hypocrite is ſpiritually and mortally ſick. Yea, the Scripture tells us that hell is prepared for the hypocrites, other ſinners are ſaid to have their *portion with the hypocrites* , *Matthew* 24. 51. The hypocrite is of all ſinners the ſpecial Proprietor of Hell, and yet he is free from all theſe offences.

(3.) *It's poſſible for one that hath no ſaving Grace in his heart, to be free from theſe offences.* Though every one that hath Grace will abandon theſe ſins, yet every one that is free from theſe ſins hath not Grace. The inſtances mentioned before will prove this. But every one that wants ſaving Grace, is under the rage of ſpiritual ſickneſſes. Yea, he that is without true Grace,is not only ſick in ſin, but dead in ſin, *Eph.*2.1. And yet thoſe that are dead in ſin may be free from theſe wickedneſſes.

(4.) *Although many be free from the actual commiſſion of theſe ſins, yet they have the roots of theſe ſins in their hearts.* Every ſin is in that bundle of ſin which we call original. There is Pride, and Murther, and Theft, &c. Now the pollution of nature, if it be not healed by juſtifying Grace, and pardoning Mercy, and ſanctifying grace is enough to make the ſoul ſick, and that unto death. Yea, indeed the great ſickneſſe of the ſoul lies there. There lies the ſtrength of ſin,and the heat of ſin.*David* when he bewails his Murther goes to that as the root of it, *Pſalm* 51. 5. All a Mans actual ſins, be they never ſo groſſe, might ſoon be healed if that were but healed.This is the fountain of blood. This is the law of ſin,here is the Devils magazine

(5.) *Though thou art free from theſe foul ſins, yet thou mayeſt have ſome ſecret Idol or other ſet up in thy heart.* Now the leaſt ſin, a vain thought is a mortal ſickneſs in it ſelf; and if it be not healed, will prove a ſoul-deſtroying ſickneſſe. The Papiſts have deviſed a diſtinction, of ſins venial, and ſins mortal. That there are ſome ſins that in their own nature do not make a Man lyable to eternal death, but onely to temporal chaſticement: ſo *Bellarmine* teaches. The Scripture knows no ſuch diſtinction, nor can we allow it. All ſins are venial to true repentance, except thar one ſin againſt the Holy Ghoſt; He that commits that ſhall never be forgiven. But there is no ſin venial in its own nature; the leaſt is a mrrtal ſickneſſe, and deſerves eternal death. So ſaith the Scripture, *Gal.* 3.10. *Rom.* 6. *ult.* The Apoſtle ſpeaks of all ſin that is oppoſed to legal righteouſneſſe; and there is no ſin ſo ſmall, but it is a breach of the Law of God. *For of every idle Word that a Man ſhall ſpeak, he ſhall give an Account at the day of judgement,* Math. 12.36. What is leſſe than an idle word? and yet that doth in its own nature deſerve wrath. By all theſe things it appears that a Man may be ſpiritually ſick, and yet neither Thief, nor Drunkard, &c.

4. *Yet may a perſon gather evidences of grace from his acting againſt ſin, in ſome caſes.* David argues ſo, *Pſalm* 18.23. And therefore for the winding up of this poynt, I ſhall lay down ſome Rules, whereby a perſon may know whether his acting againſt ſin be from a principle of ſaving grace, or meerly from common reſtraint.

1. *He that forbears ſin from a principle of true grace, doth act from the Authority and declaration of a naked truth.* When the immedate declaration of Gods Will in his Word, without any inveſtiture of promiſe or threatning carries a Man out againſt ſin; then is his abſtaining from ſin, from a principle of true grace. Not but that he that hath true grace may look both at the word of promiſe and the word of threatning. God hath propounded both promiſes and threatnings, to be as helps to preſerve his people from ſinning, but the prinpal ground of acting againſt ſin, is the revelation of Gods Will forbidding ſuch actions. This is that which *David* ſaith of himſelf, *Pſal.* 119. 161. *My heart ſtandeth in aw of thy Word.* He was kept from ſin upon the meer awful reſpect that his heart bore to the naked Word of God. So *Pſal.* 119. 11. *Thy Word have I hid within my heart, that I might not ſin againſt thee.* So *Joſeph*, *Gen.* 39.9. When the heart and the Word of God are ſhut up alone; when Heaven and Hell, promiſes and threatnings are laid aſide, and the heart and Gods cōmand are alone; if then thou be reſtrained from ſinful actions upon the account of Gods command, then is thy forbearing of ſin from a principle of grace, *Vid. Pſalm* 17.4. *By the Words of thy lips;*

Balaam ſhews himſelf an Hypocrite in this very thing. He pretends to abſtain from ſin upon the Authority of Gods Word, *Numb*. 22. 18. Yet afterwards in that very act goes away from God, out of a covetous principle.

2. *He that forbears ſinful actitions from a principle of Grace, acts againſt ſin out of love to holineſſe.* He abſtains from ſin not onely as it is a deadly thing, but as it is a loathſom thing, *Pſalm* 119. 140. *Thy word is very pure, therefore thy Servant loveth it*; *David* abſtained from ſin, becauſe of his love to the purity of Gods Law, out of his love to righteouſneſſe. This is that which is in *Jer*.32 40. *I will put my ſear in their hearts, that thy ſhall not depart from me.* When we are kept from ſin becanſe of the fear of God, then its a right abſtinence, *Neh*.5.15. *Eſay* 30. 22. When ſin is caſt away and abſtained from as a menſtruous cloath, becauſe it hath filthineſſe in it, and becauſe it pollutes them that meddle with it, ſuch forbearance of ſin argues truth of Grace, *Pſalm* 119. 113.

3. *He that abſtains from ſin upon principles of Grace, will abſtain from all ſin.* From profitable and pleaſurable ſins, as well as diſparaging, diſgracing ſins; from ſmall ſins as well as great ſins; from ſinful Anger as well as Murther; from ſinful Words well as ſinful Actions. He will abſtain from walking and ſtanding, as well as from ſitting with the ungodly, *Pſalm* 1.1. He will pray with *David*, *Pſal*. 139. *ult*. *See if there be any wicked way*, Pſalm 119. 104. *I hate every falſe way*. This is clear from what goes before; he abſtains from ſin out of reſpect to Gods Law, and out of love to holineſſe: therefore he cannot but deſire to forbear all; becauſe every ſin is unholy, every ſin is derogatory to Gods Law.

4. *He that forbears ſin from a principle of Grace, will act as well againſt the being ef ſin in his nature, as the breakings out of ſin in his liſe.* He will labour to ſuppreſſe the corruption of his heart, as the excurſion of his feet, *Pſal*.51.5. *In iniquity was I ſhapen*, &c. He would be delivered faom a polluted heart, as well as from a polluted hand. So it was with *Paul*, Rom.7.23,24. He that acts againſt ſin from common reſtraint, will never much care for the inhabitation of ſin; but he that hath Grace, is moſt careful and ſorrowful for that: he would keep dovvn the filthineſſe of the Spirit as vvel as of the fleſh, 2 *Cor*. 7.1. The ſinful habit is vvorſe to a gracious Man, than the ſinful Actions.

5. *He that forbears ſin from a principle of Grace, is as carful of doing good, as of abſtaining from evil.* He prayes as *David* did,

Pſalm 119. 5. *O that my wayes were directed to keep thy ſtatutes.* He that hath onely reſtraining Grace, matters not much the neglecting of good; but he that hath true Grace, is very careful for this as well as for the other; he chuſeth the way of obedience, as well as refuſeth the way of diſobedience. A godly Man is deſcribed by this character, that *he chuſeth the things that pleaſe God*, Iſa.56.4. He is every jot as careful for the Poſitives, as he is for the Negatives of Religion. When theſe things concur, then the forbearance of ſin will witneſſe your condition to be good; otherwiſe it will be no evidence.

2. False rule.

2. The ſecond falſe Rule is, *Outward Profeſſion.* There are many who do conclude that they are in a good condition for their Souls, meerly becauſe they are members of the Church, eſpecially if they hear, pray, &c. This is the general rule whereby carnal Profeſſors judge their condition to be good. They have been baptized. they have come to Gods Table, they have lived in the Church, &c. Therefore ſurely they are in a very healthful condition. I have four things to ſay for this particular.

4. Propoſitions clearing the falſe rule.

1. Propoſition.

1. *'Tis a great honour to be a Member of the Church though it be onely by viſible profeſſion. Theodoſius* accounted it a greater honour to be *Membrum Eccleſiæ*, than *Caput Imperii.* It was that which advanced the people of *Iſrael* above all other people, *Rom* 3.1,2. The Church of God is the moſt honorable ſociety upon earth. Such as are the Members of the Church are nearer to God than any others. They enjoy ſuch priviledges as none elſe enjoy. They have more helps to ſalvation than any others. We can never be ſufficiently thankful for this favour.

2. Propoſition.

2. *To pray, and to hear, and to frequent the publick Ordinances, &c. is that which all that hope to be ſaved, or to do.* That Man is in a bad eſtate that ſlights theſe duties. The wrath of the Lord lies upon them *that do not call upon the Name of the Lord, Jer.* 10.25. He that wilfully neglects theſe, can never be ſaved, *Pſalm.*14.14. *Not to call upon God*, is the character *of a worker of iniquity.*

3. Propoſition.

3. *Yet all this may be done, and yet a perſon may be in a very ſick eſtate.*

(1.) *There are many inſtances in Scripture to prove this.* Was not *Iſhmael* circumciſed? was not he a Member of the Church? *Gen.*17. 26. And yet without any ſaving intereſt in the promiſe. Was not *Eſau Jacobs* Brother? was not he likewiſe a Member of the Church? and yet lived and dyed a profane Wretch, *Heb.*12.16. Did not *Cain* ſacrifice as well as *Abel?* Gen 4. *init.* and yet the Apoſtle ſaith, he was of that wicked one, 1 *John* 3. 11. What think you of *Saul*, *Ahab*, and all thoſe wicked Men? did not they live in the Church? did they not obſerve outwardly the Worſhip of God? and yet the Sons of *Belial*. In the New Teſtament, did not the Publicans faſt and pray, *Luke* 18. 12. Was not *Judas* a Diſciple? did not he preach as well as others? and yet a Child of perdition. Was not *Simon Magus* baptized? *Acts* 8.13. Did not *Ananias* and *Saphira* walk with the Church of God a long time, *Acts* 5. 1. And yet they lived and dyed wickedly, *v.* 5. 6, 10. Had not the five fooliſh Virgins lamps, as well as the Wiſe? *Matthew* 25.1,2,3. And yet they were excluded out of Heaven, *Verſe* 11, 12. So rhe three ſorts of ground, *Matthew* 13. 4,5,6,7.

(2.) *God takes Men off in Scripture from reſting upon this.* And that both in the Old Teſtament and in the New. In the Old Teſtament, *Jer.* 7. 4. In the New Teſtament, *Matthew* 3. 9. Now for a Man to make that an argument of a good condition, which God ſaith is no argument, is to no purpoſe.

(3.) *Our Saviour tells that many will plead this, at the day of judgement in vain*, Luke 13. 26,27.

(4.) *A Man cannot be a Hypocrite, till he do all theſe things.* A Hypocrite may pray, and faſt, and hear as often, and as well externally, as a ſincere Chriſtian, *Eſay* 58. 3. And more plainly, *Eſay* 48. 1,2. *lege.* Therefore the bare performance of theſe duties, doth not argue a Man to be in a good condition.

4. Propoſition, in it 3. particulars. 4. And laſtly, *Yet may a perſon from the performance of theſe duties evidence himſelf to be in a good condition God-ward, when he doth perform them according to thoſe rules which the Word of God layes down.* I ſhall reduce them to three heads.

1. Part. 1. *When holy diſpoſitions are brought with us to duties.* Several diſpoſitions the Word of God requires in every duty.

(1.) *Holy fear and reverence of God.* Of this *David* ſpeaks, *Pſalm* 5. 7. *In thy fear will I Worſhip towards thy holy Temple.* 'Tis meet rhe heart ſhould be poſſeſſed with an holy reverential awe of God, when it comes before him in any duty, *Heb.* 12. 28. The diſtance that is between God and Man, the conſideration of that pollution that is upon the Souls of the beſt, ſhould breed this reverence: We cannot ſanctifie God, if this fear be not in our hearts, *Eſ.* 8. 12. Now that Man that can find ſuch a diſpoſition in his heart, when he comes to hear, or to pray, may conclude that there is a principle of grace in his heart. Though bear hearing, and bare praying will not argue our eſtate to be good; yet trembling at the hearing of the Word, and a filial awe of God upon the heart in prayer, will evince a ſpiritual principle.

(2.) *Humility of ſpirit.* God expects that thoſe that come to worſhip him ſhould come very humbly, with low, mean, vile apprehenſions of themſelves. So came the Publican, *Luke* 18.13. There are many things that teſtifie his low conceit of himſelf. *He ſtood afar off. He would not ſo much as lift up his eyes to heaven. He ſmote his breaſt, &c.* Thus it was with *Abraham*, *Gen* 18.27. And thus it was with *Ezra. Chap.*9.6. Now though bare prayer will be no Argument of a good condition, yet praying in godly humility will, if it be from the heart, if it be from a deep ſpiritual ſenſe of our own vileneſſe. If our ſouls lie in the duſt before the Lord, when we come to Worſhip him; ſuch Worſhip will argue grace.

(3.) *Faith in the Promiſe.* 'Tis the mind of God that we ſhould bring faith with us to God in every duty. *He that cometh unto God muſt beleeve*, Heb. 11.6. Now when in hearing we can cloſe with God by applying what we hear, when in prayer we are able in ſome meaſure to caſt our ſelves upon God, to rely and depend on him for audience, for acceptance; When we can pray as *David* ſaith to God, and look up for an Anſwer, *Pſal.*5.3. Such diſpoſitions in duties are Arguments of a work of grace upon the heart.

(4.) *Hungrings after God.* God looks that we ſhould have ſtrong deſires after the duties of Gods Worſhip. *David* fainted and longed for the *Courts of God*, Pſalm 63.*init.* Pſalm 84.2. Pſalm 42.1. When we do not only pray, but hunger after prayer. When we are glad of an opportunity of hearing, as *David* was, *Pſalm* 122.2. eſpecially if theſe hungrings be to private duties, as well as to publick, ſuch prayers are evidences of grace.

2. *When a Man hath right ends in duties.* God looks much at the ends which Men propoſe to themſelves in all their actions. And ſo do holy Men. I ſhall firſt negatively remove thoſe carnal ends which Hypocrites and carnal Profeſſors propound in the duties of Religion. 2. Particular, in it 6. wrong ends.

Firſt, *The pleaſing of Men.* Moſt propound no higher, no other end of their holy ſervices but this. The Apoſtle diſ-owns this end, *Gal.*1.10.

Secondly, *Cuſtom.* When a Man prayes. and hears, becauſe it hath been his wont ſo to do. Many Men have no other end, but meerly a religious wont. They and their fore-fathers have been uſed to do ſo, therefore they continue it.

Thirdly, *To avoid Penaltie of the Lawes.* This many Men make their end in religious duties.

Fourthly, *To get Honour, Preferment, Repute with Men.* When Men ſhall pray, hear, meerly becauſe they would be accounted Religious. And thus the *Shechemites* were Circumciſed, *Geneſis* 34. 23.

Fifthly, *To ſtop the voice of Conſcience.* Many Men ſometimes Pray, Hear, Read the Scriptures, that they may ſtop the mouth of Conſcience, accuſing them for ſome ſin committed. This is nothing elſe but ſpiritual bribery.

Right ends in duties.

Sixthly, *When duties are made a mask to cover ſome foul ſin, either done or intended to be done.* As *Jezabels* faſting, 1 *Kings* 21. 9. The Phariſees long prayers, *Matthew* 23.14. He that makes theſe, or any ſuch things as theſe, the end of his dutes connot conclude a principle of grace from the performance of them, although they be never ſo frequently done. But the right ends are ſuch as theſe.

1. *Obedience to the Divine command.* When a perſon ſhall upon ſerious examination find that his end in Praying, Hearing,&c. is,that he may ſhew his ſubjection to the Divine Precept. He prayes not only becauſe he wants ſome mercy, but becauſe he would honour God by performing his Commands. When a perſon can ſay with *David*, Pſalm 119. 4,5. *Thou haſt commanded, &c.* He may from the performanceof ſuch ſuch ſervices comfortably conclude, that there is a principle of grace in his heart. When we can appeal to God, that we wait upon his Ordinances, becauſe we would do that Duty we owe to God; in ſuch caſe, we may argue from duties to grace.

(2.) *A deſire to get and keep Communion with God.* This is one end for which holy duties are appointed, that by them God and the ſoul may come together. And this hath been the end which holy Men have propounded to themſelves in holy duties, *Pſalm* 27. 4. *Thy Face Lord will I ſeek.* Thus it was with *David*, Pſalm 42 2. *When ſhall I come and appear before God?* And *Pſalm* 63. 2. *To ſee thy power, and thy glory, ſo as I have ſeen in the Sanctury.* Now when a perſon can in the uprightneſſe of his ſoul ſay, that his end in coming to duties publick and private, is becauſe *he would ſee him whom his ſoul loveth*; and therefore he is not ſatisfied with a duty, if he meet not with

God in it, he may then comfortably conclude from the performing of duties, a principle of grace in his heart.

(3.) *A deſire to get Corruption weakned, and grace ſtrenthened.* This is one end why God hath inſtituted his Ordinances, that ſin may be outed thereby, and grace confirmed, 2 *Cor.*10.4. And 1 *Pet*:2.2. Now when a perſon can in the integrity of his ſoul ſay, that he prays, hears, &c. That he may get Love increaſed, Faith confirmed, Grace exerciſed; that he may get his Heart warmed, his Conſcience purified; then he may comfortably conclude from ſuch duties, that his Heart is upright with God.

3. *When the deportment is fair after duties.* I ſhall here name two things.

Firſt, *When we bleſſe God for duties.* 'Tis a great Mercy to enjoy the Ordinances of God, *Pſalm* 147.19,20. Now when you return from Prayer, Hearing, &c. If you can from your ſouls bleſſe the Lord, that you have had ſuch an oppertunity, from a ſincere Heart; then you may conclude that your Hearts have a principle in them above nature, when you look upon them as priviledges.

Secondly, *When the doing of duties make you fruitful.* When you Hear, and give up your ſelves to be ruled by the Word you hear, *Rom.*6.17. When you deſire as well *to be doers of the Word, as hearers of it*, James 1.22,23,24. When you Pray, and deſire to live the Prayers you make to God. When your Souls are troubled that you cannot find that fruitful efficacy of your duties upon your Hearts, and in your lives, which you would fain find. You can heartily chide your ſelves that you are no better for your duties. When you go to Prayer, or to Hearing, or to the Table of the Lord, your earneſt Prayer to God is, that he would make you better by every duty. When you goe into your Cloſet to read the Word, you ſend up ſome ejaculation to Heaven, that the Word may be effectual upon your Souls, &c. Then you may comfortably conclude, that there is a ſupernatural work upon your hearts. But if theſe things be not in you in ſome degree and meaſure; the bare performance of duties, though they be done never ſo frequently, never ſo exactly as to the outwards of them, will be no ground to you for the Reaſons above mentioned, that you are in a good condition. This is the ſecond falſe Rule.

3. The third falſe Rule; *Outward Proſperity.* Multitudes of Men judge of Men judge of their ſpiritual condition by the Rule of outward Proſperity. They think their ſouls are in health, becauſe their

bodies are in health; they think they are inwardly proſperous, becauſe they are outwardly happy. They have great Revenews, a full Trading, they have a multitude of Children, their Flocks and their Heards are increaſed, they are advanced to great honours; therefore they bleſſe themſelves and ſay, God loves them, and they are highly in his favour. They think they are the Heirs of Heaven, becauſe they are the poſſeſſors of the earth. Thus it was with the ten tribes: when the Prophets threatned the judgements of God againſt them for their ſins, they ran to this Sanctuary to ſecure themſelves, they concluded Gods ſpecial favor from outward Proſperity, *Vide* Hoſea 12 8. 'Tis the general and common refuge of wordly Men. They think their hearts are full of grace, becauſe their Purſes are full of Gold; becauſe the World dandles them upon her Lap, they think God dandles them upon his Knee. For the removeal of this, I ſhall propound four things.

Firſt, *'Tis a Mercy in it ſelf to enjoy a competency of theſe outward things.* To have Health, Wealth, Proſperity, Plenty, is a Mercy to be received with much thankfulneſſe from God. To be poor, ſickly, weak, is in it ſelf an evil; and to be rich, ſtrong, healthful, is in its own nature a bleſſing; which I ſhall prove by theſe two Arguments.

1. *The Scripture puts outward Proſperity amongſt bleſſiogs.* Deut. 28.3,4,5. to 15. So *Lev.*26.3,4,&c. Now what the Scripture calls bleſſing, is in its own nature a bleſſing. The judgement of God is according to truth.

2. *Thoſe that are rich, &c. Have more oppertunities of doing good, than ſuch as are poor.* They may by their outward Eſtates promote Religion, help to advance the Worſhip of God in the world, be inſtruments of planting the Goſpel in forreign parts. A good Purſe and a gracious heart meeting together, may be very inſtrumental ſundry wayes for the glory of God, and the good of Men. They may be the means of bringing in many to God, both by their example, which is very prevalent in the world, and by giving unto Men rewards for godlineſſe ſake. One rich Man in a Pariſh may be a great help to make a Pariſh religious, if not in heart, yet in profeſſion; which is a great Mercy. Rich men have a capacity of doing that good, which Men of meaner condition want. They may relieve Priſoners, cloath the Naked, feed the Hungry, ranſome Captives; which other Men cannot do. Now it's a Mercy to be put into a capacity of doing good. It's a grief to a good Man, when he is not capable of doing the

good he would, though it be but a temporal good. 'Tis a greater trouble to a good Man not to be able to give, than it is to the poor to be turned away without giving. Though in ſuch caſe the liberarality of the heart is accepted inſtead of the liberality of the hand. He that would give when he hath not to give, is ſet down in Gods Kaleudar, for a bountiful Man, though he give nothing at all. This is the firſt concluſion.

Secondly, *Riches aud grace do ſometies go together.* Outward Proſperity and inward, do ſometimes meet in the ſame perſon. 'Tis not impoſſible that rich Men ſhould be good Men. We have ſome inſtances of this in Scripture. *Abraham* was very holy, *Called the righteous Man,* Eſay 41.2. *Fhe Father of the Faithful, The Friend of God, &c.* And yet *Abraham* was very rich, *Gen.*24.35. *Job* was exceeding pious, a Man whom God boaſts of to Satan, *Job.*1.8. And yet he was very rich. He had plenty of Children (thoſe are firſt put in the Inventory) and he was rich in all other Wealth, *ver.* 3. He had ſeven thouſand ſheep, three thouſand camels, five hundred yoke of oxen, ſive hundred ſhe aſſes, and a very great houſhold, and *Chap. ult.* when his Eſtate is ſurveyed again, you will find it doubled, *verſe* 12. Many other inſtances we have in Scripture of the Aſſociation of grace and greatneſſe. This God doth for theſe ſix Reaſons. 2. Concln.

1. *To confute the judgement of the world.* Plain dealing is a jewel ſaith the World, but he that uſeth it will dy a beggar. God gives theſe things to his People, to croſs that wicked Proverb.

2. *To convince Men that they are not evil things.* It was *Auſtins* Obſervation long ſince. God beſtows outward things upon the worſt of Men, that they may not be thought to be the onely good things; and he beſtows them ſometimes upon his own people, that they may not be thought to be evil things.

3. *To ſhew his Dominion and right as diſpoſing even theſe outward things.* Shonld not ſome godly Men enjoy theſe outward things, they would be apt to think that God did not meddle with things of this nature, but now the conferring of theſe things upon the godly diſproves that Atheiſm.

4. *To let men ſee, even ſenſual Men; that it is not in vain to ſerve God.* Worldly Men ſay, *what profit ſhall we have if we pray to him?* *Job* 21. 15. Now they are not capable of underſtanding the inward profit of holineſſe, but they can underſtand the outward advantages. God therfore will prove the profit of piety by Arguments as they are able to underſtand.

5. *To fulfil the Leter of his Promiſe.* He hath promiſed theſe outthings to godly Men, *Pſalm* 112 2,3. Now Men would queſtion his faithfulneſſe in keeping promiſe, if it ſhould not ſometimes be made good in kind.

6. *God makes ſome of his people rich to help ſuch as are poor.* Wicked Men generally hate the people of God for their very holineſſe. They are not willing to relieve them, though God by his power makes them Authors of good to them. Therefore that the poor of Gods flock may have ſome to ſtand by them, for conſcience ſake, God is pleaſed to make ſome of their number great, that the wicked of the world may not alwayes tread them down without oppoſition. *Joſeph* was made great, to provide for his Fathers houſe in their poverty, *Gen.* 50. 20. God makes ſome of his flock rich and great, that the poor of his flock may have ſome to look after them for his ſake. This is the ſecond Concluſion.

3 Conclu. Thirdly, *That grace and holineſſe is the beſt and neareſt way to attain to all outward Proſperity.* For although God as ſoveraign Lord, make rich and poor, whom he pleaſe; yet no man can expect or hope for temporal felicity but the Man that is truly godly, 1 *Timothy* 4. 8. *Godlineſſe hath the promiſe of the life that now is, and of that which is to come.* And *Matthew* 5. 5. The froward do often enjoy much of theſe outward things, but the promiſe of the inheritance of them belongs only to the meek, *Prov.* 3. 16. Riches and honour are put into the hand of wiſdom, and none but wiſdoms Children can upon any good ground expect to inherit either of them. This is the third.

4. Conclu. Fourthly, *That the enjoyment of theſe outward things, is no infallible evidence of a good condition.* 'Tis poſſible for a Man to poſſeſs a great portion of outward happineſſes, and yet be unhappy in regard of his Soul, The purſe may be full of Gold, and yet the heart empty of ſaving grace. The Body may be fat and in good liking, and yet the Soul lean and withered. A Man may have great poſſeſſions in the World, and yet have no intereſt in God. Our Saviour ſuppoſeth this, *Mat.* 16.26. There are four things required to make up this ſuppoſition.

(1.) A Man that gains the whole World muſt enjoy all the riches, honour, pleaſure of worldly things.

(2.) He muſt have a Heart capable to take delight in all theſe.

(3.) He muſt enjoy all theſe from the firſt Man to the laſt Man, from the beginning to the end of the World.

(4.) Freedom from all vexations, and troubles of Spirit. This no Man ever did enjoy. And yet our Saviour ſuppoſeth, that a Man may enjoy all this, and yet loſe his Soul. That outward proſperity cannot evidence a Man to be in a ſtate of grace, appears by theſe ſeven Arguments.

Outward Proſperity cannot evidence a grace proved, by 7. Arguments.

1. *They are beſtowed upon the Worſt of Men.* The Scripture tells us of many rich men, very rich, that lived and dyed wickedly. What think you of him mentioned, *Luke* 12. 16, 17, 18, 19, 20. He was exceeding rich, his Treaſury was too little, his Store-Houſe was too ſmall for his Revenews, and yet no intereſt in God at all that might entitle him to ſalvation; a very fool for all his riches. You read of another in *Luke* 16.19. There are all expreſſions of proſperity that can be imagined, and yet *v.*23. that very perſon is in Hell torments. You know the ſtory of *Nabal*, 1 *Sam*.25.2,6. He was very wealthy, and yet a ſinful fool. As his name is, ſo is he, *Nabal* is his name, and folly is with him. You read of ſome in *Job, Chap.*21. 7,8,9,10. That enjoyed much proſperity, and yet deſperately wicked: read *v.* 14. *They ſay unto God, depart from us, we deſire not the knowledge of thy wayes. Sodom* and *Gomorrah* were very rich, it was a Land fruitful as the Garden of God, *Gen.*13.10 And yet they that poſſeſſed that fruitful Land, are now ſuffering the vengeance of eternal fire. *Jude* 7. The Scripture is full of ſuch examples.

2. *Riches and Honour are but common bleſſings.* They are the good things of the *Foot-ſtool*, not the good things of the *Throne*. They are in the left hand of Wiſdom, *Prov.*3.16. Now no common mercy can argne ſpecial love, *Eccleſ.*9.1. *No Man knows either love or hatred by any thing that is before him.*

3. *Outward proſperity is very often a hindrance of Salvation.* That of our Saviour would ſeriouſly be taken notice of. *'Tis eaſier for a Camel to go thorough the eye of a needle, than for a rich Man to enter into the Kingdom of God*, Mat.19.24. Riches too often draw the Heart from God, they cool Zeal, quench Devotion. We ſee by experience many Men that were hot for Religion when they were poorr, are grown dead, cold, now the have got eſtates. Our Saviour tells us, that the deceitfulneſſe of riches choaks the Word, and makes the Heart unfruitful, *Vide Matthew* 13. 22. Now that which hinders Men from Salvation, can be no argument of a ſtate of Salvation.

4. *Men may tranſmit riches to their poſterity.* Now that which a

Man may have by deſcent and natural generation, can be no evidence of a ſtate of grace. No man is born in a ſtate of grace, *Eph.* 2. 2. *A Man muſt be born again before he can ſee the Kingdom of Heaven.* Joh. 3.3. Many Men are born rich and honourable, &c. therefore none of theſe things can entitle a Man to Heaven.

5. *If outward proſperity were an Argument of grace, then Covetouſneſſe would be no ſinn.* 'Tis no ſin but duty, for a Man to labour for, and to covet evidences of grace. We are commanded to do ſo in Scripture; *Make your calling and election ſure*, 2 Pet. 1.10. But covetouſneſs is not a duty, but a ſin, a ſin of a high nature, *The root of all evil*, ſo the Apoſtle calls it, 1 *Tim.* 6.10. 'Tis idolatry, one of the worſt kinds of Idolatry.

6. *Outward Proſperity may be quite loſt.* Therefore it can be no evidence of a ſtate of grace. Evidences of true grace can never totally be loſt where once they are; the knowledge of the evidence may be loſt, but the ground of the evidence cannot be loſt; but all outward proſperity may be loſt. *Riches are not Forever*, Prov. 27.24. Honours dye before he that had them dye. *Haman* will be an example of that; our own age hath given us freſh precidents in abundance, of the periſhingneſſe of theſe things. Do not many that were cloathed in Skarlet embrace the Dung-hil? Are not rich Men made poor, and poor rich?

7. *Outward proſperity is ſometimes given in Wrath. He gave them a King in his Anger, and took him away in his Wrath*, Hoſ. 13. 11. God gave quails to the *Iſraelites*, but his Wrath came along with them, *Pſal.* 78.30,31. 'Tis true of all outward things. *The proſperity of Fools ſhall deſtroy them*, Prov. 1.32. Proſperity kills more than Adverſity. But now, that which is an evidence of ſalvation is never given in Wrath. I ſhall anſwer one queſtion, and then I ſhall ſhut up this Rule, *viz.*

Queſtion. How ſhall I know whether outward things are given in Mercy?

Anſwer. 1. *When they make the heart more ſpiritual.* Riches when they are given in Anger, make the heart ſenſual, ſtubborn. When they are given in Love, they do ſpiritualize, enlarge the heart God-ward: We may ſee it in *Hannah*, 1 Sam. 2 2. *My heart is enlarged*: outward Mercies naturally make the heart carnal, but when they are given in Mercy they make it ſpiritual. See it in *David*, Pſalm 23. 5. 6. *I will dwell in the Houſe of the Lord for ever.* When Health, Riches, &c. raiſe the heart nearer Heaven, then 'tis a ſign they are beſtowed in Mercy.

2. *When they make the heart more humble.* Naturally outward proſperity ſwells the heart. That Caution, 1 *Tim.* 6.17. Notes the diſtemper. A full Purſe ordinrily makes a big heart. If therefore you find your ſpirits humble under your outward enjoyments, you may couclude they are given you in Mercy. See it in *Jacob*; How humble was he? *Gen.* 32.10. His Spirit was as low when he marched with his two bands, as when he travelled with his ſcrip and ſtaffe from his Fathers houſe. So it was with *David*, 2 *Sam.*7.12.13. There is a promiſe of great proſperity to *David* and to his houſe. See how humble this made *Davids* Spirit? *v.*18,19. *Who am I, O Lord God, and What is my houſe that thou haſt brought me hitherto?*

3. *When We are as ready to lay them out for God, as to receive them from God.* When God gives thee an eſtate, and thou groweſt covetous, art loath to part with it, to promote either the ſervice of God, or the good of his people; When God gives thee a healthful body, and thou careſt not to ſerve him with thy health, &c. This is a ſign that theſe things are given in Anger. But when thou canſt freely part with thy ſubſtance, when thou ſtudieſt, how thou mayeſt honour God with thy eſtate, as the Wiſe-man enjoynes, *Prov.* 3 9. When thou art willing to feed Gods hungry, and cloath his naked, and lodge his houſleſſe ones, &c. This is an Argument that God gives thee thy eſtate in mercy. But now if thou ſquandreſt it away in the ſervice of thy luſts, or if thou canſt not find in thy heart to lay it out for God; thou mayeſt ſuſpect that God gave thee what thou haſt in great anger. Thus much for the third falſe Rule.

Fourth falſe rule.

4. The fourth falſe Rule. *The judgement of others.* There are very many in the World, who conclude themſelves to be in a good condition, becauſe others have a good opinion of them. They think they are perfectly well, becauſe others tell them they are well. Eſpecially if they be ſuch as are godly and religious. The Apoſtle hints at this, *Gal.*6.4. I ſhall lay down two things.

In it 2. Propoſitions

1. *'Tis a very great Mercy to be well reputed of by ſuch as are godly.* The good Opinion of one godly Man, is better than the acclamations of many wicked. It's an honour to any Man to have a good report amonſt them that fear the Lord in ſincerity. It's recorded concerning *TIMOTHY*, that he was *well reported of* by the Brethren that were at *Lyſtra*, and *Iconium*, Acts 16. 2. ἐμαρτυρεῖτο. They that are godly are more knowing than others, as having the Spirit of God, and ſo better able to diſcern of Men than others are. And then the are more faithful than others; They dare not willingly

ly call evil good, or good evil. The teſtimony of one godly Man, is to be preferrd, and valued before the teſtimony of many wicked. It is a great comfort and ſtrengthening to a godly Man, when ſuch as are of a diſcerning Spirit approve of his condition.

2. 2. *It's poſſible for a Man to be in a very ſick eſtate, and yet to be well reputed of by godly Men, the Wiſeſt, the Faithfuleſt.* I ſhall give three Arguments to clear out this, *viz.*

(1.) *We have ſeveral inſtances of it in Scripture.* What think you of *Judas?* he was a very wretched Man, our Saviour calls him *a Devil*, John 6.70. And yet all the eleven had a very good opinion of him. If *Judas* had deſired it, he might have had a Teſtimony under the hands of all the Diſciples, that they judged him to be a very godly Man. When our Saviour told them, that one of them ſhould betray him; every one of them was more ready to ſuſpect himſelf than *Judas*, Mat.26.21,22 *They were exceeding ſorrowful, and began to ſay unto him one by one, Maſter is it I? Ananias* and *Sapphira* were (without doubt) well reputed of by the people of God, and yet you know, *Acts* 5.1,2. How great Hypocrites they were: they both agreed together to tempt the Spirit of the Lord. Was not *Demas* once highly approved of by the Apoſtle *Paul?* and yet a very painted rotten hearted Hypocrite, one that forſook the Apoſtle to embrace the preſent World, 2 *Tim.*4.10. What, ſhould I tell you of *John*, *Hymeneus* and *Alexander*, and many others who were highly eſteemed of by the Servants of God in that generation? Onr preſent Age will furniſh us with too many precedents of this nature; many, very many have turned fearful Apoſtates, of whom the Servants of God judged far better then ever they durſt of their own hearts.

(2.) *No Man doth infallibly know the ſtate of another Mans heart.* 'Tis made by ſome a queſtion, whether a Man can know the ſtate of his own heart infallibly? Though I do not queſtion that, yet I beleeve,

1. That no Man can do it at all times.

2. That no Man can do it without the extraordinary aſſiſtance of the Spirit of God bearing witneſſe with his Spirit, *Rom.*8.16. Sure it is, no man can infallibly know the ſtate of his Brothers heart. All the knowledge we have of other Men is but conjectural. *A faithful Brother, as I ſuppoſe*, ſaith the Apoſtle concerning *Sylvanus*, 1 *Pet.* 5.12. 'Tis Gods Prerogative infallibly to know the hearts of Men. You cannot infallibly know a Mans temporal eſtate unleſſe it be diſcovered, much leſs his ſpiritual eſtate.

(3.) *That, that will be a good ground to another man to judge well of us, will not be a ſufficient ground for us to judge well of our ſelves.* Others are bound to judge well of us, if they ſee no evil in us. *Charity beleeveth all things, hopeth all things, thinketh no evil, Vid.* 1 *Cor.*13.5,6,7. A fair outward deportment free from offence, is a ſufficient ground for another Man to judge charitably of me, and for me to judge charitably of another. But now more than this is required to give me a ground of judging well of my ſelf. I muſt ſee ſome inward ſaving work of grace in my heart before I can judge, before I ought to judge my own condition to be good. That, that will evince me to be a cenſurer of another if I do not judge well of him, will prove me a flatterer if I do judge well of my ſelf upon ſuch grounds, becauſe I muſt know poſitively my condition to be good, before I conclude it to be good. Thus much for this Rule.

5. The fifth falſe Rule; *Some outward Reformation.* Many Men conclude themſelves to be in a very healthful condition, becauſe they are better than they were. They have left ſome ſins which formerly they walked in, &c. Therefore they hope their condition is good in the ſight of God. They were wont to ſwear at every word, but now they ſwear not at all; if they do, 'tis but very ſeldom, &c. *Vide* 2 *Cor.* 16. 12. I have four things to ſay about this Rule. **5. Falſe Rule.** **In 4. Particulars.**

1. *'Tis a very great Mercy when Men are on the mending hand.* When they grow better any manner of way, in any degree, they have cauſe to bleſs God exceedingly. When he that was a common Swearer, can now ſpeak without an Oath. When he that was a Cheater, doth now deal honeſtly with men. When he that was a Drunkard, doth now live ſoberly. There is ſome better hopes of this Man, then there is of another who goes on ſtill in his old wayes. When a Man can ſay, I was an Extortioner, an Oppreſſor, a Liar, &c. But now I have left theſe ſins. He hath very great cauſe to bleſſe God that hath made him better; to leave one ſin is a greater Mercy than to gain the world. **1. Particu.**

2. *No Man can have hopes of Heaven, that doth not mend his life.* He that doth not outwardly reform ſhall not go to Heaven, *Job* 22.23. *Col.*3.4,5.

3. *It's poſſible that a Man may outwardly reform ſome things, and yet be in a very ſick condition ſtill.* A Man may be better than he was, and yet far ſhort of a good condition. A Man may be **2. Particu.**

leſs wicked than he was, and yet not at all truly good in the ſight of God. Conſider four things to clear this.

(1.) *A Man may part with ſome one ſin to make more ſea-roome for ſome other ſin.* Though all luſts are from the Devil, and lead to the Devil, and all are contrary to Holineſs, yet there is ſome oppoſition between one luſt and another, ſo that one cannot act vigorouſly, unleſs another which oppoſeth it be brought under. Prodigality is contrary to covetouſneſs, &c. Now it's poſſible for a Man to leave ſome ſin out of love to another ſin; to part with covetouſneſſe out of love to prodigality. A Man may put out ſome of his children to make more room for the firſt-born, and yet he accounts them all his children. A Mans heart may be ſo much addicted to one ſin, that he may ſeem to neglect all the reſt, to make the better proviſion for that which is moſt dearly beloved.

(2.) *A Man may leave ſome ſins, becauſe he hath not ability or opportunity to commit them as before.* The Prodigal Man hath ſo farr waſted his eſtate that he hath not ability to be ſo waſtful as before. The Adulterer hath ſo impaired his Health and ſtrength, that he is not able to act his ſin as he did before. A Thief may have reformed his Theevery, becauſe he hath not that opportunity to purloin as he had before. He is better watched than he was.

(3.) *A Man may part with ſome ſins meerly to pleaſe Men with whom he keeps company.* Not becauſe he hates the ſin, but becauſe he ſhall diſpleaſe others whom he would not diſpleaſe. A Man may forbear ſome diſh of meat which he loves, becauſe his friend whom he hath invited doth not affect it.

(4.) *A Man may part with ſome ſin, becauſe he hath found ſome outward ſmart by it.* He hath impaired his Health by immoderate drinking, and therefore he will now be ſober. He loves the ſin as well as ever he did, but he cannot without the hazarding of his Life or Health frequent it. Many a Man abſtains from ſome meats, not becauſe he hates the meat, but becauſe the meat doth not love him. So it is in reſpect of ſin. It hath been a chargeable ſin to him, and will be ſo ſtill if he uſe it, therefore he puts it away. By all theſe things it appears that ſome outward Reformation may be attained unto, and yet the Soul ſtill in a ſick condition. This is the third thing.

4. Partic. *Queſt.*

4. *How may a Man know then whether his Reformation be ſuch as will evince his condition to be good.* Theſe things will evidence this.

Anſwer. His evil life.

1. *If it proceed from a true diſplicency and hatred of it.* When loathing of ſin goes along with leaving of ſin. When the heart is diſaffected ~~with it~~. When the filthineſſe of ſin is apprehended as well as the deſtructiveneſſe of ſin, *Eſay* 30.22. True grace doth hate ſin more for its filthineſſe, than for its damnableneſs; more becauſe of its oppoſition to God, than for its hurtfulneſſe to himſelf. He that can find this, may conclude his Reformation to be an argument of grace.

2. *If care be taken as well to ſuppreſs the root as to reform the outward act.* Every ſinful act doth proceed from a ſinful habit. *Out of the heart proceed evil thoughts, Murthers, Fornications,&c. Matthew* 15.19. Now if you can find that the outward Reformation, and the inward Reformation go together, you may conclude the preſence of grace from ſuch acts of Reformation. This is that which the Apoſtle ſpeaks of 2 *Cor.* 7. 1. Now if as great care be uſed to be freed from the filthineſs of the Spirit as from the filthineſs of the fleſh, 'tis a ſign the fear of God is there. *Put away your iniquities from before mine eyes*, ſaith the Lord, *Eſay* 1.16. What is it to put away our iniquities from before the eyes of God, but to take care that they may be blotted out of the heart, as well as put away from the hand.

3. *If the Reformation be general.* If we mend in one thing as well as another, we may conclude grace is in the heart. Hypocrites alwaies reform with a reſervation; they leave a neſt-egg for Satan to ſit on. *In this thing, the Lord be merciful to thy Servant*, ſaith *Naaman*, 2 *King*.5.18. But where there is true grace, the Reformation is univerſal. Abuſes againſt the firſt Table are reformed, as well as abuſes againſt the ſecond Table; and abuſes againſt the ſecond Table, as well as ſuch as are againſt the firſt. *Through thy Commandments*, ſaith *David, I get underſtanding, therefore I hate every falſe way.*

4. *When it is a Reformation to all good, as well as from all evil.* When the heart is carried out as ſtrongly after the reforming of good things omitted, as of evil things committed, then 'tis a ſign that there is grace in the heart. When a Man ſhall not onely reform of oppreſſion and injuſtice, but reform to liberality and open-heartedneſſe. God puts theſe together as equal and eſſential

branches of all true Reformation, *Eſay* 1. 17. *Ceaſe to do evil, learn to do well.* When a Man ſhall not onely leave ſwearing, but conſcionably take up the work of praying,&c. Such Reformation will evidence grace to be in the Soul.

5. *When it is a ſetled and fixed Reformation.* Two things are comprehended in this.

Firſt, Reſolution never to return to thoſe evils which we have put away,never to forſake thoſe holy courſes which we have taken up; when a Man through the grace of God doth purpoſe that his Reformation ſhall laſt as long as life laſts. He may fall into the ſame Acts again, but 'tis againſt his intention, againſt his prayer, againſt his endeavour.

Secondly, a Reſolution to carry on his Reformation from day to day in regard of degrees, never to leave mending and mending, till he have mended every thing that is amiſſe either in exceſs or defect. This I call fixed Reformation.

6. Falſe Rule.

6. The ſixth falſe Rule; *Quietneſs of Conſcience.* Many perſons judge themſelves to be in a whole condition,becauſe they find no troubles in their Spirit. They have not thoſe *Tormina* and gripings in their Conſciences which other ſinners have had, therefore they gather that they are in a good condition. They think they are well, becauſe they do not find thoſe pains which others have found. I have theſe three things to ſay about this Rule.

1. *Holineſſe is the onely way to true quietneſſe of Conſcience.* See *James* 3.17. *Eſay* 32. 17. Diſturbance is threatned to the wicked, *Job* 15.21,24. *Job* 20.20. *Eſay* 57.

2. *All quietneſſe of Conſcience is not an argument of a good condition.* This I ſhall make out by three Arguments, *viz.*

(1.) *A Man may be in a very good condition, and yet want peace of Conſcience.* A good Conſcience, and an unquiet Conſcience, ſometimes meet in one Man. Though purity of Conſcience be the way to peaceableneſſe of Conſcience; yet the Conſcience may be pure, and for the preſent unpeaceable. We have many inſtances of this in Scripture. That of *Heman* is very remarkable, *Pſalm* 88. 15,16. A very good Man, as will appear by many inſtances in that *Pſalm*,yet had a very ſtormy Conſcience That inſtance in *Eſaiah* 50.10. is another proof of this. Yea, Jeſus Chriſt himſelf had alwaies a good Conſcience, but he ſometimes wanted a peaceable Conſcience, when he uttered thoſe words, *Matthew* 27.46. He wanted ſerenity and peace. *David* a holy

Man doth often complain of unquietneſſe, and of great troubledneſſe in his Conſcience. In the beginning of the new-birth, when the pangs are not well over; upon the hiding of Gods face, upon the ſtepping aſide into ſin, upon want of evidence of grace, upon ſome great aſſault of Satan; in ſuch caſes Conſciences that are very good, may be very unquiet.

(2.) *A Man may be in a very bad condition, and yet find ſome quietneſs in his Conſcience.* See that clear Text to prove this, *Luke* 11. 21. While the ſtrong Man armed keeps the Palace, all is in peace. The Devil may be in full poſſeſſion of the Soul, and yet the Soul may be ſenſible of no unquietneſſe at all. That rich Man in the Goſpel ſings a *Requiem* to his Soul, *Luke* 12. 19. The Apoſtle ſpeakes of ſome that are paſt feeling, *Epheſ.* 4. 19. ἀπηλγηκότες. They ſin, and yet do not feel ſin.

(3.) *Some quietneſſe of Conſcience is a diſeaſe.* Some peace of Conſcience ariſeth from ignorance of a Mans Condition. 'Tis not peace, but ſecurity, ſleepineſſe, deadneſſe, yea 'tis one of the greateſt Judgements God inflicts in this life, to afford Men quietneſſe of Conſcience in a ſinful condition. When God lets a Man be as *Jonah* was, ready to be drownd, and yet faſt a ſleep in the ſides of the ſhip.

3. *All that are truly godly, ſhall at laſt find peaceableneſſe of Conſcience.* Though they may be full of toſſings and unquietneſſes in their Conſciences, yet they ſhall at laſt find peace; though not perhaps ſo much peace as ſhall free them from doubting, yet ſo much peace as will free thẽ from diſtruſt. Peace is promiſed to them often in Scripture, *Eſay* 26.3. *Thou ſhalt keep him in peace*, *Pſal.* 85.8. *Pſalm* 37.37. Chriſt hath purchaſed peace for them. The Spirit is a Spirit of peace as well as a Spirit of grace. Joy is the fruit of the Spirit as well as Love, &c. *True peace of Conſcience is an evidence of true Grace.*

Queſt. *Queſt.* How ſhall a Man know true peace of Conſcience from carnal ſecurity? They may be diſtinguiſhed three wayes.

Anſwer. I. *From the riſe of them.* True peace proceeds from true ſpiritual roots, *viz.*

1. *Acquaintance with God*, *Job* 22.21. Falſe peace ariſeth rather from ignorance of God, forgetfulneſs of God; but true peace ariſeth from acquaintance and communion with him.

2. *The knowledge of our Juſtification.* Of this the Apoſtle ſpeaks *Rom.* 5. 1. When a perſon doth upon good grounds know that

his perſon is put into a ſtate of juſtification, and thereupon finds peace and quietneſs in his Spirit, this is a right born peace.

3. *The ſenſe of our walking according to the rule of the Word.* The Apoſtle mentions this, *Gal.*6.16. He that can derive his peace from ſuch foundations, may conclude the work of grace from the work of peace, as truely as he may conclude light from the Sun.

II. *From the manner of the working of his peace.* True ſound peace hath uſually followed great conflicts of Conſcience. True quietneſs ordinarily grows out of diſquietneſs. Storms uſually go before calms. As it was with that natural outward calm, *Mar.*4.39. So it is generally with ſpiritual calms. Though ſpiritual ſtorms are not of the ſame violence, or of the ſame continuance in all, yet ſome tempeſtuous blaſts go before theſe ſerenities.

III. *From the properties of it.* I ſhall name theſe three properties of true peace.

1. *It will allow no peace with ſin.* Carnal ſecurity is at amity with ſin, at leaſt with ſome ſin; but gracious peace is at enmity with all ſin. The Prophet mentions this fruit of it, *Pſalm* 85. 8.

2. *It raiſes the heart to enjoy more full communion with God.* The heart is made more active in all holineſs; whereas carnal ſecurity deads the heart. Its a heart-ruling peace, *Col.*3.15. A heart-keeping peace, *Phil.*4.7.

3. *True peace continues even in outward trouble.* Outward troubles daſh carnal ſecurity, not true peace, unleſs God hide his face in trouble, *Joh.*16.33. This is the ſixth Rule.

7 Falſe Rule.

7. The ſeventh falſe Rule; *Comparing a Mans ſelf with others.* Very many do build much upon this foundation. They judge themſelves to be in a healthful eſtate, becauſe they are not ſo ſick as other Men. They ſee abundance worſe than they are, and therefore they conclude all is well with themſelves. This was the Phariſees caſe, *God I thank thee, that I am not as other Men are, Luke* 18.11. This is a general common caſe. I have two things to ſay about this head.

1. Partic.

Firſt, *'Tis a great mercy that thou doeſt in any degree or meaſure exceed any of the Sons of Men.* As we are bound to bleſſe God that others do go beyond us, ſo 'tis our duty heartily to bleſs God, that he hath made us in any degree better than the vileſt of Men. And we have great reaſon to do ſo in four reſpects.

1. *Becauſe our Nature is as bad as the Nature of the worſt Man.* Original corruption, as it doth abide in all, ſo it is equal in all,

all. No Man is better than another by nature. The image of the old *Adam* is by Nature as deep, and as black, and broad in every one of our Souls, as it was in the Soul of *Judas*, *Cain*, *Saul*, or any of thoſe that are at this day in the place of torment, *Pſalm* 14. 3. *They are all gone aſide, they are altogether become filthy.* The Apoſtle citing this place, *Rom.*3.9,10,&c. Refers it to the natural eſtate of all the Sons of *Adam*, both Jewes and Gentiles. And therefore it is that he pronounceth the Elect, and regenerate, as well as others, to be *by Nature the children of wrath*, *Epeſ.*2,3. This being true, it appears to be a Mercy, that we are in any thing better than the vileſt of Men. Though we be not ſo good as many, yet 'tis ſome happineſs that we be not as vile as any.

Quality. 2. *In as much as a perſon is leſſe evil than others, his puniſhment will be leſs than the puniſhment of others.* There are certainly degrees of torment in Hell. Though *extenſivè* in regard of duration there is no difference (the torment of every damned Creature is an eternal torment;) yet *intenſivè* in regard of degree & quantity there is leſſer & greater. Thoſe that queſtion whether there be degrees of glory in heaven, do hold without queſtiō that there are degrees of puniſhment in Hell. The juſtice of God diſtributes puniſhmẽt for ſin as the wages of it, & therfore according to the quantity of ſin ſhall be the meaſure of puniſhment. And the Scripture is expreſſe to this purpoſe, *Matthew* 11.22, 24. *Tyre* and *Sidon* ſhall not undergo ſo much torment as *Chorazin* and *Bethſaida.* *Sodom* and *Gomorrah* ſhall be inferiour in puniſhment to *Capernaum.* *Capernaum* out-ſinned *Sodom* and *Gomorrah*, and therefore ſhall exceed them in degrees of puniſhment. Now 'tis a mercy to have any abatement of torments. Though a Man be ſhut out of Heaven; yet if he have a milder puniſhment in Hell than others; it is a great mercy.

3. *He that is leſs evil than others, diſhonours God leſs then others.* The great evil of ſin conſiſts in this, that it caſts diſhonour and contempt upon God. Sin is worſe as it is a God-provoking thing, then as it is a Creature-damning thing. Every act of ſin greatly diſhonours God; and the more acts of ſin a man commits, the more doth he diſhonour God. Now 'tis a great mercy that we do not diſhonour God ſo much as others. Though it be a great unhappineſſe that we do not glorifie God as much as any, yet it is ſome happineſſe that we do not diſhonour him as much as any. To be preſerved from diſhonouring God by any ſinful action, is

in it ſelf a greater mercy then to enjoy the greateſt outward advantage in the world; the diſhonouring of God,(though it be but by one act, the leaſt that is imaginable) is a greater miſery, than to loſe all the world, becauſe the Name of God is better than all the world; ſo to be delivered from diſhonouring, though but in one act,is a far greater happineſs than to acquire the beſt outward advantage, which the world hath to beſtow.

4. *He that is leſs evil than others, is delivered from ſome filthineſs.* Sin is a great defiler. 'Tis the onely Soul-defiler in the world. The Scripture reſembles it to the moſt filthy things; To the vomit of a dog, to a miry puddle. You have both theſe in one place, 2 *Pet.*2.22. To a menſtruous cloth, *Eſay* 64.6. 'Tis often called filthineſs in the abſtract, *Lam.*3.9. Now 'tis a mercy, though a Man be not clean, yet 'tis ſome mercy, that he is not altogether ſo filthy as he might be. To be preſerved from any one ſpot of this filthineſs, is a very great kindneſs, a kindneſs to be acknowledged with the greateſt thankfulneſſe. This is the firſt concluſion.

2. Partic. Secondly; *It's poſſible for a Man to be better than others, and yet to be in a very bad condition.* A Man may be ſick unto death,and yet not ſo far ſpent in his body as ſome others are. A Man may have a greater eſtate than many hundreds, and yet be no very rich Man for all that. So 'tis for ſpirituals. Thou mayeſt peradventure be nearer Heaven than many hundreds are, and yet be in the high-way to Hell, and deſtruction. That young Man in the Goſpel that came to Chriſt, had out-ſtript thouſands of his Neighbours. When Chriſt told him, *Thou ſhalt not commit Adultery, thou ſhalt not kill, thou ſhalt not bear falſe witneſſe, honour thy Father and thy Mother; Thou ſhalt love thy Neighbour as thy ſelf*: What anſwer did he make? *All theſe things have I kept from my youth up, Matth.*19.20. There were millions in the world at that time, that were inferiour to him, and yet he was under the power of mortal diſeaſes. The greateſt part of the world are in a very bad eſtate. Our Saviour tells us, that *many are called, but few are choſen, Matth.*22.14. The greateſt part of Men in the world walk in the broad way. *Judas, Saul, Jehu,* were better in many reſpects, then multitudes that then lived in the world; and yet every one of them ſick unto death. God hath no where in Scripture ſaid that that Man is in a good condition that is better than others, unleſſe thoſe others whom he excels be in a ſaving regenerate condition.

8. Falſe Rule.

8. The eight falſe Rule; *Knowledge of ſpiritual things.* Many Men think themſelves in a ſaving condition, becauſe they have attained to a good meaſure of knowledge in the things of God. They underſtand the Doctrine of the Bible, they are well verſed in the principles of Religion, they can anſwer almoſt any queſtion in Divinity; and therefore they judge their eſtate to be very good. I have three things to ſay concerning this head, *viz.*

3. Concl.

1. Conclu.

1. *'Tis a very great mercy to have the knowledge of ſaving and ſpiritual things.* 'Tis a happineſs to have a deep knowledge in natural things. Humane knowledge, if the face of it could be ſeen, is far brighter then the morning ſtar. Knowledge never had, never will have any enemy but Ignorance. What ſaith *Solomon*? *Eccleſ.*2. 13. He tells us, that *Wiſdom excels Folly as far as light excels darkneſs.* But eſpecially the knowledge of Divine things. This is a rare jewel indeed. Knowledge is one of the excellencies of God, *He is a God of Knowledge*, 1 Sam.2.3. Knowledge was one of the perfections of Man in the ſtate of Innocency. A knowing Man finds more content in Knowledge, even in the Knowledge of natural things, than ever he could find in gold, or ſilver, or any ſuch things. You have heard of ſome that have caſt away their outward eſtate, that they might not be taken off from ſearching after Knowledge. But of all Knowledge, the Knowledge of Heavenly things is moſt excellent. *The price of this Knowledge is better than Wiſdom, aud the Merchandize of it than fine gold*, *Prov.*3.14,15, No outward gain in the world is comparable to the gain of this Knowledge. By knowledge we come to know what is to be done, what is not to be done; what is to be beleeved, what is to be rejected. Hereby we are enabled to guide others, to regulate our own actions. By Knowledge the moſt principal and higheſt faculty of the Soul, the Underſtanding, comes to be enriched. Knowledge makes a Mans face to ſhine. Many high commendations are given in Scripture to this precious Pearl of Knowledge. To know ſpiritual things is a greater Mercy by farr, than to be made Ruler over the whole world, and to want Knowledge. He that wants Knowledge is brutiſh, he is under the curſe of *Nebuchadnezzar*, Dan.4.16. *Let a beaſts heart be given him.* An ignorant Man is more truly a Beaſt than a Man.

2. Conclu.

2. *It's the duty of all that expect to be ſaved, to labour after this Knowledge.* God commands it often in Scripture, *Prov.*4.5,6,7. *Get Wiſdom, get Underſtanding.* Search the Scriptures, *Joh.*5.39.

Let the Word of Chriſt dwell richly in you, in all Wiſdom, Col. 3.16. An ignorant heart is a bad heart; I mean, a heart totally ignorant of the things of God, for without Knowledge the mind is not good. Knowledge is as neceſſary unto practiſe as light is to action. A Man muſt know the Will of God before he can do it. Ignorance is the Mother of Popiſh Devotion, but Knowledge is the Mother of true Devotion. A Chriſtian can do nothing acceptably without Knowledge. Want of Knowledge is a deſtructive thing, eſpecially if it be where God affords the means of Knowledge, *Eſay* 27.11. *Hoſ.*4.6. Want of Knowledge doth ſtir up Controverſies between God and Men, *Hoſ.* 4.1. A Man may go to Hell for want of Knowledge, as well as for want of Faith or other graces. God puts ſuch a high eſteem upon Knowledge, that he ſaith, *It is life eternal to know him, and Jeſus Chriſt whom he hath ſent, Joh.*17.3. It's the Character of the worſt of wicked Men, *that they deſire not the Knowledge of Gods wayes, Job* 21.14. Knowledge in its kind and degree is neceſſary to ſalvation, as well as holineſs. Why is Piety in Scripture ſo often ſet out by the name of Wiſdom, Knowledge, Underſtanding, but to let us ſee how neceſſary it is to the attainment of true Piety?

2. Conclu. 3. *It's poſſible to be very knowing in ſpiritual things, and yet to be in a ſick condition.* A Phyſician may know the nature of all diſeaſes, and yet be ſick of the worſt of them. A perſon may be well verſed in the Hiſtory of the Scriptures, in the Syſteme of Divinity, and yet for all that be in a bad condition as to his eternal eſtate. This I ſhall make good by theſe four Arguments.

1. *From the Apoſtles ſuppoſition,* 1 *Cor.*13.1,2. The Apoſtle ſuppoſeth a great meaſure of Knowledge. Very few Men attain to that height of Knowledge which is there ſuppoſed. See the expreſſions. *To ſpeak with the tongue of Men and Angels.* To have the gift of Prophecy, which God beſtowed upon many in the Primitive times, to underſtand all Myſteries and all Knowledge; yet its poſſible that all this may be without one ſpark of true grace. Though a Man could ſay all the Bible *memoriter*, could reſolve all the difficult caſes in Divinity; yet its poſſible that ſuch a Man may be deſtitute of all ſaving grace.

2. *From experience.* There are at preſent, there have been in former ages, many knowing and learned Men, who had not the leaſt meaſure of true holineſs. *Judas* was (without doubt) a Man of great Knowledge. We do not find any thing in Scripture, that

he was inferiour to any of the Apoſtles in notional Knowledge. He could (for ought we find to the contrary) preach as well as any of the Apoſtles, and yet a very wicked Man. What need we inſtance in Men, when as the very Devils are ſo great intelligent Creatures; their name carries Knowledge in it, *δαίμων quaſi δαήμων gnarus, peritus.* The Devil underſtands Scripture as to the letter of it, farr more exactly than the beſt of Men. Now that which the worſt of Men, and the worſt of Devills may attain unto, can be no infallible Argument of a good eſtate. We ſee by experience many Drunkards, Swearers, and debaucht Men, do in all manner of literal Knowledge excell thoſe that deſire to fear God in uprightneſſe. The Phariſees were very knowing, *Rom.* 2.18,19,20.

3. *Natural abilities and education may help Men to notional Knowledge.* All this kind of Knowledge is attained by induſtry and education, by the concurrence of Gods ordinary bleſſing. But now grace and holineſs are not by education, or induſtry, or from natural abilities, but from the ſpecial grace of God. Knowledge is but a common gift, which is beſtowed promiſcuouſly upon the good and bad. Now no common gift can entitle a Man to Heaven.

4. *The Scripture doth not make Knowledge ſimply, but ſaving ſanctified Knowledge an evidence of ſalvation.* Notional Knowledge may be without ſanctifying Knowledge. Sanctified Knowledge will evidence a Mans condition to be good, but Notional Knowledge will not.

Queſt. How ſhall a Man know whether that Knowledge he hath be a ſanctified ſaving Knowledge, or meerly a Notional Knowledge? I ſhall lay down theſe evidences of it, and ſo ſhut up this point.

Anſw. (1.) *Sanctified and ſaving Knowledge is an humbling knowledge.* Meer literal Knowledge ſwells and puffs up the heart, 1 *Cor.* 8.1. Makes Men conceited and proud, and to deſpiſe others; but holy Knowledge makes the heart low and ſelf-denying. See it in *Aſaph, Pſal.* 73.22. He was one of the wiſe men of his time, and yet how vilifyingly doth he ſpeak of himſelf? *So fooliſh was I and ignorant, I was as a Beaſt before thee.* *Agur* a very intelligent good Man, and yet how humble is he? *Prov.* 30. 2, 3. The reaſon of this humbling property of knowledge is, becauſe it helps Men to ſee their own vileneſs: as their Knowledge increaſeth, ſo the Knowledge & ſenſe of their own unworthineſs increaſeth.

(2.) *Saving ſanctified Knowledge doth not abide in the Head onely, but in the heart.* Notional Knowledge lies onely in the head and in the brain, it hath no influence upon the heart to purifie it and purge it,onely it ſwims in the brain ; But ſaving Knowledge, it doth diſtill, and deſcend upon the heart, it hath its chief reſidence in the inward Man, it purifieth and cleanſeth the Soul, makes it more holy than ever it was. The Apoſtle makes purification one effect of true Wiſdom, *James* 3.17. The Wiſdom that is from above, is firſt pure. Notional Knowledge is often a heart-corrupting Knowledge,but ſavingKnowledge is ever a heart purifying Knowledge.

3. *Saving Knowledge is a life reforming Knowledge.* Notional Knowledge is often a life-diſordering Knowledge, it makes Men looſe, licentious ; we have too much experience of this ; but ſaving Knowledge regulates the converſation. He that knows ſpiritual things ſavingly, deſires as well to practiſe as to know. His Knowledge doth not pleaſe him, unleſs his practiſe be comformable to his Knowledge. Very excellent is that prayer of *David*, *Pſalm* 25.4,5. Saving Knowledge would not onely ſee Gods wayes, but would be led in Gods wayes ; It's ever practical. You have ſuch another prayer of *David*, *Pſalm* 143.10. *Teach me to do thy Will, lead me into the land of uprightneſſe.* He that can find theſe properties, may from his Knowledge, whether it be much or little, argue grace ; otherwiſe meer Knowledge though it be never ſo exact, will not infallibly argue a good condition.

The Uſes of this Point.

1. *How neceſſary is it for the Miniſters of the Goſpel to be frequent in the Doctrine of Conviction.* They are under Jeſus Chriſt ſpiritual Phyſicians, whoſe office it is, miniſterially to cure the ſpiritual maladies of the Soul. One effectual means to do this, is to endeavour to ſet ſin upon the Conſcience. To diſcover Mens ſpiritual eſtate unto their Conſciences that ſo they may be delivered from thoſe groſſe miſtakes about their condition under which they are held. 'Tis a very hard thing to perſwade Men that they are ſick. Men are naturally apt to run away with a conceit that all is well with them, therefore 'tis needful to bring ſin to ſight. The cure is as good as done when this is done. Conviction of ſin is the firſt work of the Spirit of God, *John* 16.8. He is a convincing Spirit before he be a comforting Spirit. You muſt give the Miniſters of Chriſt leave to ſet ſin upon the Conſcience. The fallow ground muſt be broken up before the ſeed of comfort be caſt in. A ſin-convincing Miniſtery is moſt likely to

be a ſoul-converting Miniſtery. They cannot diſcover to Men their righteouſneſſe, *Job* 33.23. until they have convinced them of their unrighteouſneſs.

2. *Do not wonder that ſpiritual Phyſick is ſo generally contemned.* 'Tis at firſt ſight a very great wonder that the offers of grace and ſalvation ſhould be ſo deſpiſed; That the Word of ſalvation ſhould do ſo little good in the World. Chriſt is tendred, life is held out in the preaching of the Goſpel from day to day. Wiſdom crieth without, and lifts up her voice in the concourſe of the City, and yet Men do not come in. Miniſters may complain as the Prophet, *Eſay* 49. 4. What is the reaſon? 'Tis becauſe Men run away with an opinion that they are well, that their condition is good, and therefore are the precious tenders of ſalvation ſo generally ſleighted.

3. *See the reaſon why there is ſo little complaining of ſin.* Never more ſin, never leſs ſpiritual complaining of ſin 'Tis a great rarity to hear any Soul crying out, *What ſhall I do to be ſaved?* You may hear in every corner complaints of bodily diſeaſes, one of his Gout, a ſecond of his Head, a third of the Stone, but very few crying out of ſin. How comes this about? It is becauſe Men think they have no ſin, they ſee not their diſeaſes. They think they are ſound Men, and therefore they are quiet, and make no complaints either to God or Men.

4. *'Tis a marvellous great Mercy to have a true diſcovery of our ſpiritual diſeaſes.* 'Tis not a happineſs to be ſpiritually diſeaſed, no, no; ſin is a miſery, but 'tis a mercy that thoſe that are diſeaſed, are convinced of their condition. Many Men think they are well, when they are indeed going down to the Chambers of death; if therefore God have ſo far opened your eyes as to let you ſee your diſeaſe, you have cauſe to bleſſe his Name. Such conviction though it be not the cure of ſin, yet it is the ready way to the cure of ſin. It may be, your ſorrow after conviction is greater than it was before: you are now full of fears and horrours, which before you were free from; but certainly your condition is far ſafer. Bleſs God for the work of conviction, and he will bring it on to the work of converſion.

Doct. 4. *Jeſus Chriſt is not a Phyſician to any that think themſelves ſpiritually whole.* Mat. 9. 12. It was the miſery of the Phariſees, that they dreamed themſelves to be in a very healthful eſtate. They looked upon all others as Men mortally ſick, and upon themſelves as ſound Men. Our Saviour therefore declines them as Patients unfit for him to meddle with, and applies himſelf to the poor Publicans and ſinners, who did ſee and acknowledge themſelves to be ſick of ſin and ready to periſh. Jeſus Chriſt doth not immediately heal ſinners as they are ſinners; but his conſtant general method is, firſt to take them off that conceit that is naturally in their hearts, that they are in a good eſtate; and when he hath ſhewed them their ſickneſs, then he goes in hand with the cure. The making of the heart ſenſible of ſin is the work of Chriſt, as well as the healing of ſin. Did not Chriſt give the ſinner a ſight of his miſery, he would never be able to ſee his miſery. Conviction of ſin is as truly the work of Chriſt, as converſion from ſin, *Joh.* 16.8. Nature is as unable to diſcover ſin, as it is to heal ſin when it is diſcovered. All that is meant in the Doctrine is this, that Jeſus Chriſt doth not ordinarily heal any Soul, till he have firſt delivered them from the miſconceit of their condition, and given them eyes to ſee, that it is otherwiſe with them than they did before imagine. This is the full ſcope of this Doctrine, and of this Text, as is clear from *v.* 13. where our Saviour doth in plain and expreſs terms ſet down, what is here more covertly propounded, ſaying, *I am not come to call the righteous, but ſinners to repentance.*

In the handling of this Doctrine, I ſhall open theſe four things.

1. Shew that this is Chriſts uſual method.
2. How this work of diſcovery is wrought.
3. Why Chriſt takes this courſe in the healing of ſinners.
4. Whether this work be wrought alike in all.

I, 1. That this is Chriſts uſual method, appears two wayes.

1. *By our Saviours own declaration.* We ſhall find him in Scripture expreſſing this two wayes.

(1.) *By declaring the end of his coming.* He came from Heaven to ſave and convert ſuch kind of perſons, *Luke* 19.10. *The Son of Man came to ſeek, and to ſave that which was loſt.* Not ſimply all ſuch as are loſt (for there are abundance of loſt ſinners, which he neither came to ſeek or to ſave intentionally) but ſuch as ſee themſelvs to be in a loſt condition, ſuch as are firſt made ſenſible of that loſt undone condition they are in without Chriſt. So *Eſay* 61.1,2. He doth there fully declare, both for what ſinners he came into the World, and how he heals thoſe ſinners. They are ſuch ſinners as are broken-hearted; ſuch ſinners as mourn; they are meekned ſinners. Chriſt firſt breaks their hearts, cauſes them to mourn out of the ſenſe of their ſins; meekens their Spirits by a work of conviction; and then heals them by the Application of the Promiſes of grace.

(2.) *By the form of invitation he uſes to ſinners.* This is fully expreſt by the Evangeliſt, *Matth.*11.28. *Come unto me all ye that labour and are heavy laden and I will give you reſt.* The words are very ſignificant, κοπιῶντες, πεφορτισμένοι. Chriſt doth not call ſinners as ſinners, but as labouring ſinners, as burdened ſinners, ſuch as are even overwhelmed and borne down with the heavy weight of ſin. Such as ſee ſin, and upon the ſight of it are ſo overwhelmed, that they cannot look up, but are ready to ſink and die under it.

2. *From the order of this working upon ſuch as he hath healed.* 2.
You can hardly find any one that ever was healed but in this way; but multitudes that have been wrought upon after this manner. Thoſe three thouſand who were converted by *Peters* Miniſtery, who were firſt brought to the ſight of their ſick eſtate, and then were converted, *Acts* 2.37. What is the meaning elſe of thoſe words, κατενύγησαν τῆ καρδία; There was not the leaſt part or point of the heart, but it was wounded; it was with them as if the ſharp points of daggers, or ſtings of Scorpions had been ſtuck and faſtened in their hearts. So it was with the Jaylor, *Acts* 16.27, 29, 30. All thoſe expreſſions and geſtures of his ſhew, that he was firſt convinced of his ſick eſtate before he was cured. The ſame method is obſervable in *Pauls* converſion, *Acts* 9.4.5, 6, 9 his falling to the earth, his trembling and aſtoniſhment, the words uttered by him, the continuance of his blindneſſe for the ſpace of three dayes. What are theſe, but evidences of the work of conviction which Chriſt wrought upon his heart. The ſame courſe and method in ſome degree or other, doth Chriſt obſerve in all thoſe whom he heals of their ſpiritual diſeaſes, eſpecially if they be ſuch as are *adulti*, grown men, when this work is wrought upon them. This is the firſt particular. II.

2. How Chriſt makes this diſcovery? *Queſt.*

Anſw. *This is wrought ordinarily by the preaching of the Law.* *Anſwer.*
The Miniſtery of the Law is the moſt certain and expeditious way to make the ſinner ſenſible of his ſick eſtate. The Law hath a threefold effect upon the Soul, as to the accompliſhing of this work, *viz.*

1. *The Law ſets before the eye of the ſinner the miſerable eſtate*

which Man is in by ſin, with the wrath of God due to him for the ſame. All Knowledge of ſin is by the Law through the convincing power of the Spirit of God, *Rom.*3. 20. By this means the Apoſtle came to ſee his ſin, *Rom.*7.7, 9. He thought inward Concupiſcence to be no ſin, till God by his Law had better informed his Judgement. He thought his condition while he was a Phariſee, to be as good as the condition of the beſt: but when God had tutor'd him a while by the Law, then he looked upon himſelf as a dead Man; when the commandment came, *ſin revived* (ſaith he) *and I dyed*, v. 9.

2. *It doth convince the Conſcience of the ſinner, that he is the guilty perſon whom the Law threatneth with all that miſery.* The Law of God doth point him out, as *Nathan* did *David*, and tells him that he is the Man againſt whom all that wrath is denounced. The Apoſtle mentions this work of the Law, 1 *Cor.* 14. 24, 25. The ſinner being ſmitten with the edge of the Law, falls down on his face, confeſſing that he is the very Man that is guilty of ſuch ſin, and liable to the miſeries due to ſuch ſin. The condition diſcovered is his condition.

3. *The Law awakens the ſinner out of his ſecurity, lets him ſee the impoſſibility of his perſonal ſatisfying the Law, and ſo works horrour and aſtoniſhment in the Soul.* This effect it had on the Jaylor, *Acts* 16.29. his heart was ſet on a trembling frame, upon the apprehenſion of that ſad guilt and miſery under which he lay, from which he was not able to deliver himſelf. This is that which the Apoſtle calls, *the Spirit of bondage*, *Rom.*8.15. which is oppoſed to *the Spirit of Adoption.* This is the ſecond thing.

III. *Queſt.* 3. Why Chriſt takes this courſe in the healing of ſin? why will he not heal the ſinner, till he have him ſenſible that he is not in a ſound condition?

Anſwer. 1. *That ſin may be imbittered.* Sin is in it ſelf an evil and bitter thing. 'Tis compared unto gall and wormwood, and 'tis far more bitter then either of theſe. Now 'tis the mind of God, that the ſinner ſhould taſte the bitterneſſe of ſin before he be healed, *Jer.*2.19. Therefore he is pleaſed to take this courſe.

2. *That the ſinner may be brought to a holy ſhame for his ſin.* Sin is a very ſhameful thing. 'Tis called ſhame in Scripture; and 'tis the mind of Chriſt, that all ſinners that are recovered ſhall bear the ſhame of their ſins, *Ezek.* 16. 52. Now if the ſinner ſhould be healed before his ſin be diſcovered, this deſign of God would be fruſtrated.

3. *That the ſinner may be willing to come up to his terms.* When Chriſt begins at firſt to deal with a Soul about the work of Converſion, he keeps a huge bogling, he doth exeedingly dodge with Jeſus Chriſt to bring him to low terms. Chriſt therefore ſhews him his naked condition, what he is,and what he muſt expect if he cloſe not with him,and by this means he is brought to a ready and willing complyance with him. We ſee it in thoſe three thouſand which *Peter* converted, when their condition was diſcovered, when anguiſh and horrour was upon their Spirits, then they were contented to do any thing, *Acts* 2.37.*What ſhall we do to be ſaved?* Thus alſo it was with *Saul*, *Acts* 9.6. When Chriſt had created thoſe tremblings and aſtoniſhments in his Spirit,then he comes off fully to Chriſt, *Lord, what wilt thou have me to do?* So it was with the Jaylor: when he had a true repreſentation of his eſtate, then he cries out, *Acts* 16.30. *Sirs, what muſt I do to be ſaved?* A Man that is in extremity will do any thing to ſave his life.When he ſees that he muſt periſh if he do not preſently conſent to what is propoſed, then he lingers not: if he muſt throw all his goods overboard,he is contented to caſt them out preſently,becauſe death is before him.

4. *That the mercy of the cure may be more highly valued.* Salvation from Hell is a very great work which ſhould be valued by all on whom it is beſtowed. The Prophet *David* calls upon his Soul, and all that is within his Soul, to praiſe God for ſuch a mercy, *Pſalm* 103.*init.* He that conſiders the work of ſalvation, the unworthineſs of the perſons enjoying it,the coſtlineſs of it,the multitudes that ſhall never partake of it; muſt needs acknowledge it a thing worthy to be eſteemed. But ſo unthankful a piece is the heart of Man, that he doth not value it at any conſiderable rate. Jeſus Chriſt therefore, before he bring any into ſuch a ſtate, will diſcover their miſery to themſelves, that ſo he may provoke thẽ to extraordinary thankfulneſs for it.And the truth is, nothing doth ſo much inhance the price of ſalvation in our hearts, as a clear manifeſtation of our wretched condition. See how the Apoſtles heart is enlarged upon this very conſideration, 1 *Tim.* 1.15. Had he not ſeen himſelf to be the chief of ſinners, he would never have thought ſalvation by Chriſt worthy of all acceptation, as now he did.

5. *That the skill of the Phyſician may be more clearly diſcovered.* Jeſus Chriſt thinks to advance his own glory in all the works he

does for the Sons of Men; As in other his works, ſo eſpecially in this great work of Converſion. Therefore it is, that he will not heal any till he have ſhewed them their ſad eſtate; that they may ſee his Wiſdom, Power, Goodneſs, in healing them. Men that think little or nothing ailes them, do not half ſo much value the Phyſicians pains, or skil, as thoſe that ſee themſelves at the very brink of the grave, when the Phyſician takes them in hand. Jeſus Chriſt therefore will ſhew them every ſore, that ſo they may publiſh his glory that wrought it for them. *I was brought low, and he helped me*, ſaith *David*, *Pſalm* 116.6. See how the poor blind man proclaims the Honour of Chriſt, *John* 9. 32.

IV. *Queſt.* 4. Whether Jeſus Chriſt obſerve the ſame method in this work of diſcovering the ſinners eſtate to himſelf? Whether all ſinners have the ſame meaſure of humbling and terrour, and whether they continue for the ſame time under Apprehenſions of Wrath?

Anſwer. Anſw. *Jeſus Chriſt is a free Agent. He is not tyed to any certain method, nor doth he alwaies walk in the ſame way.* His diſpenſations in the work of convincing Men of ſin, are various and different. The work is wrought on all ſo far as to make the Soul ſenſible of ſins bitterneſs above all other bitterneſs, and to make it ſenſible of Chriſts excellency above all other excellent things. But that it is done in the ſame violent manner in all, or that it is of the ſame continuance, cannot be affirmed. Conviction and Converſion may be wrought at the ſame Sermon, as we ſee it was with thoſe three thouſand, *Acts* 2.37.41. They were no ſooner pricked in their hearts, but they gladly received the Word. There was great difference between this work in *Lydia* and in the Jaylor, *Acts* 16.14. God ſhewed her her ſickneſs in a more mild way. The Lord opened her heart. that ſhe attended unto the things which were ſpoken of *Paul*. But the Jaylor, he had an earth-quake, and great horrours in his conſcience, *v.*27.29.

1. *Some ſinners have been more ſcandalous than others.* Theſe are brought to Chriſt with greater troubles, ſo it was with the Jaylor: he had been a cruel bloody Man; God layes him under deep ſorrow.

2. *God hath a greater Work to do by ſome ſinners than others.* Theſe he uſes to deal with in a more rough way, that he may prepare them for ſervice the better. This ſeems to be the reaſon of his ſo ſharp dealing with *Saul*, *Acts* 9.15,16.

3. *Some ſinners are of a more rough turbulent nature than others.*

Theſe muſt be handled more ſeverely. Some men muſt be bound before they will be ruled. So it is with ſome kind of ſinners. Thus with *Manaſſeh*, 2 *Chron.*33. 11.

4. *Some have been ſinners of a longer ſtanding than others.* Theſe Chriſt uſeth to be more ſharp withal in his way of curing.

5. *Some ſinners have been more confident in their civil righteouſnes than others.* As *Paul* was in his Phariſaiſm, *Phil.*3. Theſe Chriſt uſes to handle more ſharply. Jeſus Chriſt is a wiſe Phyſician, he obſerves the nature of all his Patients, and accordingly preſcribes Medicines for them. He that hath the leaſt meaſure of this Conviction, hath ſo much, as that he ſees himſelf loſt, undone, helpleſs, hopeleſs in himſelf. He ſees the evil of ſin, he ſees Chriſt an excellent, ſutable, all-ſufficient good for his Soul. This one thing I add more. Where there is the leaſt ſorrow before Converſion, there is many times greater ſorrow, and more troubles of Spirit after Converſion.

The Uſes of this Point.

1. *How ſad is the condition of thoſe that never yet were truly made ſenſible of their sick eſtate.* They never yet had a true, lively, ſenſible apprehenſion of their ſick condition. They were never ſo much as pricked in their hearts for ſin, ſo as to make them loath it. They were never taken from all their high conceits of their own natural eſtate, &c. Theſe men have cauſe to ſuſpect that ſin is not yet cured. A perſon may have ſome conviction of his miſery and not be healed but a man cannot be healed without ſome conviction. The heart cannot be broken for ſin without the ſight of ſin, *Ezek.*36.31. There can be no ſelf-loathing, till there be a remembring of our waies and doings that have not been good.

2. *How neceſſary the preaching of the Law is to true Conversion.* A man will never be taken off from the opinion of his own healthfulneſs but by the preaching of the Law. The Law ſhews men what they are, what they may expect, &c. The fallow ground of the heart will never be broken up, without the Plough of the Law, *Jer.*4.3. The Plough of the Law muſt go and make deep furrows too before the ſeed of Comfort be caſt in. Though the preaching of the Law do not convert, yet it helps forward Converſion, in as much as it works that preparatory work, without which converſion ordinarily is not; as the needle makes way for

the threed, ſo the Law makes way for Converſion. The Spirit of Bondage makes way for the Spirit of Adoption,and that is wrought by the preaching of the Law.

3. *The miſtake of thoſe who are againſt all kind of preparations to Converſion.* They would have mercy held out to ſinners as ſinners, not as ſinners ſo and ſo qualified. Surely the Scripture hath laid down qualifications for ſinners to whom the Goſpel is tendred. They muſt be humbled ſinners, burdened ſinners, &c. The mercy of the Goſpel is not to be proſtituted to ſinners as ſinners, but to broken-hearted ſinners, to heart-wounded ſinners, to ſinners that ſee themſelves loſt in themſelves, to hungring and thirſting ſinners. The brazen Serpent was onely for ſuch to look upon as were ſtung with Serpents. Such as are in ſome meaſure ſenſible of the ſtinging nature of ſin, are to be invited to lay hold on Chriſt. As it is an undoing to wounded ſinners, to keep them from Chriſt, ſo 'tis an undoing to ſuch ſinners as are not in ſome meaſure preſſed with ſin to apply the promiſes of the Goſpel. This was prefigured in the Leper, *The Leper muſt cry unclean, &c.* Every ſinner is this Leper; ſight of ſin muſt go before healing of ſin.

4. *Let Miniſters take the ſame way which Chriſt takes for the curing of ſinners.* Jeſus Chriſt is both an able and faithful Phyſician. 'Tis no diſparagement to uſe his method, yea, tis the greateſt Wiſdom to preſcribe the ſame receits which Jeſus Chriſt preſcribes; he uſes to take men off from the opinion they have of their own way. His manner is to let men ſee they are ſick, to convince them of ſin before he apply healing medicines. All thoſe Miniſters that deſire to have their endeavours ſuceſſeful, muſt do ſo likewiſe. People muſt be contented to ſuffer their condition to be known, to ſuffer themſelves to be made ſick, that ſo they may be cured. This is Chriſts way, this is a ſafe way, this muſt be our way. Though ſuch kind of preaching put you to ſome preſent trouble, yet it will be to your eternal advantage. Your ſores cannot be healed comfortably till you ſee them to be ſores and feſtred ſores. You muſt be contented to ſuffer the ploughings of the Law, that you may be prepared for the comforts of the Goſpel. You muſt be contented to be caſt down, that you may be prepared for raiſing up. You muſt be contented to be led to the gates of Hell, that you may be brought to the Kingdom of Heaven. Better a great deal to go to Heaven through Hell,

then to ſail through an imaginary Heaven, and land at the dark ſtairs of Hell in the end.

Doct.5. *Thoſe that find themſelves to be ſpiritually sick, ſhall find Jeſus Chriſt a Phyſician ready to heal them.* No Phyſician was ever ſo ready to heal a ſick Brother, as Jeſus Chriſt will be to cure a ſin-ſick ſinner. We find in the Goſpel that Chriſt was very willing to heal thoſe that came to him ſick of bodily infirmities We do not, that I remember, read of any one that was ſent away uncured, that earneſtly begg'd his help either for themſelves or any of theirs. The Leprous, the Paralytick, the Demoniack, the Lame, the Blind, thoſe that were ſick of Feavers, thoſe that had bloody iſſues. Whatever ſickneſſes men had, they obtained favour, *Matth.*4.23. Chriſt ever valued the Soul above the Body, therefore he will be much more ready to heal the ſickneſſes thereof. He healed many of the ſick Publicans, when they ſaw their diſeaſes; As *Zacheus*, *Matthew*, *&c*, And he will be to the end of the World, ready to afford the ſame mercy to any that are or ſhall be in their condition.

Three things are here to be unfolded by way of Explication. **Explication.**

1. What it is to be ſpiritually ſick of ſin.
2. That Chriſt will be ready to heal ſuch.
3. What are the reaſons of this readineſs.

1. To be ſick of ſin comprehends theſe ſix particulars. I.

Firſt, *A true sight of our sinful condition.* That man who never yet had the ſight of his ſinful eſtate, was never yet truly ſick of ſin, the Soul muſt be convinced, that it is in a ſinful eſtate. Thus it was with the Publican, *Luke* 18. 13. He acknowledged himſelf to be a ſinner, ἁμαρτωλὸν. Nor is all ſight of ſin ſufficient: but that ſight of ſin which is an ingredient of ſpiritual ſickneſs, muſt have theſe two properties.

1. *It muſt ariſe from the Word of God.* This was the foundation of the Apoſtles ſight of ſin, *Rom.* 7. 9. *When the Commandment came*, ſaith he, *sin revived and I died*, Thus alſo it was with thoſe three thouſand, *Acts* 2.37. *When they heard this, they were pricked in their hearts.* The ſenſe of ſin did ariſe from ſomething which was delivered to them out of the Word of God. No other light beſides this divine light will diſcover ſin ſo as to make the Soul ſick of it.

2. *It muſt extend to sin in the root, as well as to sin in the branch-*

es. I mean original birth-ſin,as well as actual ſin. Poſſibly the ſight of ſin may ariſe firſt from ſome actual tranſgreſſion. So it was with thoſe Converts, *Acts* 2.37. That bloody act of theirs againſt Jeſus Chriſt, was the firſt ſin they ſaw. Actual ſins are more obvious to the eye than original ſin. This is a ſin lying under ground, more remote, at a greater diſtance from the cognizance of a ſinner, therefore peradventure ſome actual offence firſt is ſet upon the Conſcience, but ſooner or later doth this actual ſin bring to the ſinners Conſcience, the ſight of that ſin, which is the root both of this and of all other actual ſins; namely,*that body of death, that Law of the members*, as the Apoſtle calls it, *Rom.*7.23. *Which continually warreth againſt the Law of the mind.*

Secondly,*A ſerious apprehension of the miſery and danger the Soul is in by reaſon of sin diſcovered.* No man is ſick of ſin till he ſee the danger which ſin hath, and which it is likely further to plunge him into. Thus it was with thoſe Converts,*Acts* 2. 37.The queſtion they propound, *What ſhall we do to be ſaved?* doth imply clearly enough, that they looked upon themſelves, as men in a ſtate of damnation in their preſent condition. And indeed the ſame Word of God which diſcovers ſin, doth diſcover wrath alſo as the wages of ſin, ſo that the ſick ſinner is one that lies under the apprehenſion of wrath, which he expects ſuddenly to fall upon him.

Thirdly, *Compunction and contrition is wrought in the ſoul by reaſon of sin.* The heart throbs and akes by reaſon of that miſerable ſtate which by ſin he is brought into. Thus it was with thoſe Converts, *Acts* 2. 37. They were pricked in their hearts, their Spirits were full of grief and vexation, to remember what they had done, and vvhat they were like to ſuffer. Thus it was with the Publican, *Luke* 18. 13. *He ſmote his breaſt*, ſaith the Text, his heart was overwhelmed with grief, ſhame,fear, ſorrow. There was a mixture of all theſe paſſions in him at once.Thus it is with all thoſe that are ſpiritually ſick. This is that vvhich onr Saviour calls labouring, and being heavy loaden, *Matth.* 11. 28. Sickneſs when 'tis ſeen, is evermore accompanied with pain and anguiſh.

Fourthly, *Diſ-ſatisfaction with the preſent condition.* This followes upon the former; And you will find it hath ever been in ſuch as have ſeen their ſpiritual ſickneſs. What is the meaning of thoſe queſtions which were propounded by the three thouſand, *Acts* 2. 37. By the Jaylor, *Acts* 16.30. And by *Paul*, *Acts* 9.6. Do they not clearly evince that they were unſatisfied with their preſent eſtate? It was no pleaſing thing to them to continue any longer in that condition. As if they ſhould have ſaid, 'tis no abiding in this eſtate. 'Tis ſuch a kind of reaſoning as the four Lepers had among themſelves, when the Famine was ſo raging in *Samaria*, 2 *Kings* 7.3. *Why ſit we here until we die?* What ever the ſucceſs or event be, we muſt think of ſome other courſe. Juſt ſo it is with a Conſcience-wounded ſinner, he cannot be contented with that eſtate. Though he know not how to get out, yet he cannot be content to abide there.

Fifthly, *Deſpair of deliverance by any thing in himſelf.* He that is ſick of ſin, looks upon himſelf as utterly unable to help himſelf. This is that which is called in another place ſpiritual poverty. And, ſaith *Calvin*, *Nemo ſpiritu pauper, niſi qui in nihilum apud ſe redactus.* Thus it was with thoſe ſick ſinners before named. Their asking ſo ſeriouſly what they muſt do, did clearly imply that they themſelves knew not what to do? ſomething they thought muſt be done, and yet they knew not what it was. No man is truly ſick, but he that doth clearly ſee that in regard of himſelf, he is both helpleſs and hopeleſs. Self-inſufficiency is one ingredient of ſpiritual ſickneſſes Self-denyal and Soul ſickneſs are evermore Companions. This is clear from the Publicans Confeſſion and Prayer, *Luke* 18.13. He goes out of himſelf to God, acknowledging that if ever he was healed, he muſt be healed by mercy.

Sixthly, *A willingneſſe to take any courſe God would have him, ſo he may be healed.* This is implied in that queſtion ſo often mentioned, *Acts* 2.37. *Acts* 9.6. *Acts* 16.30. They are very ready to follow the Advice of God, given by his Miniſters for a ſpeedy cure. Cut them, lance them, ſear them, bleed them, purge them, any thing to free them from ſin, any thing to ſave them from Wrath, which is ready to devour them. They will ſtick at nothing, let God take his own way, and uſe his own medicines; whatever he preſcribes, they are reſolved to drink it down be it never ſo bitter, be it never ſo unſavory, be it never ſo contrary to their corrupt conſtitution. They hope he can heal them, they are willing he ſhould uſe his own method for the healing of them. This is the firſt thing, wherein ſpiritual ſickneſs conſiſts.

2. That Chriſt is ready to heal ſuch ſinners as theſe. This appears three ways. II.

1. *He inviteth ſuch to come to him for cure.* The invitations of Chriſt are not empty complements as the invitations of men often are, but real things. He is not in jeſt, but in good earneſt, when he bids men repair to him. Never did one Friend ſend to another with ſo much heartineſſe, as Chriſt doth to men. Now we ſhall find him inviting ſinners under this qualification. That's a famous place in *Matthew* 11.28. *Come unto me all ye that labour, and are heavy loaden, and I will give you reſt.* And again, *Eſay* 55.1. *Ho every one that thirſteth, come ye to the waters, &c.* Who is he that thirſteth, who is he that hath no money, but ſuch Sinners as I have deſcribed? Theſe are the Patients which Chriſt invites.

2. *He hath promiſed to take care for the curing of ſuch.* The promiſes of Jeſus Chriſt are not falſe, ambiguous, or fallacious as the promiſes of men too frequently are. He is the faithful witneſs, the *Amen, Revela.* 3.14. All his words are ſpoken in Simplicity and Verity. Now 'tis his promiſe to cure heart-wounded Sinners. That in *Matth.* 11.28. hath an expreſſe promiſe annexed to the invitation. The promiſe of refreſhing or giving reſt, is as good as if he had ſaid, *I will heal you.* To this agrees that in *Matth.* 5. 3,4,6. Poverty of Spirit, mournfulneſs of Spirit, hungring and thirſting do all go in into the deſcription of the ſickneſs of the Soul, and to each of theſe doth Chriſt make expreſs and full promiſes of ſpiritual healing. Chriſts promiſe is the beſt ſecurity Heaven or Earth can afford.

3. *God the Father hath promiſed it in Chriſts behalf.* You will many times find that the Prophets which have prophecied of him before his incarnation, have by Gods appointment, and in Gods Name engaged themſelves that he ſhould heal ſuch Sinners. That is a very full place amongſt others, *Eſay* 42.3. That it's meant of Chriſt, is clear from *Matthew* 12.20. Where this Text is applyed to Chriſt, and it's applyed to him upon this account, that *he healed the man with a withered hand*, v.10.13. and multitudes of other diſeaſed perſons,,v.15. Whereupon this of the Prophet is brought in, *Behold my ſervant, &c.* *A bruiſed reed ſhall he not break, &c.* The words are a *Meioſis*, more is underſtood then is expreſſed. *He ſhall not bruiſe*, the meaning is, he ſhall ſtrengthen it, *he ſhall not quench*, the meaning is, he ſhall cauſe it to flame, and nouriſh it. By *the bruiſed reed, and the ſmoking flax*, we are to underſtand ſuch Sinners as are bruiſed, and bowed down under the

ſenſe of their great wretchedneſſe; theſe Sinners Chriſt will be ready to cheriſh. You have it ſet out by another Metaphor, *Chapter* 40. 11. *He ſhall carry the Lambs, and gently lead them that are with young.* Who are the Lambs, and ſuch as with young, but broken-ſpirited Chriſtians that are overwhelmed and preſſed down with the apprehenſion of their own miſery? Chriſt will be ſo far from neglecting theſe that he will put them in his boſome, a place of warmth, tenderneſſe and ſecurity.

III. 3. Why Chriſt is ſo ready to help poor ſinners.

1. *He doth it in obedience to his Commiſſion.* God the Father, when he ſent him into the World, gave him a very ſpecial charge concerning theſe perſons. He was on purpoſe anointed to the place and office of a Phyſician, that he might take care of ſuch as theſe. You may read his Commiſſion ſet down at large. *Eſay* 61. 1, 2, 3. There you have the Patients deſcribed, and the Phyſick applyed, and the Authority enjoyning and enabling. The Patients are deſcribed by ſuch terms as ſet out the ſenſibleneſſe of their condition. The meek, the broken-hearted, the Captives, them that are bound, them that mourn in *Zion*, them that ſit in aſhes, them that are under the Spirit of heavineſſe. The cure is ſet down in expreſſions ſuitable to the nature of theſe ſickneſſes. To the meek good tidings, to the broken hearted binding up, to the Captives liberty, to them that are bound, the opening of the Priſon, to them that mourn, comfort, the oyl of joy; to them are in aſhes, beauty; to the Spirit of heavineſſe, the garment of praiſe. The Authority enjoyning, this is the Divine Unction of the Father by the Spirit. *The Spirit of the Lord God is upon me, the Lord hath anointed me.* So *Eſa.* 50.4. Jeſus Chriſt is a very exact obſerver of his Fathers Commandment. He hath his Commiſſion not onely in his hand, but even in his heart, *Pſalm* 40. 8. in the middeſt of his bowels. Now becauſe God hath in ſo peculiar a manner recommended theſe to his care, therefore doth he apply himſelf to them for their cure.

2. *From the inſtigation of his own mercifulneſſe.* Jeſus Chriſt is very tender-hearted, he is full of the bowels of compaſſion. The Apoſtle calls him *a merciful and faithful High Prieſt, Heb.*2.17. He could not be a compleat High Prieſt, if he wanted either of theſe. Now being ſo merciful and compaſſionate, he will not turn away his bowels from them that are in ſo dejected a condition. This is rendred as the reaſon why he was ſo ready to heal

the wounded travellor, *Luke* 10. 33, 34. *When he ſaw him, he had compaſſion on him, and bound up his wounds.* Jeſus Chriſt hath loſt none of his tenderneſſe by going into Heaven. He is ſtill touched with the ſenſible feeling of our infirmities, *Heb.* 4. 15. this inclines him to this readineſſe.

3. *That he may not loſe the glory of that work which he hath begun.* The humbling and convincing of proud Sinners, is as truly the work of Chriſt as the reſtoring of humbled Sinners. 'Tis his work to prick the heart as well as to comfort the heart. Now if he ſhould humble and convince a Sinner, and then leave him, and proceed no farther, he would loſe the honour of what he hath done. The Soul doth not heartily praiſe Chriſt for Conviction, till Conviction be carried on to Converſion. The Soul ſo long as it abides only under the pains of Conviction apprehends no love, but onely wrath and anger, and ſo long as the love of Chriſt is unſeen, the glory of Chriſt is not proclaimed. Now Chriſt will not loſe the glory of the firſt work, therefore is he ſo careful and ready to carry on the ſecond work.

The Uſes of this Poynt.

I 1. *Let this preſerve all that are in ſuch a condition from deſpair.* Satans great plot upon convinced and humbled ſinners, is to drive them to deſpair. As he endeavours to heighten, and harden unbroken Sinners to preſumption, ſo his great deſign is to afright humbled ſinners to deſpair. This doctrine is a good preſervative againſt ſuch temptations; you that ſee ſin and complain of your ſpiritual ſickneſſes, know this to your comfort, that as Chriſt hath prepared you for healing, ſo he will be ready to heal you.

Object. *Object.* I have been a long time under theſe heart-pricking Convictions, and yet cannot find any healing; my wounds are as wide and as deep as ever they were. I have lyen many moneths, yea many years under the apprehenſions of Sin and Wrath, and yet am not healed. How ſhall I believe this Doctrine?

Sol. Sol. 1. *Many Sinners are healed who do not apprehend themſelves to be healed.* Many wounded Sinners will not believe themſelves to be healed, unleſſe they could find no ſcar or ſpot of ſin upon them.

They think they are not healed of ſin, becauſe they are not quite delivered both from the being, and acting of ſin. They even look to find as perfect healing on earth, as they ſhall have in Heaven. But we muſt know that a perſon may be healed, both of the guilt of ſin by Juſtification, and of the dominion of ſin by Sanctification, and yet ſtill find many ſores of ſin upon, and new ſores breaking out every day in him. *Paul* was healed, when he cried out, *O miſerable Man that I am, who ſhall deliver me from the body of this death? Romans* 7. 24. *David* was healed, and yet cries out, *My wounds ſtink, and are corrupt through my fooliſhneſs,* Pſalm 38. 5. And again, *verſe* 7. *My loynes are filled with a loathſom diſeaſe, and there is no ſoundneſs in my fleſh.* When the love of ſin, the ſecret delight in ſin, the allowance of ſin, the commanding rule of ſin are removed, though there continue many wounds and ſcarres too upon the Soul, the cure of ſin is wrought, and that which is wanting ſhall perfectly be finiſhed.

2. *Many Sinners keep themſelves from being healed by their own default.* They do keep terrour and apprehenſions of wrath upon their Souls, becauſe they will not cloſe with the promiſes of the Goſpel. Though the comforts of the Goſpel be held out never ſo clearly, and with never ſo much perſwadingneſſe, yet they will have none of them. They are not humbled enough, as they think, they are not ſo prepared as they ſhould be, therefore they will not come to Chriſt to cloſe with him as with a Saviour, nor apply the promiſes of the Goſpel, but reject them, and put them away as none of their portion. This is the caſe of abundance of Sinners. Is it any wonder if ſuch ſay, they are not healed? 'Tis becauſe they will not be healed. They are not worthy of mercy, and therefore they will have none. They do not conſider that all our worthineſs ſtands in the ſenſe of our own unworthineſs. They do not conſider that they do not come to bring fulneſſe to Chriſt, but to draw out of Chriſts fulneſs, *John* 1. 14. If ſuch ſinners would but lay aſide this ſpiritual pride, and cloſe with Chriſt, becauſe they ſee they are unworthy of him, they ſhould find that he would in a ſhort time ſpiritually heal them. For he is willing to heal, and willing to do it ſpeedily. Jeſus Chriſt never did, never will put any ſin-lamenting ſinner to any unneceſſary trouble to any unneceſſary delay.

2. *Let all the people of God, eſpecially the Miniſtery of God be ready to follow Chriſts example.* When you ſee or know of any Soul that is wounded with ſin, apply what healing medicines you can, that they may be healed. 'Tis given in charge to the Miniſters of God, both in the Old and in the New Teſtament, *Eſay* 35.3. and 1 *Theſ.*5.14. As it is cruel mercy to proſtitute the comforts of the Goſpel to proud Sinners, ſo is it great cruelty to withhold the cordials of the Goſpel from ſuch Sinners as are burthened with their ſins. Jeſus Chriſt will take it very kindly at any Mans hand, that will help forward the curing of a wounded Sinner, he expects it at the hands of his Miniſters. As they muſt be *Boanerges's* to ſecure ſleepy Sinners, ſo they muſt be *Barnabaſſes* to mourning Sinners. A wounded Spirit is an unſupportable burthen, *Prov.*18. 14. The more inſupportable the burden is, the greater charity is it to be a means to ſupport the Spirit under it.

III. 3. *Let this be a Motive to all ſick Sinners to come to Chriſt.* This is enough to perſwade you to come to him, becauſe there is none elſe can heal you. You muſt either come to him, or elſe you muſt die in your ſins. But this is more, he is willing to heal you. There is a natural ſhyneſſe in Sinners, that ſee their ſin to come to Chriſt. 'Tis hard to drive them. Caſt away this ſinfulneſſe, ſloathfulneſſe and come to him, caſt your ſelves at his feet, and ſay, *Lord heal us.*

Object 1. *I have been a Sinner of a very great magnitude.*

Object 1. *Sol.* 1. Not greater then Chriſt hath cured. Not greater then he can cure, *Eſay* 1.18. *Eſay* 55.8,9.

Sol. 2. Did ever Chriſt upbraid any with the greatneſſe of their ſins, that did ſee them and bewail them?

3. Make them not greater, by refuſing the Phyſician which God hath ſent from his boſom to cure you.

Object. 2. *I have continued long in them.*

Object 2. *Sol.* 1. They are not of ſo long a continuance as ſome that Chriſt hath cured.

2. Make them not of longer continuance by ſtaying ſtill in them.

Object 3. Object. 3. *I fear the time of healing is paſt.*

1. While Chriſt calls, the time is not paſt.

Sol. 2. 'Tis a ſin for any man to think the time paſt.

3. He can heal thee at the laſt gaſp. Adventure on Sinner! 'tis better to dye coming to (were it ſo) than running from Chriſt.

You have both his promiſe and his Oath, that he will not caſt you out. He that came to call Sinners to Repentance, will not reject repenting Sinners.

JOHN 8. 12.

I am the Light of the World.

IN the former Chapter we read of the cruel ſeverity of the XII.
High Prieſts and Phariſees againſt our Saviour. He had by the SERM.
excellency of his preaching gained much upon the affections of V.32.
the people that reſorted to hear him; very many beleeved on him,
ſaith the Text, and ſaid, *When Chriſt cometh, will he do more miracles* V.31.
then theſe which this Man hath done? The chief Prieſts and Phariſees
hearing that ſuch things were murmured among the people,
preſently ſend away Officers to apprehend his perſon, and V.32.
bring him before the Councel. The Officers inſtead of bringing
Chriſts perſon, were ſo taken with his preaching, that they return
with a full teſtimony both of his Perſon and Doctrine. *Never* V.46.
Man ſpake like this Man. Whereupon the Phariſees are ſo enraged,
that they preſently denounce execrations upon all that
adhere to him. *Nicodemus* who was one of the Councel ſtands V.49.
up; and by a Political Argument ſtaves them off from any
further proceedings againſt Chriſt, till they had heard him ſpeak.
He doth not directly defend either the perſon or doctrine of V. 50. 51.
Chriſt, but by a prudent and ſober Argument, labours that
all further diſpute about him might be laid aſide, till according
to the Law of God, they had heard him, and received full
proof of his actions. This doth incenſe their envious hearts not
onely againſt *Nicodemus*, but even againſt his Country alſo. And V.52.
thereupon by the wonderful power of God, the Aſſembly is broken
up, not without ſome tumultuous confuſion. *And every Man*
went to his own Houſe. Our Saviour that night departs from *Jeruſalem*, V.53.
and lodgeth in the Mount of Olives, a place not far
from *Jeruſalem*, whither he was wont oft to reſort. He would Chap. 8. 1.
not

not lodge in ſo bloody and ingrateful a City, nor did he ever lodge in *Jeruſalem* again (as *Chemnitius* obſerves) till the night before his Paſſion. The Inhabitants of *Jeruſalem*, for fear of their *Governours*, durſt not receive him into their Houſes, and Chriſt knowing their Malice, would not truſt himſelf amongſt them; and therefore departs to the Mount of Olives, partly to refreſh his body with neceſſary reſt, and partly that he might have more liberty for meditation and prayer. The next day our Saviour comes early in the Morning to the Temple, and there ſits down, as his manner was, to teach the People. Though they ſought to take away his life, yet he ſtill endeavoured to ſave their Souls, and therefore comes early to teach in the Temple. *The Scribes and Phariſees underſtanding that he was teaching in the Temple, thinking to find an occaſion againſt him, brought to him a Woman taken in the Act of Adultery, and deſire to know his judgement in the caſe, whether according to the Law of Moſes, ſhe ſhould be ſtoned to death or no.* Our Saviour knowing their hearts, declines to be a Judge in the caſe. He came not into the World to be a political Judge, & therefore will not determine either one way or other. But though he will not be a Judge, yet will he be a ſpiritual Phyſician, and therefore that he may convince them of their hypocriſie ſpeaks thus. *He that is without ſin among you, let him caſt the firſt ſtone at her.* Theſe words ſo work upon their Conſciences, that they depart one by one as Men ſelf-condemned, and leave Jeſus alone, and the Woman ſtanding in the midſt. Our Saviour after he had given ſome ſpiritual counſel to the Woman, diſmiſſeth her, and returns to preach again to the people, from which he had been hindred too long by this impertinent act of the envious Scribes and Phariſees. The firſt Doctrine he delivers to them is contained in the Text, *I am the light of the World.* Here are two words to be explained a little, *Light*, *World*.

V. 2. V. 3, 4. V. 6, 7. V. 7. V. 9. V. 10. 11.

Light. This word is taken in Scripture two wayes.

1. *Properly.*
2. *Metaphorically*, or improperly.

Firſt, *Properly.* For that noble quality which enlightens the World, called *the light of this World*, John 11. 9. *Lux eſt claritas & ſplendor in corpore luminoſo, vel extrà à corpore luminoſo exiens, quæ & lumen dicitur.* This natural light was the firſt perfect viſible Creature that God made. It was the firſt dayes work, *Geneſis* 1. 3.

Secondly, *Improperly*, or Metaphorically. And ſo its put for ſeveral things, as they carry ſome reſemblance to light, *viz.*

1. The Word of God, *Pſalm* 119. 105. 2 *Pet.* 1.19.
2. For the Miniſters of God, *Matth.*5.14.
3. For Regenerate Men. *Eph.* 5. 8.
4. For the ſtate of converſion, *Acts* 26.18.
5. For proſperity, and Comfort, *Eſth.*8. 16. *Pſal.*97.11.
6. For deliverance from trouble, *Eſay* 9.2.
7. For all outward good, *Job* 30.26.
8. For the glory of Heaven, *Col.*1.12.
9. For knowledge, *Dan* 5.11. *Eſay* 60. 3.
10. For Gods ſpecial favour, *Pſal.* 4.6.
11. For poſterity, *Prov.*20. 20. 1 *Kings* 11.36.
12. For God himſelf, 1 *John* 1. 5.
13. For Chriſt; ſo 'tis uſed in the Text. In what reſpects we ſhall afterwards ſee.

The World. The Greek word is κόσμος, *Mundus*; from that reall and orderly digeſtion, and compoſition of things that are in the World. God hath made all things in number, weight, and meaſure. The World is an orderly beautiful piece. It's uſed here (ſome think) to take away the difference between Jews and Gentiles. Others think it's taken for the World of the Elect. But I rather think in this place, it's taken for all ſorts of men to whom this light is offered. This benefit ſaith *Calvin*, is not offered to one, or a few, but to all the World: though few receive it, yet the tender of it is made to all, according to that of our Saviour, *Mark* 16. 15. The words are a Propoſition: In which are,

1. The Subject, *Jeſus Chriſt*.
2. The Prædicate, *The light of the World.*
3. The Copulative, joyning theſe together, εἰμὶ, All put together make this obſervation.

Doctrine. *That Jeſus Chriſt is the ſpiritual light of the World.* *Doct.* Jeſus Chriſt in three reſpects is the natural light of the World as he is God.

In what reſpects Chriſt is the light of the World.

1. *He created the light.* The firſt light that ever ſhined in the World was his Creature. The Sun, Moon and Stars, which are the veſſels of natural light, are the works of his hands. He as well as the Father is that Jehovah, who at firſt ſaid, *Let there be light*, *and* 1. *Reſpect.*

and there was light, Gen. 1. 3. *For all things were made by him, and without him was not made any thing that was made*, John 1. 3. All the Luminaries of Heaven, which carry the light of nature abroad, are his Creatures.

2 *Reſpect* 2. *He preſerves the light.* The ſin of Mankind would extinguiſh thoſe veſſels of light, thoſe lamps of the World, did not the Lord Jeſus Chriſt by his Divine power and Providence keep them burning. When the Sun is ſet, and darkneſſe ſpread upon the World, it would never riſe again if Chriſt did not give it a Command.

3 *Reſpect* 3. *He it is that created the eye of Man, and endued it with power to ſee the light.* It is he that (as God) formed the eye of Man, and gave it power to behold the light of the Sun. It is he alſo that by his providence opens the eye, when it is by ſleep ſhut up in darkneſſe. Theſe windows of the body would be pitched up for ever, if Chriſt did not open them morning by morning. *David's* prayer, *Pſlm* 13. 3. muſt be our daily prayer, *Lighten mine eyes, leſt I ſleep the ſleep of death.* In all theſe reſpects, Chriſt according as he is God, is the natural light of the World. And as Mediator he is the ſpiritual light of the world. He was ſo when he was on Earth, and that both by his doctrine, and by his example. And he is ſtill the ſpiritual light of Men. The Scripture doth often affirm this of Chriſt. See a few places, *John* 1. 9. that was (ſpeaking of Chriſt) the true light which lighteth every man that cometh into the world, *John* 12. 35, 36, 46. What can be more expreſs? The Prophets who prophecied of him, ſpake of him as a light, *Eſay* 42. 6. *I give thee for a Covenant of the people, for a light of the Gentiles.* And *Eſay* 49. 6. *I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the end of the Earth.* He is therefore compared to the *day-ſtar*, Luke 1. 78. To the Sun, *Mal.* 4. 2. As all natural light is collected into the veſſel of the Sun, and by it diſpenced to the world, ſo all ſpiritual light is gathered together, and placed in Chriſt the Sun of righteouſneſs, and by him communicated unto all thoſe whom God hath given him.

In the opening of this Doctrine, I ſhall handle three things.

1. Wherein the proportion between Chriſt and light ſtands.
2. How Chriſt doth diſpence the light which is in him.
3. How is Chriſt differenced from all other lights.

Firſt, The reſemblance between Chriſt and light ſtands in ſeven things.

1. The Reſemblances between Chriſt & Light.

1 *Reſem.*

1. *Light hath a manifeſtative quality.* It doth diſcover and cauſe to appear things that do in darkneſs lie unſeen. Darkneſs is a thick veile and ſhadow under which things and perſons are concealed, but light removes that ſhadow, and ſhews both it ſelf and every other thing in its own nature. When you would ſee what a thing is, if you do not know it, you bring it forth to the light, and then it appears. Whatſoever doth make manifeſt, the ſame is light, *Epheſ.*5.13. Jeſus Chriſt in this reſpect is well compared to light. He diſcovers and makes manifeſt to Men that which they never ſaw before. How many rare myſteries hath Chriſt diſcovered to the Sons of Men? When he came into the World, he revealed thoſe ſecrets that before were either not known, or not ſo fully known. The Apoſtle ſpeaks of this, *Epheſ.*3.2,3,4,5, 6, 8, 9. When Chriſt comes to a Soul, what diſcoveries doth he make there?

(1.) That ſin which lay hid for many years is now manifeſt; that Pride, that Unbeleef, that Covetouſneſs which was not diſcovered before, is now made manifeſt. The very ſecrets of the heart are made known when this light begins to ſhine, 1 *Cor.*14. 25. The Soul wonders, that ſo much wickedneſs ſhould be ſo long undiſcerned.

(2.) That ſhining beauty which is in grace, which was not before diſcerned, is now made manifeſt. He ſees godlineſs to be another kind of thing then he ever apprehended it to be. He ſees a lovelineſſe in every duty of Gods worſhip, a lovelineſſe in every act of holineſſe which he could not have beleeved, ſo that he is able to ſay with the blind man reſtored by Chriſt, *This I know, that whereas I was blind, now I ſee.* Chriſt hath the diſcovering quality of light.

2 *Reſem.*

2. *Light hath a directive virtue.* It guides men in their way. The Traveller by the benefit of the light, ſees what path to keep, which way to turn to his intended journey. Our Saviour mentions this effect of light, *John* 11.9,10. Now Chriſt is fitly called a light in this regard. He it is that doth direct the Sons of men in the way to life. And therefore he is called, not onely the light by which we ſee, but the guide that leads us, *Luke* 1.79. Yea, he is called not onely the light and the guide, but the way in which we walk, *Joh.*14.6. Jeſus Chriſt is ſent by his Father from Heaven,

to direct his Elect to heaven. He is the great Pilot of his Church, that doth ſteer it through the tempeſtuous ſeas of this world to the haven of glory.

3 *Reſem.* 3. *Light hath a penetrating vertue.* Light is of all creatures that are material, the moſt immaterial; it is of ſo ſubtil a nature, that it conveyes it ſelf into the leaſt creviſe. You can hardly make any fence ſo cloſe, as wholly to keep out the light. Jeſus Chriſt hath a penetrating and ſearching power. No heart ſo cloſe, but his eye is in it; no conſcience ſo dark, but he ſees to the bottom of it. See what the Apoſtle ſaith of him, *Heb.*4.13. *All things are naked and open to his eyes, and every creature is manifeſt in his ſight*

4 *Reſem.* 4. *Light hath a cheering and warming vertue.* The light contributes much to the vegetation, and growth, and life of plants, and other creatures. Light and motion are the cauſe of that heat which the heavenly bodies ſend down upon the earth. Light is that inſtrument whereby all the influences of heaven are communicated and diſpenſed to the world. The motions of nature are both quickened and comforted by the light, and by it all the births of nature are cheered and comforted. Jeſus Chriſt hath a cheering, comforting, and quickening vertue. 'Tis by influences from Chriſt, ſpiritual life and comfort are obtained and preſerved. The Prophet ſpeaks of this vertue of Chriſt, under this very Metaphor of light, *Mal.*4. 2. All that ſpiritual livelineſs and briskneſs that believers have at any time in their hearts, is from the beaming wings of Chriſt the Son of righteouſneſſe. He is a heart-chearing, a heart-warming, a heart-quickening Saviour.

5 *Reſem.* 5. *Light hath a purifying vertue.* Fogs and Miſts that are gathered in darkneſſe, are diſperſed and ſcattered when the light comes. When a candle is lighted and ſet up in a room, if there be any damps, they gather about it. Light is the fining-pot of Nature. The world would be an unwholſom Peſthouſe if it had not light. Jeſus Chriſt hath a purifying and cleanſing vertue. By vertue from him it is, that thoſe naſty filthineſſes of ſin which are in the ſoul, are purged away, *Heb.* 8. 14. All the Levitical Ceremonial Purifications uſed in the Law, were Types of him. The Prophet compares him to a refiner and purifier of ſilver, *Mal.* 3. 3. By his blood he purifies the ſoul from the guilt of ſin. By his grace he cleanſeth the ſoul from the filth of ſin.

The Prophet compares him to a Fountain ſet open for purification, *Ezek.* 13. 1. All that ever were, all that ever ſhall be cleanſed from the filthineſſe of ſin, are cleanſed by Jeſus Chriſt.

6. *Light is of an undefilable nature.* Though it paſs through ſinks, and the moſt polluted places, yet it contracts no defilement. *6 Reſem.* It cleanſeth all things, but is defiled by nothing. It is a quality ſo ſpiritual, that nothing can faſten upon it to pollute it. Jeſus Chriſt is fitly reſembled to light in this reſpect. He is not capable of any defilement. He aſſumed ſinful nature without the leaſt ſin. He had the likeneſs of ſinful fleſh, *Rom.* 8. 3. but not the leaſt ſin in his fleſh. In the dayes of his fleſh he did as a ſpiritual Phyſician, repair to all ſorts of ſinners, but he carried away from them no pollution at all. He converſed with *Mary Magdalen*, with *Zacheus* the Publican, and other Publicans and ſinners, without the leaſt taint of corruption. He was born, he lived and died in a corrupt generation, in a very Peſt-houſe of ſin, without the leaſt tincture of ſin. He lived and died holy, harmleſs, undefiled, and ſeparated from ſinners, as the Apoſtle ſaith, *Heb.* 7. 26.

7. *The nature of the Light is hard to be known.* The Philoſophers are much troubled about the defining and deſcribing of it. *7 Reſem.* 'Tis not a ſubſtantial form, becauſe it is perceived by the ſight, which no ſubſtantial form is. 'Tis not a body, becauſe then when the light paſſeth through a perſpicuous body, two bodies would be in one place, which is againſt all Philoſophy and reaſon. Nor is it an efflux from a luminous body, for then the Sunne by his continual ſhining would be deprived of light; but it is an accidental form, or a patible quality, and ſo very hard to be deſcribed. The Scripture ſpeaks of the difficulty of ſearching out the nature of the light perfectly by any mortal man, *Job* 38. 19, 20, 21, 24. Only he who is the Father of lights doth perfectly underſtand it. Jeſus Chriſt is not perfectly to be underſtood by any living man. *Who can declare his generation, as he is the Son of God?* Eſay 53.8. *Who can declare his conception exactly, as he is the Son of man?* the Holy Ghoſt hath overſhadowed it, *Luke* 1.35. He that created the fleſh of Chriſt, is onely able perfectly to underſtand the manner of it. Who is able to declare the myſtery of the hypoſtatical union of the two natures in one perſon exactly? We believe theſe things, comprehend them perfectly we are not able. His name is wonderful, *Eſay* 9. 6. there

are ſuch wonderful myſteries in the nature of this light,as no man, no creature can fully and perfectly comprehend.

2. How Chriſt diſpenſeth this light. Secondly, Chriſt diſpenſes this light theſe two wayes.

1 *Way.* 1. *By the Preaching of his Goſpel in the publick Miniſtery thereof.* The Miniſters are called Stars; and the Miniſtery or Preaching of the Goſpel, is that Orb in which this light ſhines, and by which it is communicated and diſpenſed to the world. *We Preach Chriſt crucified*, 1 Cor. 1. 23. Where the Goſpel hath never been preached, this light hath never yet ſhined This is the chariot in which this glorious light is carried about ordinarily in the world, 2 *Cor.* 4. 3, 4, 5, 6.

2 *Way.* 2. *By the vertuous efficacy of his Spirit in his Miniſtery.* The moſt powerful preaching of Chriſt that can be, will be to no purpoſe without theſe inward workings of the Spirit. By the Spirit of Chriſt three things are done.

(1) *The blindneſs of the mind is removed.* The holy Ghoſt cauſes the ſcales to fall off the eyes.

(2) *A viſive faculty is beſtowed.* This is that which the Apoſtle calls the enlightening of the eyes of the underſtanding, *Epheſ.* 1. 18.

(3) *Power is given actually to cloſe with the light.* The ſoul is enabled to follow the light, or to walk in the light, as our Saviours phraſe is, *John* 12. 35. So that by theſe two means this light is communicated. By the preaching of the Goſpel, the object is made preſent; and by the Spirit of Chriſt the object is made viſible, the faculty of ſight is beſtowed, and a power of following the light is created.

3 The excellencies of Chriſt above all other lights. Thirdly, Chriſt is differenced from all other lights, *viz.* Prophets, Apoſtles who are called lights, *Mat.* 5. 14. He is differenced from all them five wayes.

1 *Excel.* 1. *They are lights only Miniſterially.* They are lights onely as they do by their office hold out this light. They are lights, as the candleſtick may be called a light, becauſe it carries the candle where the light is. But Chriſt is a light of and in himſelf: He is a light, not Miniſterially, but Originally. The fountain of light.

2 *Excel.* 2. *They are ſmall lights.* Chriſt is a great light. They were but like little farthing candles, Chriſt is as a great Torch which reacheth from heaven to earth. They are light as the Stars are light, a little glimmering, borrowed light. Chriſt is light as the Sunne, and therefore he is called, *The Sun of righteouſneſſe*, Mal. 4. 2.

All the Prophets and Apoſtles were but *Scintillulæ lucis*, little ſparks of light, meer glow-worms, but Jeſus Chriſt is an immenſe incomparable light, *Eſay* 9.2.

3 *Excel.* 3. *They are lights that have ſome darkneſs in them.* The cleareſt and brighteſt of the Prophets and Apoſtles were not without ſome darkneſs and obſcurity. *But Jeſus Chriſt is light, and in him there is no darkneſſe at all.* Chriſt is a light that hath no ſnuff in him. He ever burns and ſhines brightly.

4 *Excel.* 4. *They were lights that could not give ſight.* They were not able to make men either ſee their light, or follow their light. They could not give eyes to the blind; but Jeſus Chriſt is ſuch a light as can give ſight. He can open the blind eyes. He can overpower the ſoul to follow the light.

5 *Excel.* 5. *They were ſetting lights.* They when they had run their courſe left ſhining, they were waſting, decaying lights. *John Baptiſt* was a burning and ſhining light, but now he is neither as to this world, onely his Example and Doctrine ſhines ſtill in the Scripture. But Jeſus Chriſt is an everlaſting light. He hath been ſhining ever ſince that promiſe made to *Adam*, Gen. 3. 5. And he ſhall be a light for ever and and ever. He is the light of grace here, and he ſhall be the light of glory in heaven.

The Uſes are, { Information.
Exhortation.
Conſolation.

1. *Information.* In four particulars.

1 Uſe of Inform. in 4 Leſſons. 1 *Leſſon.* Firſt, *Behold the neceſſity of Chriſt.* He is as neceſſary for the ſoul, as light is for the body. Light is a very needfull and pleaſant thing. Jeſus Chriſt is as neceſſary as he is pleaſant.

2 *Leſſon.* Secondly, *The miſerable condition of ſuch as want an intereſt in Chriſt.* Whether they be Nations or Perſons, their condition is marvellous ſad. They are indeed in a ſtate of darkneſs. The Scripture affirms all to be in darkneſs that are without Chriſt, *Eph.* 5. 8. *Ye were ſometimes darkneſſe, &c.* Luke 1. 79. Eſay 9. 2. The people that ſate in darkneſs have ſeen a great light. Where this day-ſtar did never yet ſhine, 'tis yet midnight with that ſoul. A dark condition is a very miſerable condition. The miſery of it will appear in three particulars.

The miſery of a dark condition in 3 particulars.

1 *Partic.* (1) *A dark condition is a condition of fear.* Thoſe that can be bold

in the light, are uſually ſurpriſed with fears in darknes. A black day is a terrible day, *Job* 3. 5. *Let the blackneſſe of the day terrifie it.* Thoſe that are without Jeſus Chriſt are ſubject to many terrors and fears, which the children of light are delivered from. The Scripture makes mention of horrible dread which the wicked are expoſed unto. The name of *Paſhur* may be given to every one that is without Chriſt, *Magor Miſſabib*, Jer. 20. 3. becauſe they are liable to ſuch ſhaking pannick feares, *Prov.* 28. 1. *The wicked flee when no man purſueth them.* God threatens fears to the wicked as their portion, *Lev.* 26. 36. *I will ſend a faintneſſe in their hearts, the ſound of a ſhaken leaf ſhall chaſe them.* Wicked men are ſometimes without actual ſhakings, they have ſome kind of Joy, Peace and Security. But

[1] They are alwayes liable to feares. They are under guilt, which layes the foundation of fear.

[2] Their peace, when it ſeems to be moſt ſtrong and ſetled, is preſently upon the leaſt ſpark of Gods anger thrown into their conſciences, turned into terror. We have an inſtance of it in *Belſhazzar*, Dan. 5. 5, 6. The leaſt manifeſtation of Gods anger daſhes all their joy, and creates great trembling in their ſpirits. The Prophet ſets out this terror by an excellent Metaphor, *Eſay* 57.20. The ſea is ſometimes ſo calm and ſmooth, that you may caſt a die upon the face of it, but one quarter of an houres tempeſt puts it into a dreadful combuſtion.

2 *Partic.* (2) *A dark condition is a miſguiding condition.* 'Tis full of wandrings. When men want the light of this world, how do they miſlead others? how eaſily are they miſled by others? *He that walketh in darkneſs* (ſaith our Saviour) *knoweth not whither he goeth*, John 12.35. Thoſe that are without Jeſus Chriſt, are in a a ſpiritual maze or labyrinth. They miſlead all that follow them, they are miſled by every blind guide that goes before them. Men that are without Chriſt are great wanderers. You may eaſily carry them into the moſt dangerous wayes. This is the true reaſon of all thoſe ſad wandrings and deviations of men from the truth of God, and from the old wayes of holineſs which are at this very day. Though they pretend not onely light, but a greater meaſure of light then others have attained unto; yet the truth is, they want this true light, this cœleſtial light, and therefore are carried away after the ſhining of every *ignis fatuus* that Satan caſts in their way. They wander from verity to falſhood,

from a ſeeming ſtrictneſs to prophaneneſs, from one corrupt principle to another, till they turn meer Skepticks, meer Atheiſts, without all Religion. The Apoſtle calls them πλανῆται ἀϛέρες, *Jude* 13. to whom, if they return not from their wandrings, is reſerved the blackneſs of darkneſs for ever.

(3) *A dark condition is a condition unfit for action.* We call darkneſs blind mans holy-day, becauſe in darkneſs a ſeeing man can work no more then a blind man. When that fearful darkneſs was over the Land of *Egypt*, they did not ſtir from their ſeats for three dayes together, *Exod.* 10. 23. Man goeth forth to his work and labour until the evening, *Pſal.* 104. 3. When the black ſhadow of the night hath drawn the curtain of nature over the world, then are inſtruments of working laid aſide. Thoſe that are without Jeſus Chriſt are unfit for any ſpiritual work. They can neither pray, nor repent, nor believe, *&c.* Whatever work of this nature they take in hand, they ſpoil it utterly. They marr all the work of God for want of light, *Iohn* 15.5. The Apoſtle tells us that *the natural man doth not underſtand the things of the Spirit, neither can he know them, becauſe they are ſpiritually diſcerned,* 1 Cor. 2. 14. A man is as able to poliſh a jewel at midnight without a candle, as a man that is without Jeſus Chriſt is able handſomly to perfect any ſpiritual work. This is the ſecond Inference, the miſery of men without Chriſt. 3 *Partic.*

(3) *The excellency of Jeſus Chriſt.* Light is a very excellent and glorious creature. Truly *light is pleaſant*, ſaith *Solomon, and a joyful thing it is for the eyes to ſee the Sun,* Eccl. 11. 7. Jeſus Chriſt is an excellent and precious perſon. He is very pleaſant and deſirable to thoſe that have eyes to behold him. He is all things ſpiritually to the ſoul which it wants, which it can deſire; bread, drink, phyſick, life, rayment, light, all in all. The Scripture ſpeaks much of his glory and brightneſs. No creature comparable to the light for glory. God is therefore ſaid to be cloathed with light as with a garment, *Pſalm* 104.2. Chriſt is unglorious to the eyes of blind men, ſo the Prophets foretold, *Eſay* 53. 2,3. But to them that have eyes to ſee him, he is a very glorious perſon. Jeſus Chriſt hath a four-fold excellency above other lights. A four-fold Excellency of Chriſt above other lights.

Firſt, *They are created lights.* The Sun, Moon, and Stars, the veſſels of light are but creatures, *Gen.* 1. You read of the time and manner of their creation. But Chriſt is an uncreated light. The humanity indeed is a creature, but the Divinity which doth enlighten the humanity is not a creature. *Athanaſius* calls him light of lights, very God of very God. He is the Father of Lights in regard of his Divinity.

Secondly, *They are lights that cannot give ſight.* Bring men that are blind to the Sun, let it ſhine with his greateſt ſplendor upon them, and they will not be recovered. The light of the Sun hath dazeld and helpt to put out many ſeeing eyes, it never reſtored to ſight one blind eye. But Jeſus Chriſt is a light that gives ſight to the blind. He is an enlightning light, he doth by his ſhining upon the ſoul, create in the ſoul a faculty of ſeeing, which it never had before, 2 *Cor.* 4.6. When this light ſhines in the heart, the light of the knowledge of God is created. Hence the Apoſtle calls Chriſt *a light that enlighteneth every man that cometh into the world*, John 1. 9.

III. Thirdly, *They are lights onely to the body.* The ſoul is not better for the light of the Sun. But Chriſt is a ſpiritual light; he is a light to the conſcience, to the will, to the affections, to the whole inward man.

IIII. Fourthly, *They give light but in one place at once.* The Sun ſhines but in one Hemiſphere at once. 'Tis night with us, when 'tis day with our Antipodes; and when the Sun ſhines there, it is darkneſs with us. But now Jeſus Chriſt ſhines as a light in all places of the world at one and the ſame time. He can caſt his beams when he pleaſeth all the world over. Chriſt ſhines in *England* and in *America* at one and the ſame moment. And he hath told us of a time when he will give light to all the world. This is the third inference, Chriſts excellency.

4 *Leſſon.* (4) *Behold from hence the excellency of the Goſpel.* Jeſus Chriſt is the light of the world, as he is held out in the Goſpel. The Goſpel is the Candleſtick in which this Candle is ſet, the Goſpel is the Orb in which this Sun ſhines. There is no other ſufficient and ſafe way of diſcovery of Chriſt beſides the Goſpel.

There are three Lights which God hath afforded to the Heathen.

The light of Creation, *Rom.* 1. 19, 20.
The light of Righteouſneſs, which the Schools call *Syntereſin*:

Now

The light of a natural conſcience, *Rom.* 2. 15.

Now alth ough theſe be true lights, yet they are not ſufficient lights. They make a diſcovery of a Godhead unto men, *Rom.* 1. 19,20. They diſcover ſo much to men, as to leave them without excuſe, *Rom.* 1. 20. but they cannot diſcover a Saviour to man. They cannot diſcover a Mediator, God and man in one perſon. None of the wiſe Philoſophers of the world, that had ſtudied the myſteries of nature, and attained to very great experience in them, were able to find out reconciliation by Chriſt. No, no, the Goſpel is the onely ordinary way of this diſcovery, *John* 5 39. *Search the Scriptures. They are they which teſtifie of me*, Rom. 1. 16, 17. *I am not aſhamed of the Goſpel of Chriſt; for therein is the righteouſneſſe of God revealed from faith to faith.* So 1 *Cor.* 1.21. *After that in the wiſedome of God, the world by wiſedome knew not God, It pleaſed God by the fooliſhneſs of preaching to ſave them that believe.* Now then the Goſpel being the onely ſtanding-way of diſcovering Chriſt to men, it muſt needs be a very excellent thing. Hence it is that the Goſpel is called a light as well as Chriſt, *Pſalm* 119. 105. *Thy Word is as a lamp unto my feet*,&c. And 2 *Pet.* 1.18,19. *We have a more ſure word of Prophecie, &c.* Herein lies the great glory and dignity of the Goſpel, that it is the onely mediate fixed Candleſtick, in and by which Jeſus Chriſt the true light is diſcovered and made known. This is the firſt Uſe.

Uſe 2. *Exhortation.* It commends four things to us.

2 *Uſe of Exh.*

1 *Duty.*

1. *Bleſs God for this light.* We have very great cauſe to bleſs God for the natural light, that he hath ſet up ſo glorious a torch as the Sun is, to give light to the inhabitants of the earth. What cauſe have we then to bleſs God for this ſpiritual light, that this *day-ſtar from on high hath viſited us?* We might have wandred in darkneſs as the Heathen do, if this light had not in the glorious Goſpel ſhined amongſt us. Bleſs God every day for this light, eſpecially you that have Chriſt not onely a light to you, but a light in you. You that have this Sun riſen, and ſhining in your hearts, in and by converſion, you have cauſe to bleſs God. Many ſhall be damned and periſh that have Chriſt as a light to them, but they ſhall eternally be ſaved that have Chriſt the true light ſhining in them. How much cauſe had the *Iſraelites* in *Goſhen*

to bleſs God, that had light in their dwellings, *Exod.* 10.23. when there was thick darkneſs in the land of *Egypt?* much more cauſe have you to bleſs his great name, that the Lord Chriſt is a burning light ſet up in your hearts, when as abundance that live under the ſame light that you do, are ſtill in the darkneſs of an unconverted eſtate? *Ye were ſometimes darkneſs, but now are ye light in the Lord*, Eph. 5.8. This calls for loud, cordial, laſting, everlaſting praiſes to God and Jeſus Chriſt, that this light is made a ſaving light to you, when it is a damning light occaſionally to very many.

2 Duty. 2. *When ever you ſee the light, remember Jeſus Chriſt.* When you open your eyes in the morning, and behold the light of the Sun, then think of Chriſt the true Sun of righteouſneſſe. When you ſee the neceſſity of light, when you ſee the benefit of light, then think of the neceſſity men have of, and benefit which they receive by Jeſus Chriſt. He is far more uſeful then the natural light, in as much as he enlightens the ſoul. God would have us to ſpirituallize the whole Creation. There is hardly any creature which is of ſpecial and common uſe, but it doth or may ſerve as a ladder on which we may aſcend into heaven, and be brought neerer to God: bread, water, garments, the rain, the dew, the light, and a thouſand other creatures, do dayly preach ſome ſpiritual Doctrine to us. It will be happy for us if we take out ſpiritual leſſons from earthly things.

3 Duty. 3. *Improve the light.* In three things.

I (1) *Be not contented that Chriſt is a light to you, but labour that he may be a light within you.* Get Chriſt into your hearts, into your conſciences. 'Tis damnable to live in darkneſs, even when the light of the creatures ſhines, *Rom.* 1.20. 'Tis double damnation to live in darkneſs, where Jeſus Chriſt the true light ſhines. *Ariſe, ſhine, for the the light is come*, (ſaith the Prophet to the Church) *Eſay* 60. 1. If you be not enlightned ſavingly by this light, it had been better for you you had never heard of it, that you had never ſeen it. Better you had never ſeen this pillar of fire, then not to be ſavingly enlightned by it.

II. (2) *Be ſure to walk in the light.* This is our Saviours counſel, *John* 12.35. What is it to walk in the light, but to tranſlate the light into our life? To walk as children of the light, *Epheſ.* 5. 8. To walk in the light of Chriſts example; to walk according to the direction of Chriſts Doctrine. To walk regularly, evenly, inoffenſively, to have our converſation as becometh the Goſpel, *Phil.* 1.27. This is the way to honour the light; this is the way to communicate the light to others. He that walks as Chriſt walked, holds out this light to the world; a holy converſation makes a Chriſtian as a golden candleſtick to hold out Chriſt to ſuch as do not ſee him.

III. (3) *Acknowledge from whence all your light comes.* That you have the light of knowledge, the light of ſaving-grace, the light of ſpiritual comfort, it is from Jeſus Chriſt. He is the fountain of all true ſpiritual light. The light you have is a beam of this Sun. You had never enjoyed one ſpark of it, had not Chriſt freely communicated it.

4. *Receive nothing as light, but what comes from Jeſus Chriſt.* 4 Duty: That that thwarts Jeſus Chriſt, is not light but darkneſs. That which comes not from Chriſts Word, is not light, but darkneſs. Men talk of much light nowadayes. They call ſmoke light, darkneſs light. Well, the onely way to judge of true light, is to bring it to Chriſt; and to bring it to Chriſt, is to bring it to the Scriptures. There it is that Chriſt ſhines, there it is that truth ſhines. A written Revelation from Scripture is more ſure then an immediate Revelation from Heaven. So the Apoſtle tels us, 2 *Pet.* 1. 18,19. *I muſt try all Revelations by Scripture.* Now the touchſtone is more ſure then that which is tried by it. There are ſome things which men cry up as lights, which quench Chriſt the true light, the doctrine of the *Socinians*, *Arminians*, *Papiſts*, &c.

Uſe 3. *Conſolation.*

This may comfort the children of God in all their preſent darkneſſes. *3 Uſe of Conſ.* The Saints of God are in this life under many darkneſſes. They are under the darkneſs of ſin, not under the power of it *Col.* 1. 13. Yet they have ſtill ſome of this darkneſs in them, They are under the darkneſs of ignorance, for they know but in part. They are under the darkneſs of outward affliction, *Mic.* 7.8. They are under the darkneſs of ſpiritual diſcomfort ſometimes, *Eſay* 50. 10. Well, here is your comfort, Chriſt is light in all theſe reſpects. He is a full light. He is a communicative light. He is a light alwayes preſent. Go to him in all theſe caſes, depend upon him; put him in mind of this Name of his, and you ſhall find that he will turn your darkneſs into light. He will be a light to deliver you, to inſtruct, to comfort you, to quicken you. He hath received all the light he hath as Mediator, that he may communicate it to you.

HEB. 13. 20.

SERM. XIII. —*Our Lord Jeſus Chriſt that great Shepherd of the ſheep.* [illegible] 564. [illegible]

THis Verſe is a part of the Epilogue or Concluſion of the whole Epiſtle. The Concluſion begins at *verſe* 18. and it reacheth to the end of the Chapter. He had *ver.* 18, 19. intreated their remembrance of him: In this verſe as an argument to perſwade them, he falls a praying for them. The thing he prayes for on their behalf, is laid down *ver.* 21. *Make you perfect, &c.* The perſon to whom he prayes, is God, whom he deſcribes by that glorious title, *The God of peace.* The Arguments he hath to ſupport his faith for the Audience of his prayer, are theſe three.

Firſt, The power of God; this he expreſſeth by one great Act of his Power, *The Reſurrection of Chriſt from the dead.*

The Second is, From Chriſts Office or Relation to the Church for whom he prayes, *He is the great Shepherd of the ſheep.* He prays in his name who was nearly related to the Church, therefore he did not doubt of audience

The Third is the way whereby he expected his requeſts to be granted, *The blood of the everlaſting Covenant*; he came to a God of peace by a Mediator through a Covenant of blood, therefore he did not fear the ſpeeding and iſſuing of his requeſts. The words which I have read, have two things in them which ſhall be the parts of the Text.

1. *A deſcription of the people of God.* They are *ſheep.*

2. *A deſcription of Chriſt in relation to them. That great Shepherd.*

Sheep. This word is taken in Scripture either Properly or Metaphorically. Properly, for that kind of creatures which are known by this name. *Improperly or Metaphorically*, and ſo it hath a double ſignification. It's taken ſometimes for harmleſſe and innocent people. So it's uſed, 2 *Sam.* 24.17. 2. For the Elect of God, eſpecially ſuch of them as are regenerated and called, And ſo it's uſed in this Text.

Shepherd. This word is likewiſe uſed in a Proper, and in a Metaphorical ſenſe.

In a proper ſenſe it's uſed for ſuch as keep and feed flocks, whether they be flocks of ſheep, or of other cattel. In this ſenſe *Abel* is called a ſhepherd, *Gen.* 4.2. The ſons of *Jacob* that kept cattel are called ſhepherds in this ſenſe, becauſe they dealt in ſheep, and other cattel, *Gen.* 46. 32,34. In this ſenſe *Moſes* is called a ſhepherd, *Exod.* 3.1. And *David* before his anointing to the office of a King, *Pſal.* 78. 70 71.

In a Metaphorical ſenſe, and ſo it's referred to other perſons and employments, as they carry ſome reſemblance to this office. As,

1. Magiſtrates are called ſhepherds. *Cyrus* hath this name given him of God, *Eſay* 44. 28. Thus *Moſes* the Ruler of *Iſrael* is called *the ſhepherd of Gods flock*, Eſay 63.11. *Homer* calls *Agamemnon*, ποιμένα λαῶν. 'Tis an uſual expreſſion in Scripture to call Magiſtrates ſhepherds, *Jer.* 6.3. *The ſhepherds with their flocks ſhall come unto her.* That is, foreign Princes with their ſouldiers prepared for War. So *Mic.* 5. 5. *We ſhall raiſe againſt him ſeven ſhepherds, and eight principal men.*

2. *Miniſters.* Governors of the Church are called ſhepherds, *Jer.* 3.15. *I will give you paſtors, or ſhepherds after mine own heart*, Jer. 17.16. *I have not haſtened from being a Paſtor, or ſhepherd from following thee*, Eſay 56.11. ſpeaking of the ſloathful Miniſters, he ſaith, *They are ſhepherds that cannot underſtand.* And the uſual notion whereby Miniſters are ſet out in the New Teſtament is, Paſtors and Teachers, *Epheſ.* 4. 11. There is a great affinity between the work of a Miniſter, and the work of a ſhepherd.

3. *God himſelf is called a ſhepherd. David* gives him that name, *Pſal.* 23. 1. And again, *Pſal.* 80.1. He is called *the ſhepherd of Iſrael*; becauſe his care of *Iſrael* hath great reſemblance to the care of a ſhepherd over his flock.

4. Jeſus Chriſt is called a ſhepherd, as in many other places, ſo in this Text. 'Tis him of whom we are to underſtand this

Text, *Our Lord Jeſus, that great ſhepherd.* He is called τὸν ποιμένα τὸν μέγαν, to diſtinguiſh him from all other ſhepherds, who in compariſon of him are very ſmall and inconſiderable ſhepherds. Thus much for Explication. The Obſervations are two, according to the two Metaphors, *viz.*

1. The people of God are ſheep.
2. Jeſus Chriſt is the great Shepherd of theſe ſheep.

Doct. 1. Doct. 1. *The people of God are ſheep.* 'Tis a very uſual Metaphor whereby godly perſons are deſcribed in Scripture. Sometimes they are called *Gods ſheep*, Ezek. 34. 6, 11, 12. Sometimes they are called *Chriſts ſheep*; ſo frequently, *John* 10. and *John* 21. 16. *Feed my ſheep*, ſaith Chriſt to *Peter*. And ſometimes they are called ſheep without any mention of the owner of them. Take but two or three Texts for further confirmation, *Pſal.* 74. 1. *Why doth thine anger ſmoke againſt the ſheep of thy paſture?* Pſal. 79. 13. *So we thy flock and ſheep of thy paſture*, Pſal. 100. 3. *We are the ſheep of his paſture.*

In the handling of this Point, I ſhall open two things.

1. In what Reſpects Gods people are like ſheep.

1. In what reſpects they are compared to ſheep.
2. How they come to be ſheep.

First, They are like ſheep in five reſpects.

1 *Reſpect.* 1. *Sheep are very harmleſs and innocent creatures.* Wolves, they tear, and hurt, and do miſchief; but ſheep are innocent and inoffenſive creatures; they neither bite with their teeth, nor kick with the heel, as other creatures do. Innocent and harmleſſe perſons are called ſheep in Scripture, 2 *Sam.* 24. 17. *Theſe ſheep what have they done?* The people of God are a harmleſſe and innocent generation, though the world looks upon them as turbulent, *&c.* They know it is the will of God that they be *harmleſs and blameleſs*, Phil. 2. 15. and they deſire that they may ſo walk. They deſire and endeavour that they may walk without offence, that no man may receive the leaſt detriment or prejudice by them, either in temporals or ſpirituals. You may ſee this in the Apoſtle *Paul, Acts* 24. 16. the ſame deſire is in all the ſheep of Chriſt; and if they do through miſtake or inadvertency

harm any, they are never at reſt till they have made them reparation and ſatisfaction.

2 *Reſpect* 2. *Sheep are meek and patient Creatures.* The ſheep is an Embleme of meekneſs. The ſheep ſuffers the ſheerer to take his fleece, and the butcher his blood, without the leaſt frowardneſs or reſiſtance. The meekneſs of the lamb is grown into a Proverb. *Quum fervet maximè, tam placidum quàm ovem reddo.* Terent. The people of God are a patient and meek people. They are called in Scripture the meek of the earth, becauſe they excel in this grace, *Pſal.* 76. 9. *Zeph.* 2. 3. They can endure loſſes, bear afflictions, ſuffer perſecutions for the name of Chriſt without impatience. They do not render reviling for reviling, nor railing for railing. Yea, they repay ſweet for bitter, bleſſing for curſing. When **Shimei** railes on *David*, *Come out thou man of blood, &c.* how meekly doth he bear it? *Let him curſe, for God hath bid him curſe David*, 2 Sam. 16. 10. When he was ſo unnaturally uſed by his ſon *Abſalom*, how ſweetly doth he ſubject himſelf and kiſſe the rod? *Pſal.* 39.9. A child of God may ſometimes fall into a fit of frowardneſs and impatience, as *Jonah* did. Even meek *Moſes* was once too much tranſported with paſſion, *Numb.* 20. 10, 11. but they are much grieved for ſuch angry heats. The frame and bent of their hearts is towards the grace of meekneſs; and what the heart of a perſon would be, that God interprets it really to be. Wicked men are men of bluſtring and turbulent ſpirits, but Gods people are of a calm placid temper.

3 *Reſpect* 3. *Sheep are clean Creatures.* Swine they uſe to wallow in filthy and miry places. But ſheep deſire and delight to preſerve themſelves clean, they love pure ſtreames and green paſtures. The people of God are a clean and holy generation. See how the Holy Ghoſt deſcribes them, *Pſal*, 73. 1. Our Saviour calls them the *pure in heart*, Mat. 5.8. They ſtudy holineſſe, they pray for holineſſe, they allow no ſpot, yea they are heartily grieved when they do bemire themſelves, and are never at reſt till they be cleanſed again. See the Prophet *David*, when he had fallen into the mire and defiled himſelf, how earneſt is he with God for cleanſing, *Pſal.* 51.2. and again, *v.* 7. and yet again, *v.* 10. *Create in me a clean heart O God.* He that hath the nature of a true ſheep of Chriſt in him, though he may fall into ſin, yet he cannot lie and wallow in uncleanneſs, as the wicked do.

4. *Sheep*

4 *Reſpect* 4. *Sheep are ſimple Creatures.* Some kind of brute creatures are very cunning and crafty, as the *Fox*, the *Ape*, *&c.* but the ſheep is of a ſimple nature. Ye uſe to call ſilly men ſheepiſh men. The people of God are a ſimple plain-hearted people, not onely without gall, but without guile, *Pſal.* 32.2. That which is ſaid of their Father *Jacob*, *Gen.*25. 27. it is true of all his poſterity in their proportion, they are *plain-hearted men.* Though they have hypocriſie in them, as they have other corruptions, yet they are not hypocrites. They know not, nor are they deſirous to learn the Art of diſſimulation, equivocation. They cannot look one way, and row another; they love not to have oyl in their mouths, and ſwords in their hearts. They deſire to be ſincere, without mixture. They cannot carry fire in one hand, and water in the other. They are ſtrangers, and they deſire to be ſtrangers for ever to thoſe doublings, and fraudulencies, and ſubtile artifices which hypocrites uſe. They can pray, and do pray with *David*, Pſal. 119.8. *Let my heart be ſound in thy ſtatutes, &c.* Their tongue and heart go both one way; they deſire that God would keep their hearts right, and they deſire that their tongue may be the Interpreter of their heart; they chooſe to act, not according to principles of carnal policy, but the rules of Goſpel-piety; they had rather be the meaneſt of Chriſts Diſciples, then the higheſt of *Machiavels* Scholars.

5 *Reſpect* 5. *Sheep are creatures of a tractable nature.* They are eaſie to be led. A child may drive a flock of ſheep with more eaſe, then many can a herd of other cattel. The people of God are of a ductile, tractable nature. They are more eaſily guided then other men. Shew them what the mind of God is, let them have the Rule clear, and then a little child may lead them. We have a Goſpel-prophecy of the tameneſs which Grace works upon the hearts of men, when it comes in power upon them, *Eſay* 11.6. Other men cannot be ruled by all the importunity that God and men uſe. Though *precept be upon precept, and line upon line*, Eſay 28. 10. yet they will be extravagant and looſe; but godly men are of a ductile frame. They deſire that God would lead them. and guide them in his way, and they are willing to be led. They will not reſiſt truth, they will not ſtand out againſt convictions as other men do. They are plyable and yeilding to all divine Revelations from the Word of God. No

man ſhall lead them by his fancy or opinion without a Rule, though he be never ſo wiſe, or never ſo ſeemingly godly; but any man ſhall guide them, and turn them any way, even an enemy, an inferiour, if he can bring a ſufficient Authority from Gods word. Shew us the Father, and it ſufficeth.

Secondly, *How they come to be ſheep.* They are not ſo by nature, for by nature they are *Goats*, *Wolves*, *Tygers.* They have not one property of a ſheep in them by nature. They are as bad as the worſt by nature, *Eph.* 2.2. How then are they ſheep? 'Tis by Grace and Regeneration. Jeſus Chriſt the lamb of God communicates his nature to them by his Spirit, and ſo of Goats makes them Sheep. He infuſeth into them a new nature, and ſo makes them ſheep. 2 How Gods people come to be ſheep.

1. God chooſeth them for his ſheep.

2. Chriſt purchaſeth them. 1.

3. Having choſen them from eternity, and purchaſed them, he doth in time by his Spirit change their natures, bring them into his fold, and puts all the good properties of ſheep into them; whereas they were before hurtful, he makes them harmleſs; whereas they were froward, he makes them patient; whereas they were filthy, he makes them clean; whereas they were hypocritical, he makes them plain-hearted; and whereas they were before unruly, he now makes them tractable. 2. 3.

The Uſes of this Point. *Uſes.*

1. *See then the great difference between converted and unconverted.* The one are *Flowers*, the other are *weeds*; the one *Light*, the other *Darkneſs*; the one *Wheat*, the other *Tares*; the one *Goats*, the other *Sheep*. Grace puts a great difference between man and man, *Prov.* 12.26. 1 *Leſſon.*

2. *Let all of us labour that we may be ſheep.* Beg of Chriſt that he would remove the wolviſhneſſe of thy nature, and make thee a ſheep. At the day of judgment all men would be glad to be placed among the ſheep, *Matth.* 25. 32,33. 2 *Leſſon.*

3. *Let all the people of God carry themſelves as ſheep.* Study thoſe things which I named before, be ſure they be found in you, otherwiſe you cannot have any hopes that you are ſheep. And to thoſe let me add two or three duties more, which are found in all the ſheep of God and Chriſt, *viz.* 3 *Leſſon.* Properties of ſheep to be imitated.

1. (1) *Labour to be profitable.* Sheep are very profitable creatures. Their fleſh is for food, their fleece is for cloathing, their milk is for nouriſhing; their very excrements are profitable, the Husbandman finds benefit even by them. A believer ſhould be a profitable creature. It's ſaid of *Oneſimus*, that after he was converted, he became a profitable ſervant, *Phil.* 11. Chriſtians ſhould endeavour to be profitable every way as ſheep are. You ſhould feed others by your knowledge, you ſhould nouriſh others by your comforts, you ſhould refreſh others by your graces. All your ſpeeches, all your actions ſhould ſome way or other tend to the benefit of your brethren. An unprofitable ſheep is a contradiction. 'Tis a glorious thing to profit others. 'Tis one end of all that good which God hath beſtowed upon you. *The manifeſtation of the Spirit is given to every man to profit withall*, As the Apoſtle ſaith, 1 *Cor.* 12.7.

2. (2) *Labour to be fruitful.* Sheep are a very fruitful creature, they do much enrich him that keeps them, they often bring forth twins, *Cant.*4.2. Believers ſhould be fruitful; *Rich in good works*, 1 Tim.6.18. *Filled with the fruits of righteouſneſs*, Phil. 1.11. A Chriſtian ſhould be like thoſe ſheep which are mentioned *Cant.* 4. 2. Chriſt feeds his ſheep in large paſtures, and in fat paſtures, therefore they ſhould bring forth good fruit, and much fruit.

3. (3) *Labour to be ſociable one with another.* No creatures are of a more ſociable nature then ſheep; they feed together, and fold together, and live quietly together. The ſheep is a rare Embleme of unity. Believers ſhould in this be like ſheep, they ſhould maintain love and unity amongſt themſelves. This grace, love, and unity, and oneneſs of mind is much preſſed in Scripture, *Eph.*4. *init. Phil.* 2. *init.* Biting and devouring one another, is not to be like the ſheep, but rather like the wolf. The greater noiſe the devouring creatures make, the cloſer do ſheep keep together.

Motives to unity. O that Chriſtians would be like ſheep in this property! Fearful things are ſpoken againſt them that make diviſions in the Church of God. *Vid. Rom.* 16. 17,18.

2. How great is the advantage which Gods people will get by uniting amongſt themſelves!

Firſt, *Unity is their ſtrength.* Fellow-travellers, while they keep together, ſtrengthen one another againſt invaders; if they divide, they are eaſily deſtroyed. Se-

Secondly, *Unity is their glory*, Pſal. 133.1. Pearls are called *Uniones* (ſome ſay) becauſe they are ſeldom found two together; Others ſay to denote the preciouſneſs of Union. Unity amongſt Gods people is the beſt pearl they can wear, *Cant.*4. 9.

Thirdly, *Unity makes way for the communication of gifts Eph.*4. 15, 16.

Fourthly, Remember the communion of Saints, 1 *John* 1. 3.

Fifthly, Remember how often Chriſt prayed for it, *John* 17. 21,22,23. 'Tis his great honour; onely we muſt know that all our Union muſt be in the truth, Union in the Lord; otherwiſe it is not the Union of ſheep, but the Union of Robbers, *Prov.* 1. 10. 11,12,13,14.

Doct. 2.

Doct.2. *The Lord Jeſus Chriſt is the great Shepherd of theſe ſheep.* In many places of Scripture the name and office of a Shepherd is attributed to Chriſt. Conſider theſe that follow, *Eſay* 40. 11. *He ſhall feed his flock as a Shepherd.* 'Tis a prophecy of Chriſt, as the context ſhews, *Ezek.* 34.23. God promiſeth Chriſt under this notion, *I will ſet one Shepherd over them, and he ſhall feed them; even my ſervant David*; And again, *Ezek* 37. 24. *David my ſervant ſhall be King over them, and they all ſhall have one Shepherd*, Zach. 13.7. *Awake O ſword againſt my Shepherd, &c. Smite the Shepherd, and the ſheep ſhall be ſcattered*; 'Tis applyed to Chriſt, *Matth.*26. 31. Our Saviour himſelf doth give himſelf this name, *John* 10.11,14,16. *I am the good Shepherd, &c.* The Apoſtle *Peter* calls him ſo, 1 *Pet.*2.25. *The Shepherd and Biſhop of our ſouls*, and *Chap.*5.4. He calls him, ἀρχιποιμένα, The *chief Shepherd: when the chief Shepherd ſhall appear, ye ſhall receive a Crown of glory that fadeth not away.*

Two things I ſhall open by way of Explication.

1. The parallel between Chriſt and a ſhepherd.
2. Why Chriſt is called that great ſhepherd.

1. The Reſemblances between Chriſt & a ſhepherd.

Firſt, the parallel between Chriſt and a ſhepherd, ſtands in theſe five particulars, *viz.*

1. *Reſem.*

1. *A ſhepherd feeds his flock.* 'Tis his work to provide both paſture and water for his ſheep. Paſtour *à Paſcendo*, Ezek. 34.2. Should not the ſhepherds feed the flocks? A good ſhepherd will take care that his flock may have both graſs and water. When they have eaten one place bare, he drives them to another; when one Fountain is dry, he leads them to another; he had rather

want bread himſelf, then that his ſheep ſhould want proviſion. *He feeds them with his own fleſh and blood*, John 6. 55. Jeſus Chriſt provides ſufficient food and nouriſhment for his ſheep. Three things prove Chriſt a Feeder.

Chriſt ſhewes himſelf a Feeder 3 wayes.

(1) *He hath provided Ordinances for them* Every Ordinance is a ſpiritual paſture, a ſpiritual fountain for the feeding of Chriſts ſheep. The Pſalmiſt ſpeaks of this, *Pſal.* 23.2. *He maketh me to lie down in green paſtures; he leadeth me beſide the ſtill Waters.* What are thoſe paſtures of tender graſs? What are thoſe waters of quietneſs, but the Ordinances of the Goſpel, the fields where Chriſts ſheep feed, the Rivers where they drink. The variety of the the Ordinances ſhewes the variety of feeding; the richneſs and fulneſs of the Ordinances, ſhewes the plentifulneſs of Chriſts feeding: here are many paſtures, and every paſture ſo rich, that it can never be eaten bare; here are many ſtreams, and every ſtream ſo deep and broad, that it can never be drawn dry: the ſheep have been eating in theſe paſtures ever ſince Chriſt had a Church on earth, and yet they are as full of graſs as ever. The ſheep have been drinking at theſe ſtreams ever ſince *Adam*, and yet they are brim full to this very day; and they will ſo continue, till the ſheep be above the uſe of them in Heaven.

2. (2) *He hath provided Shepherds to diſpenſe theſe Ordinances.* The ſheep can neither feed themſelves, nor water themſelves, unleſs they have ſome to help them. The Miniſters of the Goſpel do by vertue of their Office open theſe paſtures, and lead the ſheep into them; they roll away the ſtone from the mouth of theſe Wells, and draw water for them, that they may drink and be ſatisfied. The Apoſtle tells us, that Paſtors and Teachers are given of Chriſt, *for the edification of his Church*, Eph. 4. 11, 12. This was the work of the Prophets in their time, of Apoſtles and Evangeliſts, in their generation, and of Paſtors and Teachers, the preſent Miniſters of his Church; yea we ſhall find how ſeverely Chriſt hath charged them, under the pain of his higheſt diſpleaſure, to be *diligent in feeding the flock.* See 2 *Tim.* 4. 1,2. and he hath allured them by the moſt glorious promiſes, that they ſhould be careful in this work. See 1 *Pet.* 5. 2, 4. and *John* 21. 15, 16. And he furniſheth them with gifts and abilities for this very purpoſe. *Vid.* Luke 12.42.

3. (3) *He doth by his Spirit bleſs the feeding which he hath provided.*

ded. He hath promiſed to be preſent with the ſheep and Shepherds, when-ever they come to feed in theſe paſtures, and drink at theſe waters; he hath promiſed (I ſay) to be preſent to bleſs their food and water for the good of their ſouls. He promiſed it, *Mat.* 28. *ult.* and he doth to this day make it good; he doth walk, and he will walk in the midſt of the Golden Candleſticks, to bleſs the feeding of the ſheep to the end of the world. He hath purchaſed the Holy Ghoſt to be beſtowed both on the ſheep and ſhepherds for this very purpoſe.

2 *Reſem.* 2. *A Shepherd knows his flock.* He knows the number of his ſheep, and he knows them particularly from other ſheep. Thoſe phraſes which are uſed in Scripture concerning the ſheeps *paſſing under the rod*, Lev. 27. 32. and of *paſſing under the hand of him that telleth them*, Jer. 33.13. ſhew the knowledge that good ſhepherds have of their flocks, they know one of their own ſheep, though it be in the midſt of a ſtrange flock; Jeſus Chriſt knows his ſheep exactly. He knows his people, *quot ſint, & quinam ſint*, both the number, and the particular perſons, *John* 10. 14. though they be in dungeons, priſons, though the wool be ſcratcht off, and the skin torn by perſecution, yet ſtill they are within the knowledge of Chriſt. Conſider four things.

How Chriſt knows his ſheep.

1. Firſt, *He knows them as they are given to him by the Father in his eternal Election.* God the Father hath given all the Elect unto Chriſt from eternity, *John* 17. 6. By vertue of this donation doth Chriſt know them. He hath taken them by number from the Father, and he is to ſurrender them by number to him again. Their names are all written from eternity in the Lambs book of life, *Rev.* 21.27. while this book continues, they cannot wear out of the knowledge of Chriſt.

2. Secondly, *He knows them, as he ſees in them his own image.* Every ſheep of Chriſt doth partake by grace of the image of Chriſt There is a conformity of likeneſs between him and them. His Fathers name is written upon their foreheads, *Rev.* 14.1. What is this name of God but that Divine Nature, which is from Chriſt communicated to every ſheep of the fold? So long as this name abides on their foreheads (and it ſhall abide for ever) they cannot wear out of the knowledge of Chriſt.

3. Thirdly, *He knows them as he ſees the ſprinklings of his own blood upon them.* Every ſheep of Chriſt is waſhed white in the Lambs blood, *Rev.* 7 14. They are cloathed with his righteouſ-

neſs for the juſtification of their perſons. They have his merits, in which they are inveſted. Now ſo long as the garment remains upon them (and it can never be worn off, or ſtolen off) Jeſus Chriſt muſt needs know them.

4. Fourthly, *He knows them, as he remembers the ſervice they have done for him in the world.* Every ſheep of Chriſt that hath attained unto years of diſcretion, hath with care ſerved Chriſt in its generation. They have often prayed to him, they have often worſhipped him, they have to their very uttermoſt laid out themſelves for his glory in the world, *&c.* Jeſus Chriſt hath recorded and ſet down all their good actions; and as long as he remembers their works, he cannot forget or be ignorant of their perſons. This we may gather from that which ſtands on Record, *Matth.* 25. 34,35, *&c.* They have fed him in his hungry members, they have cloathed him in his naked members, &c. Chriſt will never forget theſe holy actions; therefore he can never forget the perſons of them, by whom they were performed. They have both done for him, and ſuffered for him, therefore he knows them, and will know them.

3 *Reſem.* 3. *A Shepherd preſerves his flock.* 'Tis the work of a Shepherd to defend his ſheep. *David* hazarded his own life to defend his ſheep from the invading lion, and ravenous bear, 1 *Sam.* 17.34. Shepherds watch their flocks by night as well as by day, to preſerve them from the devouring creatures. So did *Jacob* *Gen.* 31. 40. So did thoſe ſhepherds to whom the birth of Chriſt was firſt preached, *Luke* 2. 8. Jeſus Chriſt is the defender of his ſheep; he preſerves them carefully from them that would devour them. The Devil hath been way-laying them, and attempting upon them ever ſince the fall of *Adam*; and yet the eye of this Shepherd was ſo diligent and watchful, that he was never able to get the leaſt lamb of the flock, nor ſhall he ever be able to gain one of them, till they be all folded up in Heaven. The ſheep of Chriſt are all ſealed in their foreheads; ſo we read, *Rev.* 7. 3,4. Why are they ſealed?

Why Chriſt ſheep are ſealed in their foreheads.

I First, They are ſealed for diſtinction.

II. Secondly, They are ſealed for ſecrecy.

III. Thirdly, They are ſealed for ſecurity. Neither men nor devils can break open this ſeal. This ſimilitude is uſed, *Cant.* 4.12. *A garden encloſed, a ſpring ſhut up, a fountain ſealed*; under all thoſe expreſſions is ſet out the fence which Chriſt makes about his ſheep for their preſervation. Though Chriſt ſometime ſuffer their bodies to be torne and devoured by men,and though he ſuffer their ſouls to be aſſaulted , yet he will not ſuffer their ſouls to be deſtroyed. He did once lay down his life for them , *John* 10. 11, 15. and having died for them , he will preſerve them. There is a ſix-fold defence which Chriſt ſets upon every ſheep for his preſervation from Satan.

A 6 fold Defence which Chriſt ſets upon his ſheep to preſerve them from Satan.

1 Defence

(1) *His death.* The grave of Chriſt is a fold, in which the ſheep ſleep ſafely ; his Sepulcher is a hedge about the Church , *I* mean the vertue and merit of his death. Jeſus Chriſt by his death hath overcome the Devil and all his Hoſt, *Col.* 2. 15. he hath taken him captive, and delivered the ſheep out of his hands. Now ſo long as the death of Chriſt is in force, (and in force it ſhall be for ever and ever) the ſheep ſhall be defended. The ſea of Chriſts blood doth encompaſs every ſheep of the fold ; and Satan muſt either wade thorough, or dry up that ſea,before he can annoy the ſheep, as to their eternal ſalvation. Roar and rage he may, ruine or tear in pieces he cannot;the bottomeleſs ſea ofChriſts blood flows continually about them.

2 Defence

(2) *His interceſſion.* The Scripture makes mention of the Advocateſhip of Chriſt for his people, *Heb.* 7. 25. *He lives for ever to make interceſſion* ; therefore he is able to ſave, εἰς τὸ παντελὲς.This Advocateſhip of Chriſt hath three properties. Firſt, it is *full.*Secondly, 'tis *conſtant.* Thirdly, 'tis *effectual.* This interceſſion is the ſheeps ſafe-guard. Chriſt muſt be outed from the work of mediation , before any of his ſheep can be eternally hurt ; and outed he cannot be , for his Prieſt-hood is an everlaſting Prieſt-hood , *Pſ.* 110. 4. *Thou art a Prieſt for ever,&c.*

3 Defence

(3 *The preſence of Chriſt.* We learn from Scripture that Jeſus Chriſt is ever preſent with his ſheep;he is not one moment abſent from the fold;he by his ſpiritual preſence lodgeth with them every night& walketh wth them all the day.Of this preſence of Chriſt the Holy Ghoſt ſpeaks*Rev* 14.1.*He ſtands on the Mount Sion*,he ſtands not in a running poſture,but in a watching poſture.The devil muſt drive Chriſtfrom his ſtanding, before he can ſnatch away any of the ſheep, for he ſtands there as a ſure guard to them.

4 Defence

(4)*The myſtical union between him and the ſheep.* The Scripture makes mention of this union, *John* 17. 23. *I in them, and Thou in me.* Every ſheep grows in the Shepherds ſide, as a member of his body. Now this union is an indiſſoluble union. As the natural union between the Son and the Father can never be diſſolved, ſo neither can the myſtical union between Chriſt and the ſheep. This union is a ſtrong and mighty hedge about the ſheep. The devil muſt drag Chriſt to hell, before he can drag any of the ſheep thither; for they are *bone of his bone, and fleſh of his fleſh.*

5 Defence (5) *The promiſe of Chriſt.* Jeſus Chriſt hath engaged his Word, and this engagement is recorded in the Scriptures, that the *gates of Hell ſhall not prevail againſt the Church.* Matthew 16. 18. This promiſe is not a raſh, indiſcreet; but a deliberate, ſober, adviſed promiſe. 'Tis not the promiſe of a fraudulent perſon; but of a faithfull Saviour. for he is the *Amen*, the faithfull and true witneſſe, *Rev.* 3. 14. This promiſe is the Churches ſafety Satan muſt diſanul this, before he can devour the ſheep; and diſanulled it cannot be, for his Word indureth for ever in heaven.

6 Defence (6) *His recommending of them to his Father*, Jeſus Chriſt a little before his death, made his laſt Will and Teſtament; amongſt other things he did ſolemnly commend the tuition of his ſheep to his Fathers care, intreating him by all the dearneſs between them, that he would preſerve them from the devil, and all his evil deſignes againſt them. This is ſet down fully, *John* 17. 11, 15. he had received them from the Father upon his recommendation, *v.* 9. and he had kept them ſafe while he was with them; now he intreats the Father, that as he had kept them upon his recommendation, ſo he would now likewiſe for his ſake undertake the tuition of them, *v.* 12. *While I was in the world, I kept them, &c.* So long as Chriſts Teſtament is in force, ſo long as God will accept of Chriſts bequeathment (and accept of it he will) for ever the ſheep ſhall be ſafe.

4 *Reſem.* 4. *A Shepherd gathers his ſheep when they are ſcattered.* When either by dogs, or ſtorms, or by their own voluntary wandring they have been diſperſed; the Shepherds work is to gather them again, *Ezek.* 34. 12. Jeſus Chriſt is a good Shepherd in this reſpect; the ſheep are wanton, they wander and ſtray: Chriſt reduceth them, brings them to the fold. How often doth every ſheep wander? ſo often as they wander, doth Chriſt reduce them. You know the parable, *Luke* 15. 4, 5, 6, &c. And he will never leave, till he have gathered them into heaven, where they ſhall ſcatter no more. He gathers them from their firſt diſperſion in unregeneracy, when they wander upon the mounts of profaneneſſe and

unbelief, &c. When they are ſcattered by perſecution, temptation, &c. he ſtill gathers them. He gathered them when they were ſcattered in *Babylon*; in the diſperſion in the Apoſtles days, of which you read, *Acts* 8. He hath Gentile ſheep ſcattered, Jewiſh ſheep diſperſed; both theſe will he gather: the Gentiles, *John* 10.16. the Jews, 2 *Chr.* 16.6, 7, 8, 9. One end of the Miniſtery is to gather the ſcattered ſheep, who were never converted. One end of the Miniſtery and diſcipline, is to gather them that wander after converſion. See the office of Chriſt to this purpoſe, *Eph.* 1. 10. He is the Centre in which all things meet. All are to be gathered together by him, to him and in him; his meaning is, all the Elect are gathered to a head, as the word ſignifies, ἀνακεφαλαιώσασθαι, in Chriſt who is the Head of the body; and at the day of judgement he will gather them all together, and after that they ſhall be free from ſcattering, *Mat.* 25. 31, 32, 33. &c.

5 *Reſem.*

5. *Shepherds are to heal their ſheep*, Ezek. 34. 4. Chriſt is a healer.

Firſt, by his promiſes; they are oyle.

Secondly by his threatnings.

Thirdly, by Church-cenſures, Chriſts Phyſick; that's wine, *Luke* 10. 34.

2 In what Reſpects Chriſt is called *that great Shepherd*

Secondly why Chriſt is called *That great Shepherd?* This I told you was a diſcriminating note to put a difference between him and all other ſhepherds; both thoſe that went before him, and thoſe that ſhould ſucceed him to the end of the world. There is a vaſt difference between Chriſt and other ſhepherds. It ſtands in the eight following particulars.

1 *Reſpect*

1. In regard of the dignity of his perſon above others. *All other ſhepherds were only men*, Prophets, Apoſtles, Evangeliſts, Paſtours and Teachers; the beſt of them were but men. Though many of them had gifts and abilities extraordinary, yet they were but men; but this Shepherd is both God and man. He is the Son of God, as well as the Son of *Adam*. Never was there any ſhepherd in the Church before him; never ſhall any ariſe after him, of whom it can be ſaid, this Shepherd is equal with God. This is ſaid of Chriſt by the Father himſelf, *Zech.* 13. 7. *Awake O ſword againſt the man that is my fellow*, ſaith the Lord of Hoſts, *ſmite the ſhepherd.* No ſhepherd beſide this, had the honour to be by oneneſſe and identity of nature, the fellow and companion of God.

2 *Reſpect* 2. *He is the great Shepherd in regard of the great abilities he hath.* Other Shepherds, although they had many of them ſingular abilities, both for feeding and ruling; yet in reſpect of the abilities of Chriſt, they were but ſmall. Other ſhepherds, though they were richly furniſhed, yet they had not any of them all kinds of gifts. God ſcattered his gifts and graces amongſt them, in ſome of one ſort, in others of another ſort, to maintain unity amongſt them. See what the Apoſtle ſaith to this purpoſe, 1 *Cor.* 12. 4, 5, 6, 7, 8, 9, 10. Some of them did excel chiefly in one thing, ſome in another; and then none of them had any other then a ſtinted and meaſured portion either of gifts or grace; ſo the Apoſtle tells us, *Rom* 12. 3, 4, 6. Thoſe that had the miraculous gift of healing could not heal that way when they pleaſed; *Trophimus have I left at Miletum ſick*, 2 Tim. 4. 20. *Paul* would not have left him ſick. if he could have cured him miraculouſly, But now this great Shepherd hath all kinds of abilities; he is as good at one part of the Paſtoral work as at another; the gifts which were ſcattered amongſt the other ſhepherds, do all meet in this Shepherd: he is as good at feeding as at ruling, and as good at ruling as at feeding. To one ſhepherd is given the *Word of Wiſdome, to another the word of knowledge, &c.* 1 Cor. 12. 8. but now all theſe are equally given to Chriſt: he is as exact in the word of wiſdome, as in the word of knowledge, he can perform equally, exactly, the work of the Paſtour, and of the Teacher. And then as he hath all kind of abilities, ſo he hath an unlimited fullneſs of all, for *John* 3. 44. God giveth not the Spirit by meaſure unto him. He hath not only the fulneſs of the *veſſel* but of the *fountain*; the fulneſs of the God-head dwelling bodily in him. And then beſides, all the abilities of other ſhepherds are not from themſelves, but from him; but the abilities of Chriſt are from himſelf. The Divinity hath filled the humanity with all thoſe gifts which it hath received for the work of a Mediator.

3. *He is the great Shepherd in regard of his propriety in the ſheep.* 3 *Reſpect* Jeſus Chriſt is not only the Shepherd of the ſheep, but the owner of the ſheep alſo. He often calls them *his* ſheep, *Joh.* 10. He is the poſſeſſor of the ſheep, as well as the feeder of the ſheep. Other Shepherds are only ſhepherds, not proprietors. They are forbidden to *carry themſelves as Lords over the ſheep*, 1 Pet. 5. 3. The ſheep are ſaid to be theirs only in a Miniſterial way: as the care and charge of them is committed to them, but they are Chriſts in an hereditary

way:the Father hath given them to him, *John* 17.6. He hath by his own blood purchaſed them *Acts* 28.20.and they have voluntarily dedicated themſelves to him for a poſſeſſion;they have by Baptiſm dedicated themſelves to Chriſt. Other ſhepherds are only ſervants but Chriſt is the Lord of the flock. This is that which the Apoſtle mentions, as the difference between Chriſt and *Moſes*,Heb. 3 5, 6. *Moſes was faithfull in all his houſe as a ſervant,but Chriſt as a Son over his own houſe.* 'Tis the horrible pride of that man of ſin, that he dares to call himſelf the head of the Church; becauſe this title is only proper to Chriſt.

4 *Reſpect*

4. *Other ſheepherds are ſheep as well as ſhepherds.* Prophets,Apoſtles, Evangeliſts,and all the Paſtors which ſucceed them,are ſheep as well as ſhepherds. They are ſhepherds Miniſterially in regard of the Church; but they are ſheep Really in regard of Chriſt. They have as much need of feeding, watering,and governing as any of the ſheep have; by the ſame Ordinances by which they feed others, are they themſelves fed; by their preaching and praying, they inſtruct, encourage, and comfort themſelves as well as others. But now Jeſus Chriſt is only a ſhepherd; he feeds others, but hath no need of being fed himſelf.He teacheth others but he himſelf hath no need of being taught. Preaching,Prayer, Sacraments, all other Ordinances, are as uſefull for other ſhepherds, as they are for the ſheep; but they are not at all uſefull or neceſſary to Chriſt. When he was on earth, he made uſe of them, to ſhew his obedience to the Law, to teach others their duty, to ſanctify them to others that ſhould make uſe of them; he wanted them not then. He ſtood in need of nothing for which the Ordinances were appointed; much leſs doth he ſtand in need of them now: but all other ſhepherds did ſtand in as abſolute need of the Ordinances as the ſheep did.

5 *Reſpect*

5. *Chriſt is the great Shepherd in regard of his Dominion over all other ſhepherds*,He is as truly the Lord of the ſhepherds as of the ſheep. He is the Maſter of all the Shepherds which ever were in the Church, or which ſhall be in the Church, to the end of the world, *Eccleſ.* 12. 11.

Chriſt's Dominion over all other Shepherds held out in 3 Propoſitions.

1

(1) They received their Authority from him, He made them ſhepherds of the flock, *Eph.* 4.11.He hath ſet them over his houſe, he hath inveſted them with all the power they have; they that do not come into Paſtoral office and authority by him, they are not ſhepherds, but theeves, *John*, 10. 1, 2.

(2) They are to act, and adminiſter all they do as ſhepherds, in his Name, and in his Name only. All Acts of feeding, all acts of ruling are to be done in the Name of the Lord Jeſus. When *Paul* excommunicated the inceſtuous perſon, he did it in this Name, 1 *Corinth* 5.4,5. *In the name of our Lord Jeſus* (ſaith he) *and by the power of our Lord Jeſus deliver ſuch a one unto Satan.* All Church acts of government are to be done by the Shepherds of the Church in Chriſts Name, and by power derived from Chriſt And then

(3) They are to be accountable to him for all their miſdoings. He will judge them for all their miſcarriages, either towards one another or towards the flock.

6 Reſpect 6. *Chriſt is the great ſhepheard in regard of the ſucceſſe he can give to what he doth.* Other ſhepherds may lead the ſheep to the paſtures, or drive them to the waters, but they cannot make either ſuccesfull to the ſheep. They cannot give digeſtion, concoction, growth, 1 *Cor.* 3. 7. But now this great Shepherd is able to do all this: he can give the ſheep an appetite to eate and drink, and he can by his bleſſing, make their eating and drinking ſuccesfull. He can make the ſheep ſtrong, and luſty, and vigorous. He can exerciſe diſcipline, and give them an heart to ſubmit to it, and to be bettered by it: He can lay a plaiſter to their wounds, and when he hath done ſo, can ſay, the wound ſhall be healed. He can call them from their wandrings and ſpeak ſo effectually, that they ſhall return and wander no more.

7 Reſpect 7. *He is the great Shepherd in regard of the great juriſdiction he hath over the ſheep.* All other ſhepherds that ever were or ſhall be have but a limited power, they cannot do what they will, they cannot make any rules for the ordering of the flock; nor can they teach any doctrines to the flock, but what Chriſt hath taught, 1 *Cor* 11. 23. But now Jeſus Chriſt the great Shepherd hath a boundleſs, unlimited Authority. He can do what he pleaſes with the ſheep; he can he hath made what Lawes pleaſed himſelf for the ordering of the ſheep. He can cut, launce, wound, put them into fat paſtures, into barren paſtures, as he pleaſes. His Dominion is abſolute over them.

8 Reſpect 8. *He is the great ſhepherd in regard of the latitude and extent of his juriſdiction.* Other ſhepherds are ſhepherds over particular flocks; but Chriſt is the univerſal ſhepherd, the whole Catholick Church is his flock; he is the univerſal ſhepherd of the Church. That which the Pope falſly and treaſonably challengeth to himſelf

ſelf, to be the Univerſal Biſhop, is moſt truly affirmed of Chriſt. The Apoſtles were ſhepherds to the Univerſal Church where they came, but it was onely to the Church that was in their generation; but Jeſus Chriſt hath been, and ſtill is the Univerſal Shepherd in all generations. He was the Shepherd of the Church in the Prophets time, he was the Shepherd in the Apoſtles dayes, and he will be the Shepherd to the end of the world. Thus the Pſalmiſt foretells by way of Prophecie, *Pſal.* 72. 8. *His dominion ſhall be from ſea to ſea, and from the river unto the ends of the earth.* Ever ſince the Church was, Chriſt was Shepherd; and while God hath a flock in the world, Jeſus Chriſt will continue to be the great Shepherd thereof, *Eccleſ.* 12. 11.

The Uſes concern both the inferior Shepherds, and the whole flock of ſheep. *Uſes.*

Firſt, Concerning the ſhepherds. Here are five duties. 1 *For ſhepherds.*

1. *This may teach them to act for Chriſt.* It becomes all the Miniſters whom Chriſt hath made ſhepherds, to conſider that Chriſt is the great Shepherd. They are but miniſterial, inferior, ſubordinate ſhepherds; therefore whatever their parts be, whatever intereſt they have in the hearts of the ſheep, they are ſtill to remember that Chriſt is the great Shepherd, and that it is their duty to lay out all their abilities and intereſt, in gathering together the ſheep unto Chriſt. This is the character of a true Shepherd, in all his actings to ſerve the great Shepherd whoſe ſervant he is. *John Baptiſt* is an eminent pattern for this; he did not ſerve himſelf, but Chriſt, and therefore was contented to be diminiſhed, to be nothing, ſo that Chriſt the great Shepherd might be exalted. See that famous Text, *John* 3. 26, 27, 28, 29, 30. He humbles himſelf to the duſt, that by his falling Chriſt may riſe. Five Duties to be learned by them. 1 *Duty.*

2. *This may teach them not to Lord it over the ſheep.* Miniſters though they be ſhepherds in reſpect of the ſheep, yet they are but ſheep in reſpect of Chriſt. This Caution the Apoſtle gives them upon this very account, in 1 *Pet.* 5 *init.* The great Shepherd may do what he will, but the inferior ſhepherd muſt not do what he will, but what Chriſt will, 2 *Cor.* 4. 5. 2 Duty.

3. *This may encourage them in hoping for reward from Chriſt.* 3 Duty.

The great Shepherd doth take an account of the diligence and faithfulneſs of inferiour ſhepherds: and if they be faithful in their work, whatever their ſucceſſe be, the great Shepherd will abundantly reward them. He that hath called himſelf the great Shepherd, knows what belongs to the work of a Shepherd, and therefore he will conſider him according to his work. This the Apoſtle tells the ſhepherds, 1 *Pet.* 5. 1,2,3,4.

4 *Duty.* 4. *This ſhould teach them to go to this great ſhepherd, both for Paſtoral Abilities, and for ſucceſs.* As they ſhould learn to carry themſelves in the managing of their Paſtoral work by Chriſts example the great Shepherd, to be diligent, painful, watchful, affectionate, as he was; ſo they ſhould, when they want ſtrength, wiſedom, encouragement, go to him. The great Shepherd who hath ſet them on work, will both ſtrengthen them in the work, and bleſs them with ſucceſſe, though not ſo much as they deſire, yet with ſo much as ſhall make them cheerfully go on with their work.

5 *Duty.* 5. To learn of Chriſt meekneſſe, patience, painfulneſſe, faithfulneſſe, forbearance, love to ſome, bearing with infirmities, zeal to Preach with authority, impartiality, courage, ſelf-diſregarding.

2 *For ſheep* Secondly, concerning the ſheep. Here is both Inſtruction and Conſolation.

1 By way of Inſtruction in 3 Leſſons.

1. Inſtruction. They may learn three Leſſons from hence.

1 *Leſſon.* 1. *Be ruled and governed by Chriſt.* It is the ſhepherds work to govern as well as to feed. ποιμαίνειν ſignifies both to feed and to rule. The ſheep is to follow the ſhepherd; thoſe that are Chriſts ſheep in truth, do follow him, *John* 10. 4. They follow him without diſputing, they follow him without murmuring, they follow him univerſally. It doth not become a ſheep of Chriſt to refuſe the ſhepherds conduct, The Shepherd is wiſer then the ſheep; they will erre if they follow their own counſel, they cannot wander if they follow Chriſt. The ſheep are ſafe while they follow Chriſt, he never led any of his ſheep into dangerous places. When you hear the voice of the great Shepherd, be ſure to yield obedience. We are to obey the voice of ſubordinate ſhepherds, yet no farther then they teach Chriſts commands; but the voice of the great Shepherd is to be obeyed in all things. Let me add but this one word to perſwade you to it; Jeſus Chriſt will not be a feeding Shepherd, where he may not be admitted

to be a ruling ſhepherd: The diſcipline of Chriſt is an act of mercy to the ſheep, as well as his feeding.

2 *Leſſon.* 2. *Create no other ſhepherds then what Chriſt ſets over you.* Chriſt is therefore called the great Shepherd, becauſe he appoints other ſhepherds under him to feed the flock. 'Tis the duty of Chriſts ſheep to adhere to theſe ſhepherds, and to reject all others, though they come in Chriſts name. This hath been the practice of Chriſts ſheep heretofore, *John* 10. 5,8. *The ſheep did not hear him.* So *Cant.* 1. 7. *Why ſhould I be as one that turneth aſide by the flocks of thy companions?* Who are thoſe companions of Chriſt? falſe ſhepherds who come in Chriſts Name, pretending themſelves to be the companions of Chriſt, when indeed they are nothing leſſe. 'Tis the caſting off (as much as lieth in us) the Authority of the great Shepherd, to make to our ſelves, or to follow any other ſhepherds then what Chriſt ſends. But how ſhall we know ſuch ſhepherds as are ſent of Chriſt?

How to know the true ſhepherds of Chriſt.

1 *Mark.* First, *If they Preach Chriſts Doctrine, and that onely.* He that preacheth that Doctrine that Chriſt never taught, is no ſhepherd ſent of Chriſt.

2 *Mark.* Secondly, *If their lives be according to Chriſts life.* He that lives contrary to the life of Chriſt, is not really to be looked upon as a ſhepherd of Chriſt.

3 *Mark.* Thirdly, *If he enter in according to Chriſts Rule. He that entreth not in by the door into the ſheep fold, but climbeth up ſome other way, the ſame is a thief and a robber.* They are our Saviours own words, *John* 10.1,2. We read in Scripture but of two ways of ſending ſhepherds by Chriſt; the one was by immediate commiſſion, as Prophets, Apoſtles, Evangeliſts were ſent. This kind of Miſſion was ever accompanied with extraordinary gifts, either of Miracles, or foretelling things to come; whoſoever will plead this call, muſt ſhew it by extraordinary qualifications. The other according to eſtabliſhed Goſpel-Rule from Chriſt, by the Miniſtery of the Church, *viz.* by Ordination thorough the impoſition of the hands of Preaching Presbyters, of which we read, *Tit.* 1.5. 1 *Tim.* 5.22. 1 *Tim.* 4.14. *Acts* 13. *init.* *Acts* 14.23. I ſhall ſay but this one thing to ſet this duty upon your hearts. Chriſts bleſſing cannot be expected to go along with thoſe ſhepherds which he never created, *Jer.* 23. 32. *They ſhall not profit this people at all.* 'Tis ſpiritual thievery for any man to make him-

ſelf a ſhepherd after his own fancy, and to hear ſuch, is to be acceſſory to this ſpiritual theft, *John* 10.8.

3 *Leſſon.* 3. *In all things carry your ſelves as the ſheep of this Shepherd.*

Properties of Chriſts ſheep.

1 *Property* Firſt, *Hear his voice*, John 10.3.

2 *Property* Secondly, *Love his paſtures.* Rejoyce in, and be thankful for that way of feeding which he hath eſtabliſhed in his Church. Chriſt could have appointed a more externally-glorious way of feeding his ſheep; but this plain way of feeding is moſt for his glory, beſt for your good. The Miniſtery of men beſt ſuits with the feeding of men.

3 *Property* Thirdly, *Bring forth fruit to him.* Who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7. Do Chriſt what ſervice you are able. This Shepherd hath bought you with his blood, and he feeds you with his blood: ſo great a ſhepherd ſhould have great increaſe of his ſheep.

4 *Property* Fourthly, *Know him.* 'Tis the honour of Chriſts ſheep that they are known of him, and it is their property, that they know him, *John* 10.14. You muſt not only know him in his natures, offices, *&c.* but you muſt acknowledge him. When he is reviled, reproached, oppoſed, yet then muſt the ſheep acknowledge him. When it's death to own him, yet then muſt you boldly, openly acknowledge him. He that will not acknowledge the great Shepherd here, ſhall not be acknowledged by him as a ſheep hereafter.

5 *Property* Fifthly, Reject not thoſe Shepherds which he ſends, 1 *John* 4. 6. *Luke* 10.16.

2 By way of Conſolation. II. For Conſolation. This Title of Chriſt the great Shepherd, is very comfortable for every ſheep.

1. *That he will provide ſubordinate Shepherds.* Though Chriſt be the great Shepherd, yet the Church wants ſubordinate ſhepherds. He feeds the ſheep not immediately, but by the Miniſtery of inferiour ſhepherds. Now he that gave them will preſerve them. He will continue them, he will encreaſe their gifts, he will bleſs them with ſucceſſe. For your good he hath given them, for your good he will uphold them; only you muſt by prayer importune him ſo to do. The earneſt prayer of the ſheep to the great Shepherd, will procure a bleſſing upon the endeavour of the ſubordinate ſhepherds.

2. *In caſe of your preſent weakneſſes.* Chriſt is a healing Shepherd.

herd. You are weak, infirm, ready to miſcarry. Well, know this for your comfort, that Chriſt the great Shepherd will heal your wounds, will conſider your infirmities. No ſheep are more carefully tendred by the Shepherd, then the weak and wounded ſheep, *Eſay* 40.11. *He ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead them that are with young.* And then.

3. *In caſe of wandrings and ſtraglings.* You are ready to run from the fold; you wander through your ignorance and blindneſs. Well, the great Shepherd will gather you with his arm; his arm is very long, he can reach you. Whatever the ſhepherd will do for his ſheep, that Chriſt will do for you. But I am unworthy, *&c.* He that made you ſheep when you were unworthy, will not ſuffer you to want any thing that is needfull for ſheep. Though you be unworthy to be uſed like ſheep, yet Chriſt is ſo faithful, that he will fulfil towards you all the duties of a good Shepherd. He is a good Shepherd, as well as a great Shepherd, *John* 10.11. 3.

* * *

JOHN 15.5.

I am the Vine, ye are the Branches.

Our Saviour in this Chapter Treats chiefly of Three things. SERM. XIV.

1. Here is an Exhortation to his Diſciples, that they would continue conſtant in that faith, into which they were implanted. This is from *verſe* 1. to *verſe* 8.

2. An Exhortation given them to abound in good works, eſpecially in that duty of mutual love to another; this is from *ver.* 8. to *ver.* 18.

3. Encouraging Arguments againſt the fear of perſecution, and the hatred of the world; this is from *ver.* 18. to the end of the Chapter. His Exhortation to conſtancy and perſeverance in

the faith, is preſſed by the Parable of the *Vine* and *Branches* As the Branches when they are planted into the Vine, do continue in it, ſo thoſe that were by faith, and the Doctrine of the Goſpel planted into Chriſt, ought to continue in him and bring forth fruits. The uttering of this Parable, is thought by *Piſcator*, to be occaſioned upon the ſight of ſome Vine by our Saviour and his Diſciples, in their paſſing thorow the City. It was uſual with our Saviour from the beholding of earthly objects to teach ſpiritual Doctrines. From the woman of *Samaria*'s coming to *Jacobs* well to draw water, our Saviour takes occaſion to ſpeak fully of the water of life, *John* 4. 7, 10. From the Diſciples entreating of him to eat meat, he takes occaſion to Preach of his zeal in promoting his Fathers work, *John* 4. 32,34. From the peoples flocking about him for material bread, he takes occaſion to ſpeak of the bread of life, *John* 6. 27. And here from the ſight of a Vine, as he went up and down in *Jeruſalem*, he takes occaſion of Preaching himſelf to be the true Vine. That this Sermon was Preached as he walked in the City, may (ſaith *Piſcator*) probably be gathered from *ver.* 1. *Chap.* 18. Where it is ſaid, that *when he had ſpoken theſe words, he went forth with his Diſciples over the brook Kedron*; This *going forth* (ſaith he) cannot be underſtood of his going forth of the *houſe* (for *chap.* 14. *ver.* laſt, he went out of that before) but of his going forth out of the *City*, where he had Preached this Sermon as he walked up and down. It is not much material where this Sermon was Preached, though it is more likely that it was preached in ſome houſe, then in the ſtreets of the City, eſpecially if that be true which ſome conjecture, that that prayer, *Chap.* 17. which belongs to this ſtory, was prayed at the inſtitution of the Supper, it is not (I ſay) much material. 'Tis Chriſts Doctrine where-ever it was Preached. In the words of the Text we have two things.

1. A Deſcription of Chriſt in relation to Believers. *I am the Vine.*

2. A Deſcription of Believers in relation to Chriſt. *Ye are the Branches.*

By *Vine* we are to underſtand not the vineyard or place planted with vines (though the Greek word here uſed, as *Calvin* notes, doth ſometimes ſignifie a vineyard) but we are to underſtand

it

of the vine, or plant it ſelf; eſpecially of the root of the vine into which it is ingraffed.

By *Branches* we are to underſtand thoſe ſlips which are by him that keeps the Vineyard ingraffed into the ſtock of the Vine. The words afford a double point.

1. That Chriſt is a Vine.
2. That Believers are Branches of this Vine.

Doct. 1.

Doct. 1. *That Jeſus Chriſt is a Vine.* We are not to underſtand it in a proper ſenſe, (for Chriſt, to ſpeak properly, is neither *vine* nor *door*, nor *rock*, *&c.* but the Eternal Son of God, who is both God and man in one perſon) but we are to underſtand it in a Metaphorical ſenſe; he is ſo called by way of reſemblance: There is a very great ſimilitude between Chriſt and the vine Twice expreſly doth our Saviour in this caſe call himſelf a vine, *v.* 1. *I am the true Vine*, and *v.*5. *I am the vine*, and many times covertly in thoſe expreſſions of abiding in him, to which he exhorts his hearers.

For the opening of this Metaphor, I ſhall ſhew Three things.

1. In reſpect of which Nature Chriſt is called a Vine.
2. Wherein the reſemblance ſtands. In what reſpects Chriſt is ſo? Why he is called ſo?
3. The excellency of Chriſt above all other Vines.

1 In what capacity Chriſt is a Vine.

1. For the firſt. *Chriſt is compared to a Vine in reſpect of both Natures.* Although ſome reſemblances do relate more chiefly to the Divine Nature, and ſome more chiefly to the humane; yet the general is to be underſtood in reſpect of both natures. Chriſt is a Vine in reſpect of the whole perſon, as he is Mediator, God and Man. It will be made evident by this Argument. Chriſt is a vine in that reſpect and latitude, in which believers are branches ingraffed into him. Now the union between Chriſt and believers, is not between them and the humanity of Chriſt onely, nor between them and the Divinity onely, but between them and the whole perſon: Not only is the ſoul of a believer united to the ſoul of Chriſt, nor the fleſh of a believer to the fleſh of Chriſt, but the whole perſon of every believer is united to the whole perſon of Chriſt. This is the firſt particular.

2 In what reſpects Chriſt reſembles a Vine.

2. In what reſpects is Chriſt a Vine? In four reſpects.

1 *Reſpect*

1. *In regard of the meanneſs of his outward condition.* The vine is not like the cedar for height, nor is it comparable to the oak for ſtrength; 'tis but mean to the outward view. Jeſus Chriſt when he came into the world, did not come with any great outward pomp and glory. There was indeed a Star at his birth, that brought the wiſe men from the Eaſt to worſhip him, but for his outward condition generally it was very mean: He was born in a ſtable, laid in the manger; he was born of a mean Virgin, and his life was but mean here on earth. His Kingdome is not adminiſtred with that outward ſtate and ſplendor that earthly Kingdomes are. Jeſus Chriſt did decline all outward glory and greatneſs. See what the Prophet foretels concerning him, *Eſay* 53. 2. *He ſhall grow up before him as a tender plant, and as a root out of a dry ground, &c.* The reaſon of this is that which he himſelf gives to *Pilat, Joh.* 18.36. *His Kingdom was not of this world. He came not to be Miniſtred unto, but to Miniſter,* Mat. 20.28. He came to make others great, but to make himſelf little; to fill others, but to empty himſelf, *Phil.* 2.7. He came in the form of a ſervant to be trampled upon, to be reviled, diſgraced, and at laſt crucified. External pomp was not ſuitable to ſuch a deſigne. This is our firſt reſemblance.

2 *Reſpect*

2. *In regard of his fruitfulneſs.* The Vine is a fruitful plant. Though it hath little pomp, yet it hath much plenty. The fruitfulneſs of it appears three ways.

(1) *It brings forth pleaſant fruit.* No plant yields more delightful fruit then the Vine; the grape is delightful, the wine is a very pleaſant thing; and what is that but the blood of the grape? *Deut.* 32.14.

(2) *It yeilds profitable fruit.* The blood of the grape, if it be moderately and ſeaſonably taken, doth warm the heart, and cheer the ſpirits. It doth as the Scripture ſpeaks, *make glad the heart of man,* Pſal. 104.15, It is a very great repairer of natures decays. Its both food and Phyſick.

(3) *It yeilds great plenty of fruit.* Other trees bring forth ſingle fruit, they bring forth by one and one. But the Vine brings forth cluſters There are ſometimes hundreds of berries in one cluſter, and many of thoſe cluſters upon one branch. The Scripture uſeth the Vine to ſet out plenty of increaſe. *Thy wife ſhall be as the fruitful Vine upon the walls of thy houſe,* Pſal. 128. 3.

So *Hoſ.* 14.7. Jeſus Chriſt may well be compared to the vine for fruitfulneſs in all theſe reſpects.

1. *He brings forth pleaſant fruit.* All the fruits that grow upon Chriſt are very pleaſant, *Cant.* 2. 4. *I ſate down under his ſhadow* (ſaith the Church) *with great delight, and his fruit was ſweet to my taſte.* All the trees of Paradiſe did not afford ſuch pleaſant fruit as grows on this Vine. Conſider what the fruits of this vine are, and it will be granted that they are pleaſant. I will name ſome of the fruits of this Vine. I ſhall preſent you with four cluſters, by which you may judge of the reſt. 1 Chriſts fruit like the Vines for Pleaſantneſs.

Firſt, the fruits of his death. There are many particulars in this cluſter, I name but ſix. The fruits of Chriſts death.

1. (1) *The ſatisfaction of Divine Juſtice.* The appeaſing of Gods anger towards the Elect, *Eſay* 53. 6. Chriſt by his death did as perfectly ſatisfie the demands of juſtice, as though God had never been offended, he made full payment.

2. (2) *The reconciliation of believers to God.* He hath not onely paid what juſtice required, but he hath perfectly made agreement between God and the ſinner, that now through Chriſt God is as well appeaſed, and is become as perfect a friend to the believer, as he was to *Adam* in Paradiſe. God hath not in his heart the leaſt grudge towards his perſon. Of this the Apoſtle ſpeaks, *Eph.* 2. 14,15. and *Col.* 1. 21,22.

3. (3) *The working out of a compleat righteouſneſs for the ſinner.* Such a righteouſneſs as that the ſinner may with a holy boldneſs challenge the Law of God to find fault with it. Of this the Apoſtle ſpeaks, *Rom.* 5. 17,18,19. This is called in divers reſpects *the righteouſneſſe of God*, Rom. 1. 17. *The righteouſneſſe of faith*, Phil. 3. 9. Rom. 4. 13. *The righteouſneſs of Chriſt*, Rom. 5. 18.

4. (4) *The deſtroying of him that had the power of death.* Of this you may read, *Col.* 2. 15. and *Heb.* 2. 14. Satans ſupremacy over the ſoul is aboliſhed, and the captivated ſoul made the Lords free-man.

(5) *The ſweetning and perfuming of the grave, and the freedome of the ſinner from the fear of death.* This fruit is mentioned by the Apoſtle, *Heb.* 2. 15.

(6) *The killing of the power of ſin.* Chriſt by dying for ſin ſlew ſin, ſo as that it can never damn any of the Elect. Of this you may read, *Rom.* 6. 4,6.

The fruits of Chriſts Reſurrection. Secondly, the fruits of his Reſurrection. Theſe are many; I ſhall ſet a few before you, theſe four.

1. (1) *Spiritual vivification.* The ſoul of a believer is raiſed up, and impowered to walk in newneſſe of life. This the Apoſtle applyeth principally to the reſurrection of Chriſt, in *Col.* 2. 12,13. *You being dead in your ſins, &c. He hath quickened together with him, &c.*

2. (2) *An aſſured evidence of full juſtification from ſin.* This the Apoſtle aſcribes to the reſurrection of Chriſt, *Rom.* 4.25 *He was raiſed again for our juſtification.* The reſurrection of Chriſt from the grave, is a full proof that all the debt is paid; the diſcharge of the priſoner is a clear teſtimony of the diſcharge of the debt. The Prophet puts them together, *Eſay* 53.8. *He was taken from priſon and from judgment.* And hence the Apoſtle argues againſt thoſe that deny the Reſurrection, 1 *Cor.* 15. 17. *If Chriſt be not raiſed, we are yet in our ſins.*

3. (3) *An argument of the Reſurection of our bodies at the laſt day.* If the Head be raiſed, the body ſhall not lie for ever in the grave; the Reſurrection of Chriſt is a pledge of ours, as the firſt fruits were unto the *Jewes* a pledge of the enſuing harveſt. The Apoſtle alludes to that, 1 *Cor.* 15.20 And therefore the Apoſtle ſaith, that *Believers are raiſed up together with Chriſt*, Eph. 2.6. They did riſe in their repreſentative when Chriſt was raiſed.

4. (4) *The Confirmation of our hope of Heaven.* This fruit of Chriſts Reſurrection the Apoſtle ſets down, 1 *Pet.* 1 3. *We are begotten again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead.* The Doctrine of Chriſts Reſurrection is the nouriſhment of the grace of hope.

The fruits of Chriſts Aſcenſion. Thirdly, *The fruits of his Aſcenſion.* This is a very rich cluſter. I ſhall name a few, theſe five.

1. (1) *Leading captivity captive.* The Apoſtle mentions this, *Eph.* 4. 8. By returning to Heaven from whence he came, he did publickly carry his ſpoil with him, he did declare that all the enemies of our ſalvation were perfectly brought under. As great Conquerors, when they have ſubdued their enemies, do lead captive thoſe whom they have overcome; ſo Chriſt the great Captain of our ſalvation, did by his Aſcenſion let his people ſee that their ſpiritual enemies were all eternally vanquiſhed.

(2.) *The conferring of Miniſterial gifts; yea of the office of Miniſtery on his Church.* Of this the Apoſtle ſpeaks, *Eph.* 4. 8. The Miniſtery of the Church is a fruit of Chriſts Aſcenſion. And tis as poſſible to pull him out of heaven,as to deſtroy that which he ſo ſolemnly ſettled at his Aſcenſion.

3. (3)*The more plentifull effuſion of his Spirit upon his Church.* Of this fruit of his Aſcenſion our Saviour ſpeaks, *John* 16. 7. *If I go not away, the Comforter will not come; but if I go away, I will ſend him.* Chriſt when he departed, powred forth his Spirit in greater plenty then ever it was before; to ſupply the want of his bodily preſence. And then

4. (4) *Preparations of Manſions for his members.* This fruit is mentioned *John* 14. 3. As a man when he hath eſpouſed a wife provides a houſe for her abode againſt the day of marriage: ſo Chriſt having eſpouſed the Church, goes to heaven before-hand to make all things ready for their entertainment againſt the marriage day.

5. (5) *An aſſured evidence of their corporal Aſcenſion.* Chriſt aſcended and entred into heaven as the fore-runner of his Church *Heb.*6. 19. The Apoſtle tells us that Chriſt entred for us, ὑπὲρ ἡμῶν. Not only for our benefit, but in our ſtead to give us an undoubted aſſurance, that we alſo ſhall perſonally enter. The aſcenſion of the head is the *præludium* of the glorification of the members.

The fruits of Chriſts Interceſſion.

Fourthly, *The fruits of his interceſsion.* Theſe are very many I ſhall name theſe four.

1. (1) *Aſſurance of the Application of all his benefits.* Whatſoever Chriſt purchaſed by his death, he doth actually apply to the Elect by his interceſſion. The Prophet puts them together, *Eſay* 53. *ult.* This is one fruit of Chriſts interceſſion; beleevers are ſure to be put into full poſſeſſion of all that which Chriſt hath merited for them by his blood-ſhed. This ſome make to be the meaning of that Scripture, *John* 14. 3. They refer it to his interceſſion. Chriſt by his ſatisfaction obtained for the Elect a right to heaven, and by his interceſſion he doth actually apply it to them.

2. (2)*The ſuperſeding and ſtopping of all Accuſations made againſt them.* The Law accuſeth, Satan pleads the Law againſt beleevers, and hence accuſeth them. Chriſt is interceding continually at Gods right hand to invalidate all theſe accuſations; There can

no ſooner come in any complaint, But Chriſt throws it out. Of this fruit of his interceſſion the Apoſtle ſpeaks, *Rom.* 8. 33, 34.

(3) *Manuduction into the preſence of the Father with boldneſſe.* Chriſt is at Gods right hand for this very purpoſe, that when ever a beleever hath any requeſt to prefer to God, he may take him by the hand and bring him to the Father with confidence. This fruit of his intercesſion is ſet down by the Apoſtle, *Heb.* 4. 14, 16.

(4) *Aſſurance of the acceptance of our weakeſt ſervices.* This fruit of his intercesſion is mentioned, *Rev.* 8. 3, 4. The aſcending of the incenſe out of the Angels hand before God, notes the complacency that God takes through Chriſt in the obedience of his Saints. Put theſe together and ſee whether Chriſt do not bring forth pleaſant fruit. All the Vineyards in the world cannot ſhew ſuch grapes for pleaſantneſſe as theſe are.

2 Chriſts fruit like the Vine's for *profitableneſs*

2. *He brings forth profitable fruit.* The wine that comes out of this Vine, doth chear, and refreſh, and ſtrengthen, and make glad, and that not the outward man only but the ſoul and conſcience alſo, which no other wine can do. If I ſhould go over all theſe fruits again, and ſhow you the advantage which beleevers have by them, you would then ſay they were profitable fruits. Healing fruits and ſtrengthning fruits, and quickning fruits. They remove all fears, they bring in all joy, &c.

3 Chriſt's fruit like the Vine's for *Plenty*.

He brings forth plenty of fruit. I have named many, but I have named but a few in reſpect of what I might name. All the graces of his Spirit are the fruits which he brings forth, faith, love, meekneſſe, perſeverance, &c. All the promiſes are his fruits; eternity will be too ſhort to meaſure all the fruits which grow on this Vine. This is the ſecond reſemblance.

3 *Reſpect*

3. *In regard of the ſhadow which he caſts over the Church.* The Vine is a ſhadowy plant, it is in regard of the largeneſs of the leaves the fitteſt of any plant for ſhadowing. Men make Arbors of the Vine. *Micah* 4. 4. Jeſus Chriſt is a ſhadow to his church. The Scripture calls him a ſhadow, *Eſay* 32. 2. *A hiding place from the winde, a cover from the tempeſt, the ſhadow of a great rock in a weary land*; the words are ſpoken of Chriſt, as is clear from the firſt verſe, Behold a King ſhall reign in righteouſneſs: he who is there called a King, is afterwards called a ſhadow; *I ſate under* (Cant. 2. 3.) *his ſhadow*: ſo Jeſus Chriſt is called the Churches only ſhadow.

How Chriſt is the Churches ſhadow.

1. 1. *He is a ſhadow to defend them from his Fathers wrath.* God is in himſelf a conſuming fire. So the Apoſtle, *Heb.* 12. 29. His an-

ger is declared againſt all the ſins of men.He can as wel ceaſeto be, as ceaſe to be diſpleaſed againſt ſin in whomſoever it is.Now Jeſus is the beleevers ſhadow to preſerve him from being burnt by his wrath. Yea, Chriſt hath by ſatisfying his fathers Juſtice for ſin quenched this wrath as to beleevers; and this ſatisfaction is ſuch a thick ſhadow, that whenſoever the beleever retreats to it, and ſits under it, the wrath of God cannot reach him to hurt him,the Screen of Chriſts perfect ſatisfaction doth continually ſtand between God and the beleever to preſerve him from the fury of Divine anger. The wrath of God muſt kindle upon Chriſt before it can kindle upon the beleever; and upon Chriſt it cannot kindle. He hath once born the wrath of God,and by bearing it hath for ever quenched it. Since Chriſt hath made himſelf a ſacrifice for ſin once, God hath many wayes declared that he is well pleaſed with him. Abide under this ſhadowy Vine, yee that are beleevers, the wrath of God cannot come neer you.

2, 2. *He is a ſhadow to defend them from the devils rage.* Satan is full of rage againſt the godly. They have broke out of his priſon, they have renounced his ſervice, they have proclaimed perpetual war againſt him & his kingdom, they have by the grace of converſion blotted his Name out of their hearts, this fils him with rage againſt them. He is continually way-laying them. He is dayly fighting with them,he never ceaſeth to tempt them,that he may deſtroy them 1 *Pet.* 5. 8. Jeſus Chriſt is a ſhadow to preſerve his Church from the fury of this deſtroyer. By his death he hath broken his head, *Col.* 2. 15. By his interceſſion he doth ſafegard his,from all the attempts he makes upon them, *Luk.* 22. 31, 32. The devil muſt overcome Chriſt, he muſt pluck off all the leaves of this Vine, before he can devour the ſoul of a beleever. Retreat to Chriſt by faith when Satan hunts you, and continue here, and you may laugh at Satan and all his aſſaults.

3. 3. *He is a ſhadow to defend them from the fury of men.* The world is a bitter enemy to the ſervants of Chriſt. They cannot walk after the faſhion of the world, they cannot but reprove the wickedneſſe of the world,both by their lives and by their ſpeeches too as they have occaſion. This makes the men of the world mad againſt them, you may ſee this both in the Old and in the New Teſtament. In the Old Teſtament, *Gen.* 19. 9. they were ready to tear *Lot in pieces*, becauſe he reproved their filthy wickedneſſe. In the New Teſtament, 1 *Pet.* 4. 4. becauſe the godly can-

not drink of the ſame waters they do, therefore do they hate them. Jeſus Chriſt is a ſhadow to preſerve them from the worlds fury. He did by his death obtain victory, as well over the world as over the devil, *John* 16. 33. and he doth ſhadow his Church in the world from the rage of the world. Some particular members of his Church are perhaps overcome by the world, but the body of the Church can never be overcome; And for the particular perſons or Churches that are ruined by them, their ruin tends to their own perſonal ſalvation, and to the preſervation of the whole body; the blood of particular perſons or Churches is a ſanctified ſeed which tends to the enlargement of the Church Univerſal.

4 *Reſpect* 4. *In regard of the influential Communications from him to the Branches.* This is that which is eſpecially meant in this place; beleevers are compared to the Branches, Chriſt to the Vine. As the Vine doth communicate ſap and nouriſhment to the Branches, ſo doth Chriſt communicate ſpiritual ſap and nouriſhment to beleevers. All the Churches ſprings are in Chriſt, *Pſal.* 87. 7. Beleevers have nothing but what comes from him, Beleevers can do nothing that is good, but by aſſiſtance from him. He is the ſtrength of their ſtrength, the wiſdome of their wiſdome. God hath put all their ſtock and portion into his hands. They have their dependance on him, they have all their ſupply from him: This is that which is laid down *ver.* 5. of this Chapter, *Without me*, or *ſevered from me ye can do nothing*. Of this I ſhall ſpeak more in the next Doctrine.

3 The Excellencies of Chriſt above all other Vines. 3. The excellency of Chriſt above all other vines. He hath the preheminence in theſe ſeven reſpects.

1 *Excel.* 1. *Chriſt is a Vine immediatly of Gods planting.* Other Vines are the plantations of men. 'Tis true, In the Creation God did by the Word of his power without the help of any creature, cauſe the Vine as he did all other plants, to ſpring, *Gen.* 2. 4, 5. But ſince the creation of man upon the earth, theſe plants are the work of his hands. We read of a Vineyard planted by *Noah* after the flood, *Gen.* 9 20. and we ſee that ſince to this day, vines are ſtill ſet by the hands of men. But Jeſus Chriſt is the meer plantation of God alone, *God prepared him a body*, Heb. 10. 5. God appointed him for the work of Redemption. It could never have entred into the heart of man, nor into the underſtanding of Angels to have planted the Son of God as a Vine for the bearing and feeding of mankind. This is that which our Saviour himſelf declares,

clares, *v.* 1. of this Chapter. *I am the true Vine, and my Father is the Huſbandman.* This order of grace that Chriſt ſhould be the head of life and ſalvation, that the Elect ſhould be ingraffed into him and ſaved by him, is appointed and ſet by God alone. He is the author of this Divine huſbandry; men wonder at it, the Angels of heaven do to this very day admire it, and ſhall admire it to eternity; but God himſelf is the only Inventor and Author of it. It is a work of Gods doing; and it is, and will be, and ought to be marvellous in our eyes, *Pſal.* 118. 23. *Behold I lay in Sion for a foundation, a ſtone, a tried ſtone, &c.* Eſay 28. 16. This foundation had never been laid, this Vine had never been planted, if God himſelf had not done it. 'Tis Gods Husbandry.

2 *Excel.* 2. *Chriſt is a Vine that doth perpetually flouriſh.* Other vines are not alwaies green in the depth of Winter, they have neither leaves nor fruit; when the vintage is over they are empty vinesBut Chriſt is a vine that is continually green; the vintage is never over with this Vine, he knowes no winter. *Jeſus Chriſt yeſterday, and to day, and the ſame for ever.* Heb. 13. 8. He keeps his vigor and freſhneſſe from generation to generation. Jeſus Chriſt flouriſhes now as gloriouſly as ever he did ſince the firſt day he was planted, and he will be be as green and lively to the end of the world as now he is. A few years put an end to the life of all other Vines; they have their infancy, a time when they do not bear; and they have their full growth, a time when they are in their height; and they have their old age, a time when they are paſt fruit: but Chriſt knowes no ſuch changes; he did bear fruit the very firſt moment of his planting, and there will never be a time when he will ceaſe bearing. It is alwayes vintage-time with Jeſus Chriſt. Never did the eye of man ſee him empty, never ſhall eye ſee him withering. He is called a tree of life, *Rev.* 22. 12. becauſe neither mortality nor old age, ſhall ever betide him,

3 *Excel.* 3. *Chriſt is a Vine whoſe fruits never abate.* Go to the fulleſt vine that ever grew upon the earth, and pluck off but one cluſter, and there is a cluſter leſſe; if you take away but one berry, there is a diminution. But Jeſus Chriſt knowes no abatement. All the Patriarchs, all the Prophets, all the Apoſtles, the Saints in the Old Teſtament ever ſince *Adam*, the Saints in the New Teſtament to this day have been feeding upon him, and yet there is not one cluſter leſſe than there was at firſt. He hath not loſt one ber-

ry ſince his firſt plantation. The reaſon is that which the Apoſtle mentions, *Col.* 2.9. *In him dwelleth all the fullneſſe of the Godhead bodily.* Fulneſſe is in Chriſt, all fulneſs is in him, all fullneſs is in him bodily, σωματικῶς that is perſonally, not only in regard of efficacy and aſſiſtance as in the Saints, but in regard of hypoſtatical and perſonal union, and then all this fulneſſe *dwells* in him, κατοικεῖ ἐν ’αυτῶ, dwells in him inſeparably, dwells in him undecayingly. Gather never ſo much fruit from this Vine, and yet he ſtill retains his fulneſſe. *We beheld his glory* (ſaith the Evangeliſt) *full of grace and truth*, John. 1. 14. All the old Saints had been eating of him ſince *Adam* to that day, and yet he was ſtill full of grace, and ſo he continues as full as if his fruit had never been touched with hands, nor taſted by any of his Elect.

4 Excel. 4. *Chriſt is a Vine of greater extenſion than other Vines.* Earthly vines are but of a ſmall compaſſe. A few yards will meaſure both their length and breadth; but Chriſt is a vine of great dimenſion, his Branches reach all the world over. He hath ſome Branches in all Nations under heaven, *Rev.* 7. 9. This Vine ſpreads it ſelf into all the quarters of the world, *Aſia*, and *Europe*, and *Africa*, and *America*; this Vine grows in all theſe parts of the world. The Univerſal Church is the Vineyard, this Church is diſperſed throughout all Nations, and every member of this Church is an Arm of this Vine.

5 Excel. 5. *Chriſt is ſuch a Vine as can never loſe one of his Branches.* Other vines are often ſtript of their branches, even of thoſe branches that were truly ingraffed; every child can rob it of its branches. But this vine can never loſe a Branch: ſome branches there are that are ſeemingly ingraffed, they are ingraffed only in regard of viſible profeſſion, theſe may be broken off and burned yea they ſhall be, *ver.* 6. of this Chapter. But for the Branch that are really implanted, they can never be taken away. All the ſtrength of men and devils is not able to divide one Branches from the Vine. Every Branch of the Vine doth tend to the myſtical perfection of the Vine; the Saints are the *fullneſs of him that filleth all in all*, Eph. 2. ult. He cannot loſe one of them without impairing himſelf. The devil hath been plucking and hewing but he was never yet able to break of the weakeſt Branch.

6 Excel. 6. *Chriſt is a Vine whoſe fruit feeds the ſoul.* Other vines they only bring forth fruit for the body. The outward man is cheered and nouriſhed by the grape, and by the liquor of the grape. But now Chriſt is a Vine whoſe fruits are for the ſoul. Wine for the conſcience, for the ſoul, comes out of the fruit of this Vine. When the heart is cold by reaſon of inward feares, this Wine warms it; when the heart is heated by reaſon of violent temptations, this Wine will cool it; when the ſoul is ready to die, this Wine will revive it.

7. *Chriſt is a Vine whoſe fruits never ſurfet.* The fruit of all material vines, if it be taken immoderately, breeds diſtempers and ſickneſſes. *Noah* drank of the wine of his vineyard and was drunk, *Gen.* 9.21. Many bereave themſelves of their health and of their wits too, by the exceſſive uſe of the fruit of the vine; we have too many examples of this. But the fruits of this myſtical vine have no ſurfetting quality. A man cannot take too much of them. *Eat O friends, drink, yea drink abundantly O beloved,* Cant. 5.1. The ſickneſs and the death of the ſoul ariſeth not from the immoderate uſing, but from the refuſing of the fruits of this Vine. 7 *Excel.*

8. *A Vine that never caſts any of his fruits.* He brings all his fruits to perfection. 8 *Excel.*

The Uſes of this Point.

1 *Uſe.*

1. *This may help us to underſtand that ſpeech of Chriſt,* when he ſaith, *This is my body, and my fleſh is meat indeed, &c.* John 6.53,54,55. The Papiſts underſtand it in a proper ſenſe, as if the bread were changed into the ſubſtance of his body, *&c.* They are angry with the Proteſtants becauſe they will not believe it. Amongſt many reaſons which overthrow that fond Interpretation, this and ſuch like other figurative ſpeeches may help us to underſtand that. Chriſt ſometimes calls himſelf the light, ſometimes the door, and here the vine; not as if he were ſubſtantially changed into theſe things, but to ſhew the ſpiritual reſemblance which is between him and theſe corporal things. Why there ſhould be any more change of ſubſtance, when Chriſt ſaith, *This is my body,* then when Chriſt ſaith, *I am the door, I am the vine,* I cannot ſee, but God hath upon the blind Papiſts fulfilled that threatning, 2 *Theſ.* 2. 11, 12. Had not God judicially blinded their hearts, ſuch irrational and antiſcriptural opinions would never be believed.

Uſe 2. 2. *See the excellency and neceſſity of Chriſt.* All theſe compariſons are but to convince our carnal ſoules of Chriſts tranſcendent excellency. Chriſt hath in a ſpiritual ſenſe all the good properties of the vine, and of all the fruits of the vine. He hath all the excellencies of wine. I name four.

The good properties of Wine that are to be found in Chriſt.

1. (1) *Wine nouriſheth.* It helps digeſtion. Chriſt is a great nouriſher, the ſoul would decay and dwindle to nothing, if Chriſt did not continually nouriſh it and feed it.

2. (2) *Wine is a comforter,* Pſal, 104. 15. Jeſus Chriſt is the great comforter of the ſoul. When the ſoul droops and languiſheth, when it's caſt down and dejected, the love and preſence of Chriſt doth cheer it again, *Pſal.* 21.6. *David* confeſſeth it in *Pſal.* 23. 3. *He reſtoreth my ſoul.* Jeſus Chriſt is the ſouls Reſtorer.

3. (3) *Wine emboldneth.* Being a ſpiritual creature it doth raiſe the ſpirits, and being moderately uſed, puts courage into the fearful. Jeſus Chriſt doth embolden the ſoul. His preſence and his grace fills the ſoul with a holy courage; he that was fearful, dares now ſpeak for God, and act for God; the very tidings of Chriſts coming expels fear from the hearts of his people, *Eſa.* 35. 3,4. There is no true valour in the ſoul till Chriſt be there. All the ſouls confidence is built on Chriſt, and on Chriſt alone. We have no boldneſs in prayer, no boldneſs in approaching to God in any Ordinance, but is communicated by, and from Jeſus Chriſt, *Heb.* 10.19.

4. (4) *Wine is healing.* Some kind of Wines are preſcribed for the healing of inward diſtempers, *&c.* The *Samaritan* poured oyl and wine, *Luke* 10.34. Chriſt is a great healer, he heals broken hearts, and wounded ſpirits, and all inward diſtempers whatſoever. There is no health in the ſoul till Chriſt be there. *Unto you that fear my Name, ſhall the Sun of righteouſneſs ariſe with healing in his Wings,* Mal. 4. 2. Chriſt is that tree of life whoſe leaves are for the healing of the Nations, *Rev.* 22. 2. Chriſt is an excellent and precious perſon. Never look upon the Vine, never ſee the fruit of the Vine, but meditate on Jeſus Chriſt.

JOHN 15. 5.

Ye are the Branches.

SERM. XV.

I Go on to the deſcription of believers in reference to Chriſt, as it is laid down in theſe words; *Ye are the Branches.* The Obſervation will be this, *viz.*

Doct. Doct. *That all true Believers are Spiritual Branches ingraffed into Jeſus Chriſt.* Jeſus Chriſt is the Royal Stock, and all Believers are myſtical branches of this Stock. The Scripture aſſerts this priviledge in many places, *Rom.* 6. 5. *If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his Reſurrection*, σύμφυτοι γεγόναμεν. Chriſt is there compared to the Root, and Believers to the Branches or Cions that grow on this Root. *Eraſmus* therefore tranſlates it very fitly, *Inſititii*, ingraffed or implanted. The Apoſtle ſets down this myſtery under another apt ſimilitude of the foundation-ſtone of a houſe, and the ſuperſtructory ſtones, *Eph.* 2. 20, 21. Chriſt is compared to the foundation, and the believers to ſtones built upon that foundation. *Ye are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone, in whom the whole building fitly framed together groweth unto an holy temple in the Lord.* There are two ways of being branches of Chriſt. The one is *by external profeſſion onely.* In this reſpect, all that are members of the viſible Church are branches of Chriſt. Thus the Apoſtle ſaith, that all the Gentiles, when they were called into the Church by the preaching of the Goſpel, were graffed into Chriſt, *Rom.* 11. 17. the Metaphor is often uſed in that Chapter. This is not that ingraffing which I ſhall now handle. For though it be an honour and priviledge to be a branch of Chriſt in this general way, yet is it not a ſaving priviledge. A man may be a branch of Chriſt in this reſpect, and yet at laſt be cut off and burned. So our Saviour ſaith in the verſe after the Text. The other way of being graffed or made a branch of Chriſt, is *by*

Two ways of being branches of Chriſt. 1 *Way.*

2 *Way.*

the grace of union. Thus all true believers, and onely true believers, are made branches. This is that which the Apoſtle elſewhere calls *being members of Chriſt*, Eph. 5. 30. and *dwelling in Chriſt*, John 6. 56. and *putting on Chriſt*, Gal. 3. 27. That they are made *Branches* of Chriſt, beſides theſe teſtimonies of Scripture, it will appear from the Sacraments, both of *Baptiſm* and the *Supper*. This is the plain language of both the Sacraments.

That all believers are made branches of Chriſt.

1. 1. *Baptiſm ſpeaks it.* 'Tis the ſeal and ſign of this ingraffing. This is clear from two Texts before cited; the one *Rom.* 6. 5. *If we have been planted together into the likeneſs of his death*, How is that? ſee verſe before. *We are buried with him by Baptiſm unto death.* The other is, *Gal.* 3.27. *As many of you as have been baptized into Chriſt, have put on Chriſt.* Not as if all baptized perſons were really made branches, but becauſe this is ſealed in Baptiſm as the priviledge of all believers. They are as certainly made branches of Chriſt inviſibly and myſtically, as all that are baptized, are made members of the Church viſibly and externally.

2. 2. *The Supper of the Lord doth alſo ſpeak it.* Our eating and drinking of Chriſt Sacramentally, is a ſeal & pledge of our being ingraffed into him ſpiritually. This is clear from that Text I cited before, *Joh.* 6.56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* We are therefore nouriſhed by his fleſh and blood, becauſe we are united to his body. In the handling of this Doctrine two things are to be opened by way of Explication.

1. *How we are made Branches of Chriſt.*
2. *What benefit we have by being ſo.*

1 How men are made branches of Chriſt.

For the firſt, How men are made Branches of Chriſt. There are three things which concur to this work of the ſoules ingraffing into Chriſt. The Word of God, the Spirit of God, Juſtifying Faith.

Three things concur to this Ingraffing.

1. 1. *The Word of God.* The Word preached is the ordinary and common mediate inſtrument, whereby this great work is wrought. By this Word is the ſoul firſt cut off from the wild ſtock of corrupt nature, and planted into the true Olive-tree, or Vine, Jeſus Chriſt. Hence the work of planting is in Scripture attributed to the Miniſters of the Goſpel, 1 *Cor.* 3. 6,7. *I have planted,* *ed*, ſaith the Apoſtle, *Apollo watered.* God indeed is the great Planter. So *v.* 1. of this Chapter. *I am the true Vine, and my Father is the Husbandman.* He is the Maſter-planter, the Miniſters are ſubordinate planters; *We are labourers together with God*, 1 Cor. 3 9. They are ſo called, becauſe by the Word preached this great work is done. This the Prophet affirmes, *Eſay* 61. 1,2,3. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach Chriſt; that they might be called trees of righteouſneſs, the planting of the Lord.* Theſe myſtical trees are Gods planting; but the inſtrument whereby they are made ſuch trees, is the Word preached. Hence the Word is called the incorruptible ſeed of Regeneration, 1 *Pet.* 1. 23. As all the Trees and Plants in the firſt Creation were ſet, and ſprung up by the Word of God, *Gen.* 1. 11, 12. So are all theſe myſtical branches ingraffed by the Miniſterial Word.

2. *The Spirit of God.* The Holy Ghoſt is the immediate Inſtrument whereby the ſoul is ingraffed. It is the Spirit which gives efficacy to the Word, both to cut off the ſoul from the ſtock 2. of nature, and to implant it into the ſtock of grace. The Word would never be able to tear off any perſon from his firſt root, if it were not edged and ſtrengthened by the Spirit of God. The Scripture calleth the Holy Ghoſt the finger of God, *Luke* 11. 20. compared with *Mat.* 12 28. He is ſo called, as for other reaſons, ſo for this, becauſe he is the immediate inſtrument whereby God works in the hearts of his creatures. Particularly for this work of ingraffing the ſoul into Chriſt, the Holy Ghoſt is affirmed to be the immediate inſtrument, 1 *Cor.* 12. 13. *By one Spirit are we all baptized into one body, &c. and have been all made to drink into one ſpirit.* And again, *Eph.*2.21,22. where the Apoſtle ſpeaking of this great myſtery under another reſemblance, ſaith, that *in Chriſt we are builded an habitation of God through the Spirit.* The ſame Spirit which builds us upon Chriſt in- 3. to one Temple, doth ingraffe us into Chriſt as one vine.

3. *Faith.* This is the immediate inſtrumental cauſe on mans part. Faith is an uniting grace, it knits the ſoul to Chriſt, and Chriſt to the ſoul. Faith is an incorporating grace, it doth as it were embody the ſoul into Chriſt, making it one with Chriſt, and Chriſt with it. This is that which the Apoſtle ſaith, 1 *Pet.* 2. 4, 5. *To whom coming as to a lively ſtone*, &c. *Ye alſo are built up as lively ſtones*, &c. Two things are obſervable in that Text.

Firſt, that the Saints are built up together upon Chriſt the foundation-ſtone, an holy houſe to God.

Secondly, how Chriſt and they are cemented together into one building; this is by beleeving, ſet out by the expreſſion of coming, which is uſed ordinarily for beleeving, as *Mat.* 11. 28. The Spirit of God firſt works faith in the heart of a perſon through the Word, and then the ſoule is by the Spirit through faith ingraffed into Chriſt, and made a lively branch.

2 What benefits the ſoul hath by being a branch of Chriſt.

For the ſecond particular, What advantage the ſoul hath by being a branch of Chriſt, I ſhall here follow the Metaphor. Such advantages as the branch hath by being ingraffed into the Stock, ſuch hath a believer in a ſpiritual ſenſe by being ingraffed into Chriſt. I name theſe five.

1 *Benefit.*

1. *Spiritual ſupportation.* The branch hath this benefit from the Stock into which it is ingraffed, that it is born up and ſupported by it. The branch doth not bear the vine, nor doth it bear it ſelf, but is born of the vine. A believer hath ſupportation from Jeſus Chriſt. We ſtand on Chriſts legs, not on our own. *I can do all things* (ſaith the Apoſtle) *through Chriſt that ſtrengthneth me*, Phil. 4 13. The ſtrength of the branch is in the vine; ſo is the ſtrength of a believer in Chriſt. *Who is this that cometh out of the Wilderneſs leaning on her beloved!* Cant. 8.5. *I laid me down and ſlept* (ſaith *David*) *I awaked, for the Lord ſuſtained me.* Many blaſts paſſe over a beleever, many violent concuſſions and ſhakings is he expoſed unto, partly by reaſon of ſin, partly by temptations from the Devil, from men; in all theſe ſhakings he hath ſuſtentation from Chriſt into whom he is implanted. *My grace* (ſaith Chriſt to *Paul*) *ſhall be ſufficient for thee; for my ſtrength is made perfect in weaknes*, in 2 *Cor.* 12.9 A believer may with confidence go to Chriſt, and pray for ſupport in his weakneſſes. A believer may go to Chriſt and challenge ſupport. Chriſt would never have made thee a branch, if he had not intended to ſupport and ſtrengthen thee, *Eſay* 41. 10. there are repeated promiſes of ſuſtentation. *I will ſtrengthen thee, I will help thee, I will uphold thee.* In doing, in ſuffering, in dying is a beleever ſupported by Chriſt. A belever never wants ſupport; but when either through pride he will not have it, or through ſlothfulneſs he will not ſeek it from Jeſus Chriſt.

2 *Benefit.*

2. *Spiritual nouriſhment.* The branch doth not give nouriſhment to the Stock, nor doth it nouriſh it ſelf, but it receives nou-

riſhment from the ſtock. A believer hath nouriſhment from Jeſus Chriſt. The root feeds the branch; it conveys its ſap to each branch, whether it be great or little, whether it be nearer the root, or at a farther diſtance from it. Chriſt conveys proper nouriſhment to every beleever. The Apoſtle ſpeaks of this, *Col.* 2. 19. The whole body from Chriſt by joynts and bands hath nouriſhment miniſtred; the Ordinances are the joynts and bands by which nouriſhment is carried, but Chriſt is the great treaſury from whence it is carried. He nouriſhes Faith, he feeds Hope, he nouriſheth Love, *&c. Of his fulneſs have we all received, and grace for grace*, John 1. 16. Every grace a beleever hath, would dye and wither, if it did not receive dayly nouriſhment from Jeſus Chriſt.

3 *Benefit.* 3. *Spiritual increaſe.* The branch receives its augmentation from the vine The graff when it's firſt implanted, is very ſmall, a child may break it with one of his fingers: but by abiding in the ſtock, it grows till it come to perfection. All a believers increaſe is from Jeſus Chriſt. 'Tis by and through him that we grow from infancy to a perfect man. Two Texts of Scripture do fully ſet out this benefit of our implantation: The one is, *Col.* 2.19. *In him the whole body having nouriſhment miniſtred, increaſeth with the increaſe of God.* The other is, *Eph.* 4.16. where the Apoſtle tells us, that by and from Chriſt the *whole body being fitly joyned together, and compacted by that which every part ſupplieth, maketh increaſe of the body.* That their knowledge is ſtronger then it was at firſt, that the habits of grace are ſtrengthened, *&c.* This is by vertue of their implantation into the vine. Chriſt is the believers breaſt; the beleever by ſucking at the breaſt grows from a child to a young man, from a young man to an old man in Chriſt.

4 *Benefit.* 4. *Spiritual fructification.* The fruitfulneſſe of the branch is from the fulneſſe of the Root. The Stock ſends out its ſap to every branch, and ſo every branch buds, and bloſſoms, and brings forth fruit. A beleevers ſpiritual fruitfulneſſe is from Jeſus Chriſt; Chriſt ſends out his ſap and fatneſſe to him, and then he doth, according to his kind, bud, and bloſſome, and bring forth fruits in his ſeaſon. This is that which follows immediately after the Text. *He that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me ye can do nothing.* 'Tis χωρὶς ἐμοῦ, ſeparated from me ye can do nothing. *David*, Pſal. 1. 3. tells

us from whence our fruits ſpring, namely from our implantation. *He ſhall be like a tree planted by the Rivers of water, which bringeth forth his fruit in his ſeaſon.* So *Pſal.* 92. 13, 14. *Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the Courts of our God. They ſhall ſtill bring forth fruit in old age, &c.* This preheminencie theſe myſtical trees have of the natural. Old age makes the natural tree barren; but it makes the myſtical tree the more fruitfull. Conſider what God ſaith to his people, *Hoſ.* 14. 8. *From me is thy fruit found.* This the Church acknowledgeth, when ſhe calleth them Chriſts fruits, *Cant.* 4. 16. They are borne by the Church, but they are produced by Chriſt. They are the Churches fruits in regard of benefit, but they are Chriſts fruit in regard of production. The Creation, the Preſervation, the ripening of them are from Chriſt. They are our fruits in regard of Inhæſion, but they are Chriſts fruits in regard of Procreation. That Chriſtian is either blinded with ignorance, or filled with malice, or ſwelled with pride, who will not acknowledge his ſpiritual fructification to be from Chriſt.

5 *Benefit* 5. *Spiritual fellowſhip.* The Branch by virtue of its ingraffing into the ſtock, hath fellowſhip with the ſtock, it doth partake of all the good of the ſtock. A beleever by virtue of his implantation into Chriſt hath ſpiritual fellowſhip with JeſusChriſt in all his good things. *God is faithfull* (ſaith the Apoſtle) *by whom ye are called into the fellowſhip of his* Son *Jeſus Chriſt*, 1 Cor. 1. 9. He that is a Branch of Chriſt is ſpiritually married to Chriſt. *Hoſ.* 2. 19, 20. *I will betroth thee unto me for ever, in righteouſneſſe, in judgement, in loving-kindneſs, in mercies and in faithfullneſs:* Marriage gives the wife an intereſt in all the good things of her husband. His honours, his riches, his relations are now related to her. Her name is ſet upon all the goods which are marked with her huſbands name; Where he is *Caius* ſhe is *Caia*; where he is Maſter, ſhe is Miſtreſs. By our implantation into Chriſt, all his poſſeſſions are ours. His honours are ours, we are called by his name; He Chriſt, we Chriſtians. His riches are ours, his relations are ours; *I aſcend to my Father, and your Father; to my God, and your God*; John 20. 17. Hereby, 1. We communicate with Chriſt in his death, *Rom.* 6. 5. All the fruits of his death are ours, only by reaſon of our ingraffing into him. 2. Hereby alſo we communicate with Chriſt in the fruits of his reſurrection, *Rom.* 6.

5. *We ſhall alſo be in the likeneſſe of his Reſurrection.* Hereby, 3. We have communion with him in his life, *Rom.* 6 8. *If we be dead with Chriſt, we believe that we ſhall alſo live with him.* He will be for ever unto us a ſpring of ſpiritual life. *Becauſe I live ye ſhall live alſo*, John 14. 19. Herein do theſe ſpiritual Branches differ from the natural: a natural branch may die, though the Root live; but a ſpiritual Branch of Chriſt, can never die while there is life in Chriſt his Root. Hereby, 4. Do we participate of the Spirit of Chriſt; the Spirit of Chriſt is ours, becauſe we are Branches of Chriſt, in 1 *Cor.* 6. 17. *He that is joined unto the Lord, is one Spirit.* Conſider but one Text, which doth fully ſhew our ſpiritual fellowſhip from this very ground. 'Tis 1 *Cor* 1. 30. *Of him are ye in Chriſt Jeſus, &c.* There are three things in this Text.

First, that beleevers are in Chriſt,

Secondly, that their being in Chriſt is from Gods Donation, *Of him are ye in Chriſt.*

Thirdly that by vertue of their intereſt in Chriſt it is, that they come to have fellowſhip with Chriſt; he is to them wiſdome, &c. becauſe they are in him. He is their wiſdom, as he hath revealed ſalvation to them, as he guides them in the way of ſalvation. He is their righteouſneſſe, as he hath perfectly obeyed the Law commanding, and as he hath fully ſatisfied the Law condemning. He is Sanctification to them, as he hath given them his Spirit to renue them by regeneration; and he is their Redemption, as he ſhall raiſe them up at the laſt day, and glorifie them. Thus much for Explication.

The Uſes of this Point are of three ſorts.

1. Information.
2. Exhortation.
3. Conſolation.

1 Uſe of Inf.

1. For Information.

1 Infer. **Three properties of the myſtical union.**

1. *We may learn from this Metaphor, the nature of the union that is between Chriſt and beleevers.* The Doctrine of our ſpiritual union with Chriſt, is a ſtupendious myſtery, therefore the HolyGhoſt makes uſe of natural ſimilitudes to ſet it forth. Among others he makes uſe of this of the Vine and Branches. Which

teacheth us three properties of this Union.

(1) *That it is a real union.* The Branches and the Vine are not united appearingly, but truly. Chriſt and a beleever are united not imaginarily, but really. Though it be an inviſible union to the eye of ſenſe, yet it is viſible to the eye of faith. Though it be a ſpiritual union, yet it is a true union. Hence it is that the Name of Chriſt is communicated to all his members, 1 *Cor*, 12. 12. *ſo alſo is Chriſt.* Not Chriſt perſonal, but Chriſt myſtical. If the union were not in reality, Jeſus Chriſt would never impart his name to any of them.

(1) *That it is a very ſtrict union.* The union between the Vine & Branches, is not a looſe union; but a cloſe union by vertue of this union they are made one tree. The union between Chriſt & a beleever is a very cloſe union. They are not united together as a wooden legg is united to the body, only by external bands and ligaments; but as the natural legg is united to the body by inward bands, by thoſe influences of Spirits, Animal and Vital, which deſcend from the Head to the members. The beleever is not tied to Chriſt only by the band of an outward profeſſion, but made one with Chriſt by a real incorporation. Chriſt and the beleever are made one not by mixture, as water and wine are made one; but by marriage, as the husband and wife are made one. Next to the union of the three perſons in one nature, and the union of the two natures of Chriſt in one perſon, this ſpiritual union between Chriſt and the beleever is the moſt glorious.

3. (3) *That it is an union wrought by God, not by us.* What doth the Branch contribute to its union with the Root? What do we contribute to our union with Chriſt? We neither cut off our ſelves nor graff in our ſelves. Man is paſſive in his firſt converſion. *Eph.* 2. 10 αὐτοῦ ποίημα. This is the firſt Inference.

2 *Infer.* 2. *We may from hence learn the high deſcent of true beleevers.* They are of a very eminent extraction. However they be mean in regard of their natural birth, yet in reſpect of their ſpiritual birth they are nobly deſcended. They are the off-ſpring of the great family of heaven. See what the Apoſtle ſaith of them, 1 *Pet.* 2. 9. γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν. What Heraldry is comparable to this! They are buds of the cæleſtial Vine. They are Branches of Chriſt, and by vertue of their union with Chriſt they come to be made one both with the Father, and the Holy Ghoſt, *John* 17. 21. *That they*

may be all one with us. They are of the blood royal of heaven. They are of kin to all the perſons of the ſacred Trinity. 'Tis an honour which the Angels of Heaven are not advanced unto. To which of the Angels ſaid Chriſt at any time, *I am the Vine ye are the Branches*? Though they be above us in regard of their nature yet are we above them in regard of our union. True Saints are not contemptible perſons: whatever they be as men, yet as Saints as new men, they are better deſcended then the beſt born of the Sons of men. This is the ſecond Inference.

2. *For Exhortation.* I ſhall direct it firſt to them that are Branches; Secondly, to all others that grow upon their firſt ſtock. 2 *Uſe of Exh.*

1. *To the branches of Chriſt.* I have from this Doctrine theſe five things to commend to them, which I would intreat them to lay to heart. 1 To the Branches of Chriſt

(1) *That they would be very thankfull for this great priviledge.* Bleſſe the Lord that hath made you branches. Ye are not branches by your natural birth but ye are made branches by your ſpiritual birth, There is this difference between the natural branches and the myſtical. The natural branch is ordinarily better then the ſtock into which it is ingraffed. Your Gardiners, if they can but get a good graff; they care not much how mean the root be. A crab-tree is good enough to graff upon; but here it is quite contrary: the Stock is better than the Branches. The beſt of us by nature are wilde vines, as the Apoſtle ſaith of the Gentiles, *Rom.* 11. 24. We were cut out of the Olive-tree which is wilde by nature; the more cauſe have we to admire the goodneſs of God the great Husbandman, that ſuch crabbed, ſowr, knotty, crooked branches as we were by nature, ſhould be implanted into ſuch a ſweet, glorious, honourable root as Chriſt is, *behold here* (as the Apoſtle ſaith concerning the implanting of the Gentiles) *the goodneſs of God*, Rom. 11. 22. Our viſible external implantation is a very great mercy, our ſpiritual implantation far greater. We were made Branches of Chriſt. 1 *Duty.*

When we were by nature very unfit;

When we were very unwilling; And

When others as good as the beſt of us, were paſſed by, and ſuffered ſtill to grow on the ſowr ſtock of nature. Bleſſe God for your rooting in Chriſt; your rooting in him is the ground of all other bleſſings. This is the firſt. And then,

(2) *That they would be fruitful.* The Scripture calls frequently 2 *Duty.*

for plentifulneſſe of fruit from the Saints of God, *Phil.* 1. 11. he would have us to be filled with the fruits of Righteouſneſs. Great reaſon there is why it ſhould be ſo. We are ingraffed into a fruitful vine; God may well expect we ſhould be fruitful branches. Read what the Prophet ſpeaks by way of prediction concerning this very thing, *Ezek.* 47. 12. *By the river ſhall grow all trees for meat, &c.* We ſhould be careful to fulfil this Prophecy. God may repent that ever he made us branches of ſuch a Stock, if we be not very fruitful branches. We may well queſtion our implantation, if we be not fruitful. Herein is the excellency of the myſtical branches, that they are not any of them barren. A beleevers fruitfulneſs doth greatly honour God the Husbandman, and Chriſt the Vine; but his unfruitfulneſſe diſhonours both, *Joh.* 15.8. *Herein is my heavenly Father glorified, that ye bring forth much fruit, &c.* Fruitfulneſſe doth diſtinguiſh between the nominal Diſciple, aud the real Diſciple. He that is a Diſciple indeed, is a fruitful Diſciple. We are therefore made branches, that we may be fruitful. Of all branches the Vine-branch is good for nothing if it be not fruitful. I beſeech you be fruitful. Let the fulneſſe of the Root appear in the fruitfulneſſe of the Branches. And be ſure of this, that ye bring forth the fruits of the Stock. Here is another difference between the natural branch and the myſtical. The natural branch brings forth its own fruits; not the fruits of the Stock into which it is ingraffed, but the fruits of its own kind: But the myſtical branch muſt bring forth the fruits of the Root, the fruits of Chriſt, his meekneſſe, his patience, his heavenlyneſſe, *&c.* The end of this and all other priviledges is our fruitfulneſſe. So the Apoſtle tells us, 1 *Pet.* 2. 9. *Ye are a choſen generation, &c.* To what end? *That ye ſhould ſhew forth the vertues of him that called you out of darkneſs into his marvellous light.* This is the Second. And then

3 *Duty.* 3. *That they would be very holy.* Take heed of wickedneſſe you that are the branches of Chriſt. Mean and ſordid employment is not fit for perſons that are of noble or royal deſcent. Sin is an unmeet employment for a branch of Chriſt. *Holineſſe becometh thy houſe O Lord for ever*, Pſal. 93.5. The Apoſtle preſſeth it from this very Doctrine, 1 *Cor.* 6. 15. *Shall I take the members of Chriſt, and make them the members of an harlot? God forbid.* For a branch of Chriſt to lye, or cheat, or defraud, how unſeemly! For ſhame let it not be ſo. *He that is born of God ſinneth not,*

1 John 3.9. *He that abideth in him ſinneth not*, ver. 6. He ſinneth not that unpardonable ſin; he committeth no ſin as others do, with delight, with allowance, with deliberation, *&c.* Either diſown ſin, or diſown to be branches of Chriſt. When Satan tempts you, when the fleſh ſtirs you up to ſin, ſay to them, and ſay with reſolution of ſpirit, ſuch diſhonourable employment is very unfit for him who is a branch of Chriſt. Let them that are branches of the Devil, do the Devils work; but let them that are branches of Chriſt, do the work of Chriſt. *He that ſaith he abideth in Chriſt, ought himſelf ſo to walk, even as he walked*, 1 John 2.6 And then

4 Duty.

(4) *That they would acknowledge their whole dependance to be on Chriſt.* The branch doth not depend upon it ſelf, but upon the Vine. All a believers dependance ſhould be on Chriſt

How believers depend on Chriſt.

1. 1. *On him we depend in point of fruition.* God hath laid up all that ever we ſhall have in Chriſt: All that the branches receive, they receive from the root All the good which a believer ſhall have, it is from Chriſt *Out of his fulneſſe have we all received*, John 1.16. And then

2. 2. *On him we depend in point of action.* As the good we receive is from him, ſo all the good we do is done by him; he is the ſpring of all our good, both in a Paſſive ſenſe, and in an Active ſenſe, *Without me ye can do nothing*, John 15. 5. It is very unſeemly, and very incongruous for a branch of Chriſt to deny his dependance on the root, either by Word or action. To expect any thing but from and through Chriſt, to go about to do any thing without power derived from Chriſt, is to deny our dependance on him. And he that denies his dependance on him, ſhall have no benefit by him. *Chriſt in you the hope of glory*, Col. 1. 27. He that will have either glory or grace any other way then through Chriſt, ſhall certainly come ſhort both of grace and glory. He that will undertake to perform any action, to encounter any temptation without actual rolling himſelf on Chriſt, ſhall find the action too hard, the temptation too ſtrong for him to encounter. A Chriſtian may do all things when Chriſt doth inſtrengthen him, but he can do nothing until Chriſt enable him. 'Tis a dangerous thing not to depend on Chriſt. Theſe two inconveniences follow upon it.

Two inconveniences of not owning dependanc on Chriſt.

Firſt, *He that doth not acknowledge his dependance on Chriſt for* *what he doth, will not give Chriſt the glory of what he doth*; And what Sacriledge is it to rob Chriſt of his glory? And then

2. Secondly, *He that will not acknowledge his dependance on Chriſt doth ſtop up the current of the grace of Chriſt to himſelf.* If we with-hold our acknowledgments, Chriſt will with-hold his outflowings. Let this perſwade all Chriſtians to own their dependanee on Chriſt. And then

5 *Duty.* (5) *Strengthen your union with Chriſt more and more.* Grow farther and farther into Chriſt. The Apoſtle ſpeaks of growing up into Chriſt, *Eph.* 4.15. A believer, as ſoon as ever he is implanted, is inſeparably united; but yet the union may be ſtrengthened. As the tree ſhoots up in height; ſo the root growes downward in depth; and every branch, the longer it growes in the ſtock, the more firmly it is united. A beleever muſt get faſter and faſter hold on Chriſt every day. He muſt ſtrengthen his faith in Chriſt dayly. As our faith is ſtrengthned, ſo is our union with Chriſt ſtrengthened. The Apoſtle tells us this in that *Col.* 2. 6,7. *As ye have received Chriſt Jeſus the Lord; ſo walk ye in him, rooted and built up in him, and ſtabliſhed in the faith.* As our faith is ſtabliſhed, ſo is our union ſtabliſhed. Every Sermon, every Prayer, every Sacrament ſhould cauſe us ſink deeper and deeper into Chriſt. Thus for the Exhortation as it reſpects them that are branches of Chriſt.

2 To them that are not branches. 2. *To them that are not Branches.* That they would endeavour to be implanted. I know a Chriſtian is meerly paſſive in his firſt converſion; the grace of converſion is preventing grace, yet ſomething may be done. The Word of God, I told you, is the mediate inſtrument of our Implantation. Wait conſtantly on this Word; when ye come to it, lift up your hearts to God, and get others to joyn with you, that God would cut you off from the ſtock of the wild vine, and implant you into Chriſt. Sigh after Chriſt; when Chriſt lays hold on you by his Spirit to cut you off, do not reſiſt. Cut your ſelves off from ſinful acts, and God may cut you off from a ſinful root. This is the ſecond Uſe of Exhortation.

3 *Uſe of Conſolat.* 3. *For Conſolation.* This Doctrine that we are branches of Chriſt affords many branches of comfort. There are four ſprings of conſolation to believers, ariſing from four priviledges, which redound to them from this relation they ſtand in to Chriſt. As

1. *Surely*

1 Comfort. 1. *Surely Chriſt will be very ſenſible of all the wrongs which are done you.* They come very near to Jeſus Chriſt, that lay violent hands upon his branches. There is ſympathy between the Root and the branches. There is ſympathy between Chriſt and beleevers, *Saul, Saul, why perſecuteſt thou me?* Act. 9. 4. He that hacks and hews the branches, is injurious to the Stock that beares them. He that hews and hacks at a believer, doth hew at Chriſt who is the Root of a beleever. And

2 Comfort. 2. *Surely Chriſt will receive you under all decayings and dyings.* Beleevers, theſe myſtical branches have their winters as well as the natural branches. They loſe their verdure and greenneſſe ſometimes through ſin, as other trees do. Well, here is your comfort, Chriſt your Stock will ſend out his ſap, he will by the communications of his influences reſtore you to your luſtre and greenneſſe again: He will cauſe a freſh and beautiful Spring to ſucceed a drooping Winter: He will make you freſh and gay after all your ſpiritual witherings and failings. The Root owes this to the branch, to revive it, to convey ſap to it. Jeſus Chriſt having undertaken this work and office, to be the Churches Stock, doth owe this to every beleever, to communicate ſap & moiſture to him. God hath put fulneſſe into him, that he might ſend out to all the branches. *David* had once loſt his greenneſſe; *Peter* was fouly withered; many other Saints have languiſhed; but Chriſt hath ſent out his moiſture and revived them again. *He reſtoreth my ſoul* (ſaith *David*) *and leadeth me in the paths of righteouſneſs for his Names ſake*, Pſal. 23. 3. A branch of Chriſt may promiſe to himſelf that he ſhall have ſpiritual reſtorings from Chriſt after ſpiritual languiſhings. Chriſt may for a time let his branches wither, but he will not let them die. And then

3 Comfort. 3. *Surely Chriſt will bear thee up in all ſhakings.* Beleevers meet with many ſore tempeſts in this world, they have ſtormes and earthquakes, fightings without, and feares within. Jeſus Chriſt will not ſuffer you to be broken off by any of theſe ſtorms. In this, the myſtical branches exceed all the natural. They may be broken off from the Stock, but thoſe cannot. You have ſeen ſometimes ſtrong armes of mighty trees broken off by ſtrong winds, mighty thunders, *&c.* But let it lighten and thunder never ſo violently, Chriſt will ſecure theſe branches; Once a branch, and ever a branch. *Simon, Simon, Satan hath deſired to ſift thee, &c.* Luke 22. 32. He that will pluck off a branch, muſt

firſt pluck up the root. While the Stock hath ſtrength to bear the branches, they ſhall be born up; onely two things the Branches muſt be careful of.

1. *They muſt importune Chriſt by their prayers* They muſt beg of him what they want, and he will beſtow what he hath promiſed. Jeſus Chriſt cannot deny importunate prayer.

2. *They muſt claſp about him by faith.* Faith is the ſouls mouth that ſucks nouriſhment from Jeſus Chriſt. A hand of faith will fetch any thing from Jeſus Chriſt. And then

4. Comfort. 4. *Surely Chriſt will tranſplant you to himſelf in glory.* Chriſt is a Root of glory as well as of grace. We are implanted into Chriſt in grace, in order to our implantation into glory. *Hereby we are made meet to be partakers of the inheritance of the Saints in light*, Col. 1.12. He that is in Chriſt by grace, ſhall be with Chriſt in glory, *Col.* 3.4.

* * *

LUKE 1.69.

Hath raiſed up an horn of ſalvation.

XVI. SERM. These words are a part of that holy Song or Prophecy which was uttered by *Zacharias* the Father of *John Baptiſt*, after the uſe of his ſpeech was reſtored to him. God was pleaſed to deprive him of the uſe of his ſpeech for a time, that he might correct him for his unbelief, as you read, *v.* 20. of this chapter. The occaſion was this: An Angel of the Lord is ſent to him, as he was burning incenſe in the Temple, to inform him that his Wife *Elizabeth* ſhould conceive and bear him a ſon, *v.*13. *Zacharias* knowing that both himſelf and his wife were now ſo old, that according to the ordinary courſe of nature they could not expect ſeed, doth in an unbelieving manner deſire a ſign from the Angel, *v.* 18. The Angel gives him a ſign, which was not onely a ſign, but inflicted upon him as a puniſhment; *Thou ſhalt be dumb, and not able to ſpeak*, ver. 20. The child being born and circumciſed on the eighth day, according to the Law, God remembers his ſervant, and opens his mouth, which had been now ſo long ſhut, *v.* 64. His ſpeech being reſtored, God fills his heart with the Spirit of Prophecy, by vertue of which he utters this prediction, which begins *verſe* 68. and continues to *verſe* 80. This Prophecy hath two parts, beſides the Preface or Introduction.

1. That that concerns Chriſt, *v.* 68. to *v.* 76.
2. That that concerns *John*, *v.* 76. to *v.* 80.

(1) Concerning Chriſt, there are two things uttered.

1. He bleſſes God for the Miſſion of Chriſt, *v.* 68. *Bleſſed be the Lord God of Iſrael, for he hath viſited his people,*

2. He ſhews the benefit the Elect have by this ſending of Chriſt This is two-fold.

Firſt, *Redemption.* This is amplified by many words which ſignifie one and the ſame thing. *He hath redeemed his people, he hath raiſed up a horn of ſalvation*, &c.

Secondly, *Sanctification.* This is ſet down, *v.* 74,75. *That he would grant us, that being delivered, &c. We might ſerve him without fear in holineſs and righteouſneſs, &c.*

(2) Concerning *John* there are likewiſe two things Prophecied.

1. The nature of his Office; He ſhould be an extraordinary Prophet, *v.* 76.

2. The work of this Prophet; with the ſucceſſe he ſhould have in his work, *v.* 76,77. *Thou ſhalt go before the face of the Lord to prepare his way, &c.* God that had raiſed him in an extraordinary manner, would bleſſe him with more then ordinary ſucceſſe, *Many of the children of Iſrael ſhall he turn unto the Lord his God*, as the Angel had told him, *v.* 16.

The words which I have read, are a part of that Prophecy which is uttered concerning Chriſt. They are a glorious Title which *Zachary* gives him before he was born. *A horn of ſalvation.* From which title we gather this Note.

Doct *That Jeſus Chriſt is a horn of ſalvation to the Elect:* God *Doct.*
hath raiſed him up for this very purpoſe, to be unto his Elect an horn of ſalvation. *God hath raiſed up* (ſaith he) ἤγειρε, he was not yet raiſed, but the time now drew neer; God had promiſed it. Faith looks on what God hath promiſed, as a thing already done. And then this phraſe [*In the houſe of his ſervant*

David] is added, to ſhew the accompliſhment of the promiſe of Chriſt made to *David.* God had often promiſed *David*, that he would raiſe up one out of his loyns to ſit upon his Throne; and that his Kingdom in Chriſt ſhould be a perpetual Kingdom, *Jer.* 23.5. *Jer.* 30.9. Now at this time the Kingdom of *David* was even caſt down, the Scepter was even departed from *Judah*; the promiſes of God made to *David* ſeemed now to fail, his Kingdom was even broken, therefore is Chriſt ſaid here to be raiſed in the houſe of *David*, becauſe in Chriſt the Tabernacle of *David* was raiſed up, which was even fallen, according to that Prophecy, *Amos* 9.11. And therefore Chriſt is called alſo the horn of *David*, Pſal. 132.17. becauſe he was raiſed up to fulfill the promiſe made to *David*, for the perpetuation of his Kingdom. And he is called *the horn of the houſe of Iſrael*, Ezek. 29.21. 'Tis a Prophecy of Chriſt, as Interpreters generally agree. *Jeſus Chriſt is to his Elect a horn of ſalvation.*

In the opening of this, three things are to be explained.

1 What ſalvation here meant.

1. What ſalvation is here meant.
2. Why Chriſt is called a horn of ſalvation.
3. How he comes to be a horn of ſalvation to the Elect, to deliver them.

Chriſt is ſalvation, { 1. Privatively.
{ 2. Poſitively.

Chriſt is ſalvation; *Privatively* in three reſpects.

1. He is ſalvation Privatively, in three reſpects.
   1. In reſpect of ſin.
   2. In reſpect of Satan.
   3. In reſpect of men.

1 *Reſpect*

1. *In reſpect of ſin.* Sin is a thing which doth much endanger the ſoules of the Elect. 'Tis indeed the onely great endangerer. Neither the Devil nor men could endanger them, if it were not for ſins which betray them into the hands of both. There are three things in ſinne from which the Elect need to be ſaved.

Three things in ſin from which the Elect need to be ſaved.

1.

(1) *The guilt of ſin.* Guilt is the obligation of the ſinner to deſerved puniſhment. This doth every ſin expoſe the ſinner unto,

Lev. 5. 1,2,3,4. Now Jeſus Chriſt is ſalvation to them in reſpect of this. He hath taken all their guilt upon himſelf, and ſo freed them from it, ſo that though there be upon them ſimple guilt, yet none that ſhall for ever redound upon the perſon. The Apoſtle ſpeaks of this ſalvation, *Tit.* 2.14. *He gave himſelf for us, that he might redeem us from all iniquity.* This is that which the Angel tells *Joſeph* from the Interpretation of his name, *Mat.* 1.21. He ſaves them from their ſin, by being made ſin for them, as the Apoſtle ſpeaks, 2 *Cor.* 5.21. From hence is the juſtification of our perſons in Gods ſight.

(2) *The Dominion of ſin.* The Dominion of ſin is the ſoveraignty and command which ſin exerciſeth over all men by nature. Hence it is that they are called δοῦλοι τῆς ἁμαρτίας. The Apoſtle uſeth this expreſſion, *Rom.* 6. 16, 17. *To whom ye yeild your ſelves ſervants to obey, his ſervants ye are to whom ye obey, &c.* Now Chriſt is a horn of ſalvation to them in this reſpect, for he doth by the communication of his Spirit undermine and aboliſh the Lordly dominion of ſin, and by the infuſion of grace, and the communication of the Divine nature to them, cauſe them to become the ſervants of righteouſneſſe. Of this the Apoſtle ſpeaks, *Rom.* 6. 18. *Being made free from ſin, ye became the ſervants of righteouſneſſe.* This is the work of Sanctification. Of this the Apoſtle ſpeaks, *Tit.* 2. 14. *Who gave himſelf for us, that he might purifie us unto himſelf,* &c. Chriſt takes off the yoke of ſin, and puts on the neck the yoke of grace. This the Apoſtle fully expreſſes, *Rom.* 8. 2. *The Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of ſin and death.* 2.

(3) *The condemnation of ſin.* The wages of ſin is damnation, *Rom.* 6 *ult.* Jeſus Chriſt is a horn of ſalvation to his Elect from this alſo; for he hath trod the wine-preſſe of his Fathers anger, and ſuffered the whole puniſhment of their ſins for them. Of this the Apoſtle ſpeaks, in 1 *Pet.* 2.24. *Who his own ſelf bare our ſins in his body, &c.* And therefore *Paul* affirms, *Rom.* 8. 1. *That there is now no condemnation to them that are in Chriſt Jeſus.* Thus in reſpect of ſinne Chriſt is a horn of ſalvation. 3.

2 *Reſpect.* Three things of Satan from which Chriſt ſaves his people.

2. *In reſpect of Satan.* Satan is a ſworn adverſary to the Elect. He goeth about continually like a roaring lyon, ſeeking how he may devour them, 1 *Pet.* 5,8. There are three things in reſpect whereof Chriſt is ſalvation to them from Satan.

(1) *The*

1. (1) *The Dominion of Satan.* The Elect are by nature as well as others the bondſlaves of Satan, *Eph.* 2. 2. They are his ſervants by nature, and by their own voluntary ſinfulneſſe they have enſlaved themſelves to his bondage more. Of this the Apoſtle ſpeaks, 2 *Tim.* 2. 26. Now Jeſus Chriſt is ſalvation to the Elect from this eſtate. He doth at the converſion of the Elect cut the cords, and unlooſe the chains by which the Devil holds them faſt in bondage. Of this our Saviour ſpeaks, *Luke* 11.21. By his death he did triumph over him, *Col.* 2.15. and at the moment of our converſion, he doth actually put us into the poſſeſſion of this victory, *Acts* 26.18. He doth then turn us *from the power of Satan unto God.*

2. (2) *The temptations of Satan.* Satan as he tempted Chriſt the Head, of which we read, *Mat.* 4. 1,2,3. ſo doth he not ceaſe to aſſault and tempt all his members. The more viſible Chriſts Image is in any perſon, the more violently doth the Devil aſſault him. The Apoſtle ſpeaks of this as in many other places, ſo fully in *Eph.* 6.12. Now in this reſpect Chriſt is ſalvation to them. He ſtands by them, that theſe temptations may not prevail over them. He interpoſeth himſelf between them and the teeth of this roaring lyon, that he may not have his will on them. Of this our Saviour ſpeaks, *Luke* 22. 31, 32.

3. (3) *The accuſation of Satan.* The Devil is called in Scripture, *The accuſer of the brethren*, Rev. 12.10. and he is a diligent creature at this work, for he accuſeth them day and night before the Lord. There are many imperfections and weakneſſes in the children of God, they do too often ſtep aſide out of Gods way, we have too many ſad inſtances of the truth of this in Scripture, which I need not name. The Devil takes occaſion from theſe to accuſe us, not onely to men, but to God. He that turns every ſtone to hurry us into ſin, doth when he hath overcome us, repreſent all to God againſt us in the ug lieſt ſhape he can, that he may hinder mercy from us. Yea, he is ſo malicious, that when he can have nothing viſibly to lay to our charge, he will pretend ſomething, as we ſee in the caſe of *Job*, chap. 1. 9, *&c.* chap. 2. 4, *&c.* Chriſt now is a horn of ſalvation to us in this reſpect: He ſtands continually pleading for us at Gods right hand; as ſoon as Satan puts in a Bill, Chriſt puts in an anſwer, and ſo doth caſt out and nullifie all his accuſations. Thus is he ſalvation to them in reſpect of Satan.

3 *Reſpect* The Saints in danger of men 2. wayes.

3. *In reſpect of men.* The godly are indangered by men, both in their outward, and in their ſpiritual eſtate.

1.

1. *In their outward eſtate.* Men are incenſed againſt them: they ſeek their ruine and deſtruction; becauſe they have ſo much of Chriſts image, they have ſo much of the Worlds envy, *Becauſe I have choſen you out of the World, therefore doth the World hate you,* *Joh.* 15.19. The great ones of the World, they riſe up often againſt them, and vex them, &c. Now Chriſt is ſalvation to them in this regard. Sometimes breaking the hornes that devour them. Sometimes melting the hearts of their devourers, making their enemies their friends. Sometimes removing thē from them that would break them; alwaies delivering them from the evil and hurt of the attempts made againſt them, turning them for their greater and beſt good; He makes their Vineger better then their wine. Of this the Apoſtle was confident in his own caſe, *Phil.*1. 19. *This ſhall turn to my ſalvation, through your praier and the ſupply of the Spirit of Jeſus Chriſt.* Chriſt is a horn even of temporal ſalvation to the Elect in this regard. He makes your troubles as good friends to you as your comforts. He makes your worſt conditions work together for your beſt good.

How the Saints are ſaved frō men, as to their outward eſtate.

2.

2. *In your ſpiritual eſtate.* Chriſt is ſalvation to you from men in two reſpects.

How the Saints are ſaved frō men as to their ſpiritual eſtate.

1.

1. *In regard of the corruptions of the world.* Wicked men give wicked examples, and by the example of one wicked man others are corrupted. Now albeit the Godly are ſometimes infected, in regard of ſome particular acts; yet are they ſaved from the general corruptions of wicked men, amongſt whom they live. Jeſus Chriſt keeps them from ſoiling themſelves as others do. This is that which is recorded of the Angel of the Church of *Pergamus*, *Revelations* 2. 13. And of thoſe few in *Sardis*, Chapter 3.4. Thus was *Noah* ſaved in that corrupt Age in which he lived, *Geneſis* 7. 1.

2.

Secondly, *In regard of the evil counſels of men.* Wicked men are of the ſame mind with the Devil their Father. They are daily tempting, inticing, alluring and perſwading the godly to walk with them in their waies. *Joſeph* was tempted by his Miſtreſs, *Gen.*39.7. This is put in amongſt the Catalogue of the ſufferings of the old Martyrs, that they were tempted, *Heb.*11.37. Chriſt the great Counſellor of his Church ſaved all theſe from yielding to ſuch temptations. Though they are ſometimes enſnared, yet they

are

are again brought off by Chriſt from thoſe enſnarements, and Chriſt gives them power afterward the more to reſiſt them, and to abhor them.

2. Chriſt is ſalvation. *Poſitively,* in two reſpects. 1. *Reſpect.* 2. *Reſpect.*

II. Poſitively, Chriſt is ſalvation.

1. *In reſpect of grace.*

2. *In reſpect of glory.* Jeſus Chriſt is eternal ſalvation unto the Elect. All that ſavaltion which hath been mentioned before, is in reference to this which is the upſhot of all. He therefore ſaves them from ſin, from the Devil, from men, that he may bring them to this eternal happineſs. He is called in Scripture *eternal life,* 1 *Joh.*5.20. *The Author of eternal ſalvation*, Heb.5.9. *The ſalvation of Iſrael*, Pſalm 53.6. *The Captain of our ſalvation*, Heb.2.10. To ſhew that this eternal ſalvation is from him.

1. He hath merited this ſalvation for the Elect. 'Tis his purchaſe.

2 He keeps it for them, and them for it, 1 *Joh* 5.11.

3. He will actually put them into full poſſeſſion of it, when he returns from Heaven in the latter end of the world; of which he ſpeaks, *Joh.* 14.3. Thus much for the firſt particular, namely the extent of that ſalvation, of which Chriſt is ſaid to be an Horn. He is the ſalvation of the Elect Privatively from all evil, Poſitively to all good, till he have brought them to Heaven the place of eternal ſalvation.

2. Why Chriſt is called a *horn of ſalvation.*

2. Why Chriſt is called *an Horn* of ſalvation. That we may come to the full underſtanding of this, let us conſider how the word is uſed in Scripture. Now we find that this word doth Metaphorically denote two things eſpecially.

Two things Metaphorically denoted by the word *Horn.*

1. *Glory and dignity*; So we find it uſed, *Lam.* 2.3. Where the Church complaining of the miſery which had befallen her, hath theſe expreſſions, *The Lord hath cut of in his fierce anger all the horn of Iſrael*, That is, whatſoever was glorious or excellent in *Iſrael*, God hath now removed. So we may ſee clearly if we read the firſt verſe. *The Lord hath caſt down from Heaven unto Earth the beauty of Iſrael, he hath covered the Daughter of Sion with a cloud, &c.* And then it follows, *He hath cut of all the horn of Iſrael.* The glory of God manifeſted in his appearings, when he brought *Iſrael* out of *Egypt*, is expreſſed by this Metaphor, *Hab.*3.3,4. *His glory covered the Heavens, &c. His brightneſſe was as the light, He had hornes coming out of his hand, &c.* So

Pſalm 92.10. *My Horn*, ſaith the *Pſalmiſt*, *ſhalt thou exalt like the Horn of an Unicorn*; that is, thou ſhalt encreaſe my glory and dignity.

2. *Strength and Power.* So 'tis uſed, *Lam.*2.17. *He hath ſet up the Horn of thy Adverſaries*, ſaith the Church, that is, he hath encreaſed the power and ſtrength of thine Adverſaries. So when God threatens to weaken the power of *Moab*, he doth it by this Metaphor. *Jer.*48.25. *The Horn of Moab is cut off, and his arm is broken.* The breaking of the arm doth fully expound the cutting off of the Horn. And when God promiſeth to give his people power to ſubdue their enemies; he uſeth this expreſſion, *Micah* 4.13. *Ariſe and threſh &c. For I will make thine Horn Iron.* Now then when Chriſt is called a Horn of Salvation, the meaning of the Holy Ghoſt is.

1. The glory of his ſalvation.
2. The ſtrength of his ſalvation.

Chriſt is (1.) a *Glorious* Saviour. In 3. Reſpects.

Firſt, *The glory of his ſalvation.* Jeſus Chriſt is a glorious Saviour; and the ſalvation which he brings to his people is a glorious ſalvation, in three reſpects.

1. *Reſpect.*

1. *Conſider the perſon of Chriſt.* God raiſed up many Horns of ſalvation for his people, when they were in diſtreſs. The Hiſtory mentions them, *Neh.*9.27. *According to thy manifold mercy thou gaveſt them Saviours which ſaved them. Gideon*, and *Jepthah*, and *Sampſon*, *&c.* They are called Saviours, becauſe they ſaved inſtrumentally the people of God from their enemies. But they were but mean Saviours in reſpect of Chriſt, his perſon far exceeds theirs. They were but men; He God and man in one perſon. Though his glory was concealed from the eyes of carnal men, yet they that had ſpiritual eyes did behold it, *Joh.*1.14. *We beheld his glory, the glory as of the onely begotten of the Father.* If the perſon of Chriſt be compared with the perſons of other ſaviours, it will appear that he is a glorious Saviour. All other hornes of ſalvation were but wooden hornes, Chriſt is a golden Horn of ſalvation.

2. *Reſpect.*

2. *Conſider the nature of the ſalvation it ſelf.* 'Tis ſpiritual ſalvation, 'tis eternal ſalvation. All thoſe hornes of ſalvation, which were raiſed up in ſundry Ages for the defence of the Church, were but hornes of outward ſalvation, and of temporary ſalvation. They ſaved onely the outward man, and that neither but for a time. The Church was in as much peril after

they had wrought ſalvation for them, as ever they were before. When *Gideon* was dead, the children of *Iſrael* fell into as great danger as they were in before. So after the death of *Jepthah*, and after the death of *Sampſon*, they were overwhelmed with as great hazards as before, as you may read in the ſtory in the book of *Judges*. But now Chriſt is a Horn of ſalvation to their ſouls, as well as to their bodies. He ſaves them from their ſpiritual enemies, Sin, Satan, as well as from men. He ſaves them from the wrath to come, 1 *Theſſ*. 1. 10. And then he ſaves them for ever. The Church never can be, never will be in that danger again as they were before this Horn of ſalvation was raiſed. *He hath for ever perfected them that are ſanctified*, Heb. 10. 14.

3. Reſpect. 3. *Conſider the glorious manner of the working of this ſalvation.* Never any ſalvation ſo glorious as this. There are three things in it.

(1.) *He ſaved the Elect by his own power.* The power by which all other hornes of ſalvation delivered the Church, was by a power out of themſelves; the ſtrength they had was none of their own, but the power by which Chriſt ſaved, and ſtill ſaves his Church, is from himſelf; the Divinity impowred the Humanity, *Pſalm* 98. 1. *His own right hand, and his own holy Arm hath gotten him the victory.*

(2.) *He ſaved the Elect ſolely.* Other hornes of ſalvation had the concurrence of many beſides themſelves, *Gideon* and *Jepthah*, and *Sampſon*, &c. They blew the trumpet and gathered multitudes, to aſſiſt them in the battels which they fought for the ſalvation of the Church. All *Iſrael* came after them: But this Horn of ſalvation wrought the Churches deliverance alone, *Eſay* 63. 3, 5. *I have trodden the wine-preſſe alone, &c.* He had no other Horn to help him; He entred the field, and fought the battel alone, and by himſelf obtained the victory.

3. *He ſaved the Church by his own death.* Other hornes of ſalvation delivered the Church by the death of the enemy. *Ehud* ſlew *Eglon*, but he himſelf did not die, *Judges* 3. 21, 22. *Gideon* ſlew *Zeba* and *Zalmunna* the enemies of Iſrael, *Judges* 8. 21. But he himſelf was not ſlain. But now this Horn of ſalvation got the victory by dying, his Croſs was his Conqueſt. He *triumphed over principalities and powers on the Croſs*, as the Apoſtle ſpeaks, *Col.* 2. 15. He ſubdued all the hornes of the adverſaries by the ſhedding of his blood. His death is the Churches life, his grave

is our victory. All theſe things do fully prove that Jeſus Chriſt is a horn of ſalvation; that is, a glorious ſalvation. This is the firſt.

Chriſt is 2. a *ſtrong* Saviour.

Secondly, *The ſtrength of his ſalvation.* Jeſus Chriſt is a ſtrong Saviour;the ſalvation which he works for his people hath ſtrength in it. *He hath raiſed up a mighty ſalvation for us*; ſo ſome tranſlations render this Text. To this agrees that of the Prophet, *Pſalm* 89. 19. *I have laid help upon one that is mighty, I have exalted one choſen out of the people.* When God committed our ſalvation to Chriſt,he committed it to one that was mighty. Chriſt is not a reed of ſalvation, but a rock of ſalvation. A ſtrong Redeemer, as the Scripture calls him, *Jerem.*50.34. Conſider four things.

Four conſiderations to hold him forth as a *ſtrong Saviour.*

1. *What ſtrong enemies Chriſt was to vanquiſh, that he might ſave us.*

1. Conſid.

1. He was to ſave us from ſin. Now ſin was very ſtrong, it grew faſt and deep in the heart. Sin is intervoven in the very conſtitution of every man. Chriſt could not ſave the Elect, if he did not pluck up the very roots of ſin. He was to ſave them from the guilt, from the power, from the filthineſſe, yea from the very being of ſin. Had he not been very ſtrong,he could not have ſubdued ſuch a potent enemy as ſin was.

(2.) He was to ſave them from the Devil. The Devil is called in Scripture, *The ſtrong man*, yea, *the ſtrong man armed*, Luke 11.21. One Devil hath more ſtrength then all the men in the world, and there are many legions of Devils which are in the poſſeſſion of the Elect by nature. The Devils are called principalities and powers, for the greatneſs of their ſtrength, *Eph.*6.12. Jeſus Chriſt if he had not been very ſtrong,could never have routed theſe mighty ſpirits.

2. *Conſid.*

2. *The manner how he was to ſave us.* He was to bear and undergo the wrath of his Father for his Elect; a heavy burden, which they were not able to bear. The grappling with ſin and Satan was but eaſie in reſpect of this, to bear the wrath of God without ſinking. The Prophet ſpeaks of this, *Eſay* 53. 5, 6. All the puniſhment of the ſins of men was laid on Chriſt. *He treadeth the wine-preſſe of the fierceneſs and wrath of Almighty God*, Revel.19.15. There it's ſpoken of him as the Executioner of his Fathers wrath, but he did firſt tread it as a ſufferer. And he did bear all this alone. And he was to undergo it

without ſinking and fainting. Had he not been a ſtrong ſalvation he had periſhed under this burden, To beare the wrath of God, is a greater work than the ſubduing of all the devils ſtrength. He could have done this by a word; but to ſatisfie the juſtice of his Father, could not be done without his perſonal ſuffering. Conſider

3 *Conſid.*

3. *The multitude of the perſons he was to ſave.* Thouſands and millions, an innumerable multitude the Scripture affirms them to be, *Rev* 7. 9. All the Elect of God which did then live; yea, all that had been, all that ſhould be to the end of the world. Had he not been a ſtrong Saviour he could not have ſaved ſo many. And (which doth ſhew his ſtrength more) All theſe were at firſt unwilling to be ſaved by him. The Elect, when Jeſus Chriſt comes to regenerate them, and to apply the ſalvation to them, which he hath merited for them, are very unwilling to be ſaved, they run away from him, they like their condition ſo well, that they deſire not to be removed out of it. They reject Chriſt, yea they fight againſt Chriſt and the ſalvation that he brings, untill he have ſubdued their hearts, and of unwilling made them willing, by the power of his irreſiſtible grace. And then they willingly and freely adhere to him; *Draw us, and we will runne after thee.* Conſider

4 *Conſid.*

4. *The perfection and fullneſs of his ſalvation.* His ſalvation is a compleat ſalvation. This is that which the Apoſtle ſaith *Heb.* 7. 25. *He is able to ſave εἰς τὸ παντελὲς to the uttermoſt*, or to perfection. What is it to ſave to the uttermoſt or to perfection.

1. 'Tis to ſave the whole man.
2. 'Tis to ſave from all evil to all good.
3. 'Tis to ſave to eternity. Jeſus Chriſt doth pefectly ſave in all theſe reſpects. He will never leave off his Elect till he hath brought them to glory. Chriſt is called a Horne of ſalvation, becauſe he ſaves both Offenſively and Defenſively; he ſaves his people, and wounds his Enemies. It's a Metaphor from horned creatures, which do ſave themſelves, and offend their aſſailant. Thus much for the ſecond particular; Why he is called an Horn of ſalvation.

3 How Chriſt comes to be a Horn of ſalvation. Three things denoted in the Phraſe *Raiſed up.*

3. How Chriſt comes to be an Horn of ſalvation. This is expreſſed in this word ἤγειρε, God hath raiſed him up. This phraſe notes theſe three things.

1. *Gods decree whereby Jeſus Chriſt was from eternity deſigned to this work.* The Scripture tells us that by a ſolemn Decree of all the three Perſons, Jeſus Chriſt the ſecond perſon, was deſigned for this work of ſalvation. He was ſet apart by the determinate Counſel of God, to be the Author of ſalvation unto the Church The *Pſalmiſt* ſpeaks of this, *Pſal.* 2. 6, 7. *Yet have I ſet my King, &c. I will declare the Decree; the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* 1.

2. *Gods Miſſion of Chriſt.* As he was before all time appointed for this work; ſo he was in the fulneſſe of time ſent to accompliſh it. *In the fulneſs of time God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law,* Gal. 4. 4, 5. Of this Miſſion the Prophet ſpeaks largely; *Eſay* 61. 1, 2, 3. *The ſpirit of the Lord God is upon me, &c. He hath ſent me to bind up the broken hearted, &c.* To this belongs that ſolemn publick promulgation of the Father, whereby he proclaimed Chriſt as his ſalvation to the world, *Mat.* 3. 17. by an immediate voice from heaven, *This is my wellbeloved Son.* 2.

3. *The Act of God in furniſhing Chriſt with ſuch qualifications as might render him fit for ſuch a work.* As he eſtabliſhed him by his Decree, and by his publick Miſſion ſealed him for this work; ſo he did furniſh him with all thoſe qualifications which were neceſſary for the carrying of it on for the good of his Elect. This furniſhing of Chriſt relates to two things. 3.

(1) *The preparing of a body for him.* A humane nature was neceſſary for him; that was to be the ſalvation of man. Payment muſt be made to Juſtice by the ſame nature that committed the treſpaſſe. And then beſides the Divine Nature was not capable of ſaving that way, that ſalvation muſt be wrought, namely by ſuffering. God therefore fitted Chriſt with a body, in which body by the grace of perſonal union the God-head was cauſed to dwell. Of this the Apoſtle ſpeaks, *Heb.* 10. 5. *Sacrifice and meat-offering thou wouldeſt not have, but a body haſt thou fitted me*

(2) *By conferring upon the humane nature fulneſs of all thoſe ſpiritual qualifications and endowments which were neceſſary for him, to the carrying on of his work.* Strength, wiſdome, judgement, mercy, love, patience and many other graces were needfull for this work of ſalvation. God therefore furniſhed Jeſus Chriſt with all theſe, *Eſay* 11, 1, 2, 3. And as he had variety of all theſe

graces, ſo did God beſtow upon him a fulneſſe, of all theſe; not a limited, ſtinted fulneſſe, as he beſtowed upon others; but an unmeaſurable fulneſſe of all grace; A fulneſſe of redundancy, which from him might flow out to all the Elect for the filling of them with a fulneſſe of ſufficiency. Of this the Scripture ſpeaks, *John* 3, 34. and *John* 1. 16. In all theſe reſpects God hath raiſed him up to be a Horn of ſalvation. Thus much for the opening of the Doctrine.

Uſes.

The uſes of this Doctrine.

1. Uſe of Inform.

Uſe 1, For Information in two things.

1 *Inference*

Firſt, *The miſerable condition of thoſe that are without Jeſus Chriſt.* Who are without Chriſt? Not only Jews, and Turks, and Pagans, but all believers in the Church. Whoſoever is without true ſaving faith, is without Chriſt. 'Tis faith that makes Chriſt Actually ours. Faith unites us to Chriſt, and Chriſt to us. Their miſery is very great. Chriſt is a horn of ſalvation, the only horn of ſalvation, he that is without Chriſt, is without ſalvation: God hath put the ſalvation of men into Chriſts hand, 1 *John.* 5.11. *He hath given us eternal life, and this life is in his Son.* And *he that hath the Son hath life; but he that hath not the Son hath not life,* ver. 12. God himſelf cannot ſave him that is without an intereſt in Chriſt. He hath ſet down this way of ſalvation, and he cannot deny himſelf. It is a queſtion amongſt the Schoolmen, whether God could have ſaved ſinners without Chriſts ſatisfaction. They generally conclude upon good grounds that he might; but now tis not ſo much as a queſtion. God hath reſolved, that whoſoever is ſaved, ſhall be ſaved by Chriſt; and without mutability, he cannot ſave men another way. Better never to have ſeen the light, than to dye without an Intereſt in Chriſt. And he that doth not beleeve truly in him, hath no ſaving Intereſt in him, *John* 3. 18. How ſhall I know whether I do truly beleeve or no? I ſhall here to help you, lay down a twofold note of true faith.

Two properties of ſaving Faith.

1 *Property*

1. *It is a heart purifying grace,* This effect of faith the Apoſtle mentions, in *Acts* 15. 9. Whoſoever hath true faith in Chriſt, will finde his heart purifyed and cleanſed thereby. The efficient cauſe of the purification of the heart is the Spirit of God, who is called the Spirit of Sanctification, 2 *Theſſ.* 2. 13. The meritorious cauſe is Chriſts blood, 1 *John* 1. 7. The inſtrumental cauſe is

faith. This grace purifies the heart, as it is an inſtrument whereby the blood of Chriſt which purifies, is conveyed to the ſoul: and as it doth take hold upon the promiſe of cleanſing; the promiſe is, *I will ſprinkle clean water*, Ezek. 36 25. Faith applies this promiſe and improves and ſo purifies the heart. If you have not purification of heart, you have not faith; and if you have not faith, you have not Chriſt as a Horn of ſalvation. Now that heart may be ſaid to be purified, that hath theſe three properties.

Signes of a purified heart.

1 (1) *If it bewail impurity.* Impurity that is truly lamented, is in Gods account as if it were removed, *Rom.* 7. 23. 24. If thy pollution be thy greateſt burden, thy heart is purified in Gods ſight.

2 (2) *If it be cautious of every thing that may defile.* A heart that is purified, dares not willingly come neer any defiling puddle, it will avoid occaſions, temptations of defilement, *Iob.* 31. 1. Carefulneſſe of ſhunning defilement is an infallible note of purification.

3 (3) *If it be through inadvertency defiled, it will not be quiet till it be made clean.* A purified heart cannot lye in any uncleanneſſe when God hath once diſcovered it to him. Thus *David*, when he ſaw his pollution, with what earneſtneſſe doth he run to the Laver that he may be waſhed? *Pſ.* 51. 2, 7.

2 *Property.* Rules whereby any may know whether Chriſt be precious to him or no.

2. *Saving faith hath very high and precious thoughts of Chriſt.* This character is laid down by the Apoſtle, in 1 *Pet.* 2. 7. No unbeleever can truly have precious thoughts of Chriſt, nay they have low thoughts of him, as 1 *Pet.* 2. 7, 8. and *Cant.* 5. 9. Try your faith by this note. Now if Chriſt will be truly precious;

1 (1) *He ſhall reign and rule over thee.* His precepts will be as precious as his promiſes. His Soveraignty will be as precious as his ſacrifice; his yoke will be as deſirable as his merits; the Apoſtle oppoſeth faith and diſobedience, 1 *Pet.* 2. 7. Where Chriſt is diſobeyed, he is not beleeved in,

2 (2) *If Chriſt be truly precious to thee, his diſhonours will peirce thy ſoul.* The diſhonours done to him in his truths, worſhip, government, will be a greater grief to thy heart then all the diſhonours that are done unto thy ſelf.

3 (3) *If Chriſt be truly precious to thee, it will be thy meat and drink to do him any ſervice.* Thou wilt make it thy ſtudy to ſet him up, and to make him great wherever thou comeſt

(4) *If Chriſt be precious to thee, all his Ordinances will be precious.* Thou wilt have a high eſteem of his Word, of his Sacraments, of his Sabbaths, and that for his ſake, who hath inſtituted theſe things. If it be not thus with thee, thou art an unbeleever; and if an unbeleever, thou haſt for preſent no ſaving intereſt in him that is the horn of ſalvation

2 *Inference* Secondly, *The impoſſibility of the periſhing of any of the Elect.* Their eternal ſalvation is a thing of abſolute certainty. They can never periſh. They may ſeem to be loſt ſometimes in their own apprehenſion. *I ſaid* (ſaith *Jonah*) *I am caſt out of thy ſight*, Jon. 2. 4. He was in his own eyes as if he had been a caſtaway; but 'tis impoſſible it ſhould be ſo, as in other reſpects, ſo in this, becauſe Chriſt is the horn of their ſalvation. He that hath wrought their ſalvation, is able to preſerve ſalvation for them, and them for ſalvation. If Chriſt be able to ſave you, ye ſhall be ſaved. When you look upon that in your ſelves, that may ſeem to hinder your ſalvation, look upon that that is in Chriſt to maintain your ſalvation. You ſhall be as certainly ſaved, as Chriſt himſelf is ſaved. *Father, I will that they whom thou haſt given me may be with me where I am, that they may behold my glory, &c.* John 17. 24. Your ſalvation is now fully accompliſhed; he that was able to accompliſh your ſalvation, is able much more to apply it now it is accompliſhed. Conſider theſe ſeven Notions to make this out.

Seven conſiderations to make it out that none of the Elect can periſh.

1. (1) *Chriſt will not loſe the merit of his blood*, nor be deprived of the end of his death; and he muſt do both theſe, if one of his Elect ſhould miſſe of ſalvation.

2. (2) *Chriſt did not conquer for the Devil*, but from the Devil; Chriſt will not be at the charge and coſt of Redemption, and when he hath done, ſuffer the Devil to go away with the ſpoil.

3. (3) *Chriſt will not impoveriſh himſelf to enrich the Devil*; and impoveriſhed he ſhould be, if one of the Elect ſhould periſh: for every Saint helps to make up his myſtical fulneſs. So the Apoſtle tells us, *Eph.* 1. *ult.*

4. (4) *Jeſus Chriſt will not rob his Father to enrich the Devil.* Now if any Saint ſhould periſh eternally, God himſelf would be robbed; for every Saint is his inheritance, *Eph.* 1.18.

5. (5) *The Lord Chriſt will not ſuffer the Spirits Temple to fall*

into the eternal poſſeſſion of the Devil. Now the Elect are the Temple of the Holy Ghoſt, 1 *Cor.* 6.19.

(6) *Chriſt will not empty Heaven to fill Hell.* Every Saint helps to fill heaven. 6.

(7) *Chriſt will not bear a name in vain.* He will neither mock himſelf, nor mock his Father, nor his people. Now if he ſhould be called an horn of ſalvation, and not actually his Elect of ſalvation, he would be the greateſt mock that ever was in the world. 7.

2 *Vſe.* Reprehenſion. *Thoſe are to be blamed that erect other horns of ſalvation.* *2 Vſe of Reprehen.*

1. The Papiſts; they do ſet up their own works as a horn of ſalvation; at leaſt they joyn works and Chriſt together, as concauſes of ſalvation; the Scripture lays the whole merit on Chriſt, they lay a part of it on works. Greater diſhonour then this cannot be done to Chriſt. If he be of himſelf ſufficient, what needs the addition of other things? but he is ſufficient, *Heb.* 1.3. chap. 7.25. Hear what the Scripture ſaith concerning thoſe that look for ſalvation by works, *Gal.* 5.4. *As many as ſeek to be juſtified by the Law are fallen from grace.* How did it fall out with *Iſrael* that followed after the Law of works? The Apoſtle will tell you, *Rom.* 9. 30,31,32. Yea I ſhall add this; Jeſus Chriſt will be a horn of deſtruction to thoſe who will not make him the ſole horn of ſalvation. 1.

2. Much like to theſe are many ignorant Proteſtants, who think to be ſaved by their duties, by their prayers, and by their repentance. Such men ſhould conſider, that Chriſt muſt ſave them from the guilt of all their duties, as well as from the guilt of their ſins. Our holieſt ſervices have a mixture of unholineſſe in them. *Domine lava lachrymas*, was *Auſtins* prayer. And it muſt be ours. The filth of our holy things muſt be expiated by Chriſt, 'tis through him that they are accepted. You may read this Goſpel in the Ceremonial Law, *Exod.* 28. 36,37. The holy ſervices we do are not accepted, becauſe of any worth that is in us or them, but becauſe of the engraved plate which is upon the forehead of Chriſt. 2.

3. *Vſe. Exhortation.* *2 Vſe of Exhortat.*

1. *This ſhould provoke all ſinners to cloſe with Chriſt.* The great *1 Duty.*

work of the Miniſtery is to bring Chriſt and the ſoul together. They are the friends of the Bridegroom, and its their office to woo ſinners to come in to Chriſt. Here is encouragement enough in this Text. He is a horn of ſalvation, a horn of Gods raiſing; fly to him for ſalvation; ſalvation is to be had in Chriſt, ſalvation is to be had no where elſe, *Acts* 4.12. Under the Law offenders did flie to the horns of the Altar, 1 *Kings* 2.28. He that flies to the horns of this Altar ſhall be ſure to be ſafe. Onely two things muſt be obſerved.

Chriſt a refuge to none but upon two conditions

1. (1) *All ſin muſt be caſt away; The wicked man muſt forſake his way, and the unrighteous man his thoughts*, Eſay 55.7. Jeſus Chriſt will not be a horn of ſalvation to an impenitent ſinner. He came not to ſave men in their ſins, but to ſave them from their ſins, *Mat.* 1. 21.

2. (2) *Chriſts own terms muſt be embraced.* Chriſt came not to ſave men upon any terms, but upon his own terms. Now the terms of the Goſpel are, *A voluntary reſignation of our ſelves to be at Chriſts diſpoſing:* To do his Will, to ſubmit to his Scepter. The ſoul muſt ſay, as *Saul* did to Chriſt, *Lord, what wilt thou have me to do?* Act. 9. 6. That ſoul that doth caſt away ſin by repentance, and ſurrenders himſelf to Chriſt, to be in all things ruled by him, ſhall, whatever his condition hath been before, find Chriſt an horn of ſalvation to him. Do not ſay, my ſins are great,*&c.* The greateſt ſin thou didſt ever commit, is thy ſo long ſtanding out againſt Chriſt, *Joh.* 3.19. Murther, Adultery, are great ſins, but the ſouls refuſal to come to Chriſt is a greater ſin; thoſe are ſins onely againſt the Law, this is a ſin againſt the Goſpel, this is a ſin againſt the Remedy, this is a ſin that binds and continues the guilt of all thy other ſins upon the conſcience. He that doth not cloſe with Chriſt, ſaith one of theſe things; either that he hath no need of Chriſt, or elſe that Chriſt is not able to ſave him.

2 Duty. 2. *This teacheth Gods people whither to go, when their ſalvation is endangered.* Sometimes Satan by hot temptations, ſometimes corruption by its violent out-breakings, do ſo exceedingly prevail upon the ſervants of God, as that in their apprehenſion their ſalvation is in a great hazard; they fear the Crown will be pluckt away from them. God lets them come into ſuch jeopardy, that they may exerciſe all their graces, and thrive the faſter. They pray, they watch, yet Satan gets ground; ſin overpowereth them, ſo that they are apt to conclude, that the hope of ſalvation is gone. In ſuch a caſe your onely refuge muſt be to this horn of ſalvation. *David*, when ſin was too hard for him, goes to God, *Pſal.* 65. 3. We muſt flie to this horn, and by his ſtrength defend our ſelves, and vanquiſh our enemies. There are ſeveral branches of this Horn, which muſt be improved at ſuch a time. His Death, his Reſurrection, his Aſcenſion, his Interceſſion; all his Attributes, all his Promiſes, theſe are ſeveral little hornes growing out of this great Horn. This Horn will give you ſtrength to overcome; this Horn will keep what he hath purchaſed for you. He hath puſhed down Satan; ſin, the world already; and if they get head again, he can eaſily ſubdue them. He is not onely the Horn of your ſalvation, but the Captain of your ſalvation, *Heb.* 2.10. τὸν ἀρχηγὸν τῆς σωτηρίας. It was his free-will at firſt to undertake it: but having undertaken it, 'tis his office to perfect it. When ſalvation is at a hazard, go to him, fight in his Name, and he will give you victory.

3. *Bleſs the Father for Jeſus Chriſt.* This holy man that pend this Song, he begins it with praiſes. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation.* Never think of a horn of ſalvation, but have in your hearts and mouths a *Benedictus Dominus.* If every thought of heart were a rapture, we could never ſufficiently extol the love of God in raiſing up Chriſt for us: Eſpecially, if he have made Chriſt an horn of ſalvation to us in particular. What ſtorms did Chriſt go through? what deeps did he wade over, that he might be to us an horn of ſalvation? He that is not thankful for Chriſt, can be truly thankful for nothing. When God gave Chriſt, he gave all. Naturaliſts ſpeak much of the Unicorns horn; Chriſt is the true Unicorn. 3 *Duty.*

4. *Do not, O ye ſervants of God, deſpondingly fear the attempts of your enemies.* Gods Church, though it be the worlds great friend, yet meeteth with many enemies; many bloody horns are goring at it to deſtroy it. Look into all the Ages that are paſt, and you will find it. *Pharaoh* was a horn, and a bloody one. *Nebuchadnezzar* was a horn. You read of four horns, *Zech.* 1. 18,19. In the New Teſtament you read of horns; *Herod*, the Heathen Emperours; theſe were bloody horns. You read of a little horn, *Dan.* 7.8. This is Antichriſt. Oppoſe this 4 *Duty.*

horn of ſalvation to all theſe horns of deſtruction. (1) This horn is longer then they; they reach to one Kingdome, he the world over. (2) This horn is ſtronger then they. (3) This horn is longer-lived then they, *vid. Mic.* 4. 12, 13. No horn hath yet been able to ſtand. None ſhall, *Pſal.* 75. 8, 10. That horn of Chriſt, that with one puſh overthrew many Legions of Devils, is it not ſtrong enough to bring down men?

PSAL. 72. 6.

He ſhall come down like rain upon the mowen graſs.

SERM. XVII. THis *Pſalm* was penned by *David,* as appears from *v.* 20. It was compoſed by him a little before his death, when he had made his ſon *Solomon* King. Upon the occaſion of *Adonijahs* Rebellion, we read in 1 *Kings* 1. 33, 34, &c. that *Solomon* was by the appointment of *David* anointed King of *Iſrael* and *Judah. David* having ſet him in his Throne; doth in the cloſe of his life make this *Pſalm*, wherein he doth Prophetically foretel, and accordingly prays for the proſperity of him and his Kingdome, under which he doth alſo Prophecy of the felicity of Chriſts Kingdome, of which *Solomon* was a Type. Here are ſome paſſages which cannot be properly underſtood of *Solomon*, or his Kingdome, but are chiefly to be underſtood of Chriſt and his Kingdome, as that in *ver.* 7, 8, 17, *&c. He ſhall have dominion, His Name ſhall endure for ever.* Therefore it is to be expounded of *Solomon* and his Kingdome as they were typical of Chriſt the true *Solomon* and his Kingdome. Here are three parts of the *Pſalm.*

1. Matter of Petition, *v.* 1, 2, 3.
2. Matter of Prophecy, *v.* 4 to 18.
3. Matter of praiſe, *v.* 18, 19.

The Text falls under the ſecond Head, which I called matter of Prophecy. *David* doth deſcribe by the Spirit of Prophecy the Kingdom of *Solomon*, but eſpecially the Kingdom of Chriſt, which was prefigured by *Solomon's* Kingdom. This Kingdom is deſcribed two wayes.

1. *By the righteouſneſſe of it*, v. 4. There are both the parts of righteouſneſſe. The defending of the good; *He ſhall judge the poor of thy people, and ſave the Children of the needy*: The puniſhment of the wicked; *He ſhall break in peices the Oppreſſor.*

2. *By the bleſſed fruits of it.* Theſe are ſeveral, as namely,

(1.) *The holy fear and reverence of God*, verſe 5. *They ſhall fear thee as long as the Sun and Moon endure, throughout all generations.*

(2.) *The propagation of his Kingdom by the calling in of the Gentiles*, veſe 8. 9, 10, 11. *He ſhall have dominion alſo from ſea to ſea, from the River to the worlds end.*

(3.) *The great bleſſings which ſhould accrue to his Subjects, and the great glory of the King.* This is *v.* 12, 13, 14, 15, 16, 17. *He ſhall redeem their ſoul from deceit, &c.*

(4) *The great increaſe and edification of his Church.* I name this laſt, becauſe it is in the Text, and the verſe following the Text. *He ſhall come down like rain, &c.* In which we have,

Firſt, A Prophecy of Chriſts comunications to his Church. *He ſhall come down.*

Secondly, The nature of this communication. *As the rain, as the ſhowers.*

He ſhall come down ירד. There is a four fold deſcending of Chriſt which the Scripture mentions

1. *His incarnation, the manifeſtation of himſelf in the fleſh.*

2. *The abaſing of himſelf in condition.* He did not onely aſſume humane fleſh, but all the natural infirmities of our fleſh; he took upon him the form of a ſervant, lived in the meaneſt and loweſt condition of the Sons of Men. Of this deſcenſion the Apoſtle ſpeaks, *Phil.* 2. 6, 7.

3. *The ſubjecting of himſelf to death.* His abiding under the power of the grave for three dayes and three nights. This is the loweſt peice of his deſcenſion. Of this the Apoſtle ſpeaks, *Eph.* 4. 9. *In that he aſcended, what is it but that he alſo deſcended firſt into the loweſt parts of the earth?* Theſe deſcenſions or comings down of Chriſt are included one in another. When he took our nature upon him he did truly deſcend. Not as if the divine nature came

where it was not before, but becauſe God did in the Incarnation of Chriſt, manifeſt himſelf after ſuch a manner as he never had done before; For God cannot properly be ſaid to aſcend or deſcend; he being a moſt ſimple and ſpiritual eſſence, is not moved from place to place as creatures are, but he is ſaid to aſcend or deſcend in regard of the manifeſtation of his preſence, either by the effects of his preſence, or by viſible ſpecies or ſhapes, which appearing or diſappearing, he is ſaid to aſcend or deſcend. Although men might look upon his deſcenſion as having reference to his Incarnation; Yet

4. *There is another deſcenſion which we ſhall rather expound this of: the diſtillations of his grace, and ſpiritual bleſſings upon his Church.* Theſe indeed are glorious deſcenſions. When Chriſt lets fall the influences of his grace, then doth he come down in a glorious manner. Every drop of grace is a Metaphorical deſcenſion. Chriſt doth ſpiritually come down, when he lets any ſpiritual virtue drop down in his Ordinances upon the ſouls of his people. Of this kind of deſcenſion the Church ſpeaks, *Eſay* 64.1.

Like the rain, כמטר Some think our *Engliſh* word comes from this Hebrew word *matar*, becauſe they are ſo near in ſound one to another. Rain is the diſtillation of a moiſt cloud, which being diſſolved by the heat of the Sun, and by the colliſion of other clouds ſends down its water to the middle region of the Air. The reaſon why it falls down by drops, and doth not come like a torrent, is becauſe the cloud is not diſſolved all at once, but by little and little.

Upon the mowen graſs. Detondere, גיז from גז The Hebrew word uſed here hath a double ſignification. It ſignifies a ſhorn fleece of wool, and it ſignifies a meadow newly mowen. This hath occaſioned divers readings; ſome read it *He ſhall come down like the rain into a fleece of wool.* So the Septuagint: they that follow this reading make it an alluſion unto the dew that fell upon *Gideons* fleece, *Judg.* 6.37,38,39. When all the Land beſide was dry, and again upon the reſt of the Land when the fleece was dry. Others read it according to our tranſlation, He ſhall come down like the rain *upon the mowen graſs.* This ſeemes to be more agreeable to the meaning of the Holy Ghoſt; eſpecially becauſe of the clauſe following, which is added by way of Explication. As the ſhowers that water the earth.

As the ſhowers רביבים. Rain and ſhowers differ onely as leſſe and more; rain ſignifies ſmaller ſhowers, and ſhowers ſignifie greater rain, *Deut* 32. 2. Rain falling in multitude of drops is called a ſhower.

That water the Earth. זרזיף The word *Zarziph*, which is here tranſlated *water*, is onely uſed in this place in all the Bible; it ſignifies to water by diſperſion, to water by drops. The ſhowers are diſperſed in drops all over the face of the earth, in a very regular & artificial way. *God hath divided* (ſaith *Job*) *a water-courſe for the overflowings of waters*, Job. 38. 25. The rain is from the cloud ſpouted out by drops after ſuch a manner, that every part hath its ſhare. Thus much for Explication.

The Obſervation is this.

Doct. *Jeſus Chriſt is to his Church as the rain to the mowen graſs as the ſhowers of rain that drop down upon the earth.* Jeſus Chriſt is the ſpiritual rain of his Church. Jeſus Chriſt is a myſtaicl ſhower to the hearts of his people. When God gave Chriſt out of his boſome he did then, if ever rain a golden ſhower upon the world. The Prophets do uſe this Metaphor in their predictions of Chriſt, *Eſay* 45 8. *Drop down ye heavens from above and let the skies pour down righteouſneſs* &c. Though it be expreſly a prediction of that great return of the Church from their captivity, Yet as *Calvin* well obſerves, it relates to the ſpiritual Kingdome of Chriſt, when all this ſhould be compleatly fullfilled; The heavens did never drop down ſalvation, they never rained righteouſneſs ſo abundantly, as when they rained down him who is the Lord our righteouſneſs. In the handling of this Doctrine I ſhall open three things

1. What that is which in Chriſt may be compared to the rain.
2. Wherein lieth the reſemblance between Chriſt and rain.
3. Wherein lies the diſproportion: there I ſhall ſhew how Chriſt excels all other rain.

1 What of Chriſt this Metaphor of Rain hath relation to.

For the firſt. This Metaphor of rain doth relate to three things of Chriſt. It reſpects three particulars.

2. 2. *It hath relation to his Doctrine.* It is uſual in ſcripture for Doctrines to be compared to the rain. *My Doctrine* (ſaith *Moſes*) *ſhall drop as the rain, my ſpeech ſhal diſtil as the dew, &c.* Deut. 32. 2. Ordinarily the preaching of the Prophets is called *Dropping* Ezek. 20. 46. *Drop thy word toward the ſouth, and Prophecy,* Ezek. 21. 2. *Drop thy word toward the holy places, Prophecy againſt the land of Iſrael.* I finde divers Expoſitors interpreting that Text of Chriſts Doctrine. Saith *Chryſoſtome* the coming down of the rain upon the graſſe, or upon the fleece of wool, as he renders it, ſignifies the preaching of Chriſt in the Synagogue And certainly Chriſts Doctrine (if ever the Doctrine of any perſon) may be well compared to the rain. His Doctrine is from above, and it hath all the properties of rain. The Prophet makes the compariſon, *Eſay* 55. 10, 11.

2. *It hath relation to the ſpiritual government of his Kingdom* The adminiſtration of judgement is many times ſet out by the deſcending of the rain. *Job* ſpeaking of himſelf as a Magiſtrate, uſeth this Metaphor, *Chapter* 29. 22, 23. *My ſpeech* (ſaith he) *dropped upon them, They waited for me as for the rain, and they opened their mouth wide as for the latter rain.* Evil Governours are compared to a parching draught, whereby the eſtates of the Subjects are withered, they are like thoſe deſtroying Gardiners that pluck up the very roots of the herbs, but good Governours are like Gardiners that do daily water the flowers, and ſo cauſe them to thrive. Jeſus Chriſt is ſuch a Governour as ſeeks the wealth of all his Subjects, he drops down rain upon them, whereby they are multiplied and increaſe. The Prophet ſpeaks of this, *Hoſ.* 6. 3. *His going forth is prepared as the morning, he ſhall come unto us as the rain; as the latter and former rain unto the earth.* Chriſts government tends not to the Impoveriſhing, but to the enriching of his Subjects. In his daies *ſhall the righteous flouriſh,* verſe after the Text. Jeſus Chriſt is not a waſter, but a waterer of the ſpiritual eſtates of thoſe that are under the Government of his ſcepter. The *Pſalmiſt* compares his Scepter to dew, *Pſalm* 110. 3.

3. 3. *It hath relation to the Influences of his Spirit.* The influences of Chriſts Spirit are compared to the rain. The Prophet uſeth this Metaphor to ſet out the diſtillations of his Spirit upon his Church, *Joel* 3. 18. *It ſhall come to paſs in that day that the mountains ſhall drop down new wine, and the hils ſhall flow with milk, &c.* When

Jeſus Chriſt had communicated his Spirit to the Church, ſee what ſhe ſaith, *Cant* 5.5. *I opened to my beloved, and my hands dropped with myrrh, and my fingers with ſweet ſmelling myrrh upon the handles of the lock.* Chriſt did there come down as the rain; by the ſecret virtue of his Spirit, he cauſed many precious drops to fall upon the ſoul of his Church. *Calvin* expounds this Text of the ſecret diſtillations of Chriſts grace upon his people; ſo that whether we reſpect Chriſts doctrine, or his ſpiritual Goverment, or the ſecret influx of his Spirit; in regard of all theſe doth he come down as the rain upon the mowen graſſe, and as the ſhowers that water the earth. This the firſt thing. *Qui reſpectus.*

2 In what Reſpects Chriſt reſembles the rain.

For the ſecond, *Qua proportio.* Wherein ſtands the reſemblance between Chriſt and rain. I ſhall mention three particulars.

1 *Reſpect.*

1. *The rain is the immediate and proper work of God.* The Scripture doth by this put a difference between the true God and idols, *Jer.* 14.22. Man can neither ſet abroach the veſſels of heaven to cauſe rain, nor can he ſtop them when God hath ſet them a broach. The Key of the rain hangs at Gods girdle. Man may ſpeak long enough to the clouds before they give a drop of moiſture, but if God do but lift up his finger they are diſſolved. As he brings forth the wine out of his treaſures, ſo doth he draw the rain out of his Cellars. Jeſus Chriſt comes down like the rain in this reſpect, for he is the immediate and proper gift of God. This rain had never fallen from heaven, if God had not of his own accord beſtowed it; had all the Angels of God been conven'd in an Aſſembly, how to reſtore loſt man, they could never have found out this way. The Scripture attributes the whole work of giving Chriſt to God alone. *My Doctrine is not mine,* John 7.16. *but his that ſent me.* His doctrine is from God, *John* 12.49. His ſcepter is from God, *Pſalm* 110.2. His King he is called, *Pſalm* 2.6. He prepared him a body; *Heb.* 10.5. This rain hath no Father but God alone.

2 *Reſpect.* The uſeful virtues of rain, to which parallels are found in Chriſt.

2 *The rain is very uſeful to the earth.* Jeſus Chriſt is very uſeful to his Church. Conſider this in five particulars.

1 Virtue.

1. *The rain hath a cooling virtue.* When the air is heated through the ſcorching beams of the Sun, the rain doth refreſh and cool it; we find a great cooling after one nights rain, even in the heat of Summer. Jeſus Chriſt hath a cooling virtue, when the Soul burnes with luſt, when it is ſcorched with fiery temptations,

one ſhower from Jeſus Chriſt cools it again. Jeſus Chriſt by the droppings of his Doctrine, and by the ſecret diſtillations of his grace, quencheth the unholy heats of the Soul. God complains of his people; that they were as *an Oven heated by the Baker*, Hoſ.7. 4. The beſt of Gods children find in themſelves ſuch inordinate heats. Sometimes they burn with worldlineſſe, ſometimes they are hot with envyings, ſometimes they rage with paſſion and diſtempered anger. *Jonah* had a flame of anger in his ſoul, when he fell ſo foul upon God, *Chap.*4.*init.* There's no way to extinguiſh ſuch burnings, but by the cooling drops of Jeſus Chriſt; He ſends down a ſhower upon the heart; and ſo brings it to his own temper again. How did Chriſt cool *Paul* when unconverted, *Acts* 9. 1,3,4.

2. Virtue. (2.) *The rain hath a mollifying nature.* When the earth is like iron under our feet, by long droughts or hard froſts, a few good ſhowers ſupple it, and make it tender, *Pſalm* 65. 10 *David* ſpeaking of the earth, ſaith, *Thou makeſt it ſoft with ſhowers.* Jeſus Chriſt hath a ſoftning virtue; ſometimes the heart is hardened by the deceitfulneſs of ſin. The Soul is like the froſty earth, no hammers can break it, no judgements will diſſolve it; at ſuch a time a few drops from Jeſus Chriſt will ſoften it. The heart of *Peter* was once grown as hard as a ſtone, he denies Chriſt, forſwears Chriſt, curſes himſelf if ever he knew him, *Luke* 22. 55,56,&c. No ſooner doth Jeſus Chriſt open the cloud, and rain upon him, but he melts into tears, *verſe* 61. The heart of the Church was once frozen very hard. Chriſt comes and knocks, ſhe ſleeps; he continues knocking, ſhe gives him a ſcornful anſwer, *Cant.* 5.2,3. No ſooner had he let fall ſome drops of myrrh, but ſhe is ſoftened, *verſe* 4. Before her bowels were troubled at his knocking, but now her bowels are more troubled that ſhe made him knock twice. Chriſts word and his Spirit have a ſoftning power and virtue; the unconverted hardneſſe of the heart is mollified by this rain. If Chriſt would but now drop a few drops from heaven, the verieſt flint in the Congregation would be turned into a fountain of waters. How comes the ſtony heart to be turned into a heart of fleſh, but becauſe theſe ſhowers fall upon it? One good ſhower of this rain upon the heart of a *Judas* would make it like melting wax. And then,

3. Virtue. (3.) *The rain hath a cleanſing virtue.* A good ſhower makes the very channels clean, ſtore of rain makes the very ſinks ſweet. You

obſerve the fields have a ſweet perfume after rain. Jeſus Chriſt hath a cleanſing and ſweetning virtue. Thoſe hearts that are as filthy as ſinks, thoſe Souls that are as naſty and ſtinking as your common ſhores, after a good ſhower of this rain, are both clean and fragrant. *Mary Magdalen* was a very ſink of ſin, ſhe was full of Devils; yet when this rain fell powerfully upon her, how clean was ſhe? See what the Apoſtle ſaith, 1 *Cor.*6.9, 10, 11. What a company of filthy creatures are theſe? Fornicators, Idolaters, &c. yet *verſe* 11. One good ſhower waſheth theſe clean. Chriſt hath a cleanſing virtue. Let the Soul be never ſo leprous or filthy, a few good ſhowers from him, will make it clean; The Prophet calls him a *Fountain for ſin and for uncleanneſſe*, Zachariah 13.1. And then.

4. Virtue.

(4.) *The rain hath a fructifying virtue.* The ſeed which is ſowen doth not thrive, the graſſe in the Paſtures doth not grow, if God with-hold rain. All the labour of the Husbandman comes to nothing, if either the former or the latter rain be denied. The *Pſalmiſt* ſets out this virtue of the rain, *Pſal.* 65. 9, 10, 11, 12, 13. Want of rain brings a Famine upon the earth. Thoſe three years of Famine, which followed one after another in the dayes of *David*, were occaſioned by want of rain, 2 *Sam.*21.1. compared with *v.*10. The Sons of *Saul* were to be hanged, till God by ſending rain, did ſignifie that he was appeaſed. The rain is the very life of the fruits of the earth; the clouds are the ſucking-bottle of the fruits of the earth; they dwindle if theſe bottles continue for any ſpace ſtopped up. See *Jer.*14.4,6. There is in Jeſus Chriſt a fructifying virtue. He makes the barren Soul bring forth and be a fruitful Mother of Children. See *v.* 16. after the Text, *John* 15.5. *He that abideth in me and I in him, the ſame bringeth forth much fruit.* The Word of Chriſt is a fructifying Word. The Spirit of Chriſt is a fructifying Spirit; The Church is acquainted with the fructifying virtue of Chriſt, therefore ſhe goes to him, *Cant.* 4. 16. If Chriſt do not rain, there will be no fruits: but if Chriſt will drop down his dew, the paſtures will be green. All the labour and paines of the ſpiritual Husbandman will come to nothing, if the rain come not down from Chriſt. And if he pleaſe to poure down ſhowers, let not the *Eunuch* ſay, *I am a dry Tree.* Though your heart be as dry and withered as the rod of *Aaron* was; yet if Chriſt will rain upon it, it ſhall both bud, and bloſſom, and bring forth Almonds. The Husbandman uſeth to ſay of his Corn in a time of long drought, that it is ſtocked, yet that Corn when the rain comes, will ſhoot up. Grace is ſometimes ſtockt in the Soul; yet if Chriſt rain plentifully upon it, it will get up and gather ſtrength again. *Davids* grace was ſtockt, when he lay ſleeping in his blood, and uncleanneſſe, for ſo many moneths together; yet when God opened this cloud and poured moiſture upon him, he revived.

5. *The rain hath a recreating virtue.* It cauſes a gladneſs and cheerfulneſſe in the hearts of men, and it begets a kind of briskneſſe in the ſenſitive creatures: the birds chirp, the beaſts of the field rejoyce in their kind: yea, there is a kind of joy in the very inanimate creatures. The Prophet ſpeaks of this in *Pſalm* 65. 13. *The Paſtures are cloathed with flocks, the valleyes are covered over with Corn: they ſhout for joy, they alſo ſing.* When rain comes after a long drought, there is melody made by all creatures in this lower world. Jeſus Chriſt hath a cheering vertue he doth fill the ſoul with joy when he comes down into the ſoul. the heart that was dead, and dull, and heavy, is made pleaſant and joyfull, when theſe ſhowers fall upon it. When Jeſus Chriſt comes to the ſoul, he brings joy to the ſoul, *Eſay* 9. 3, *They joy before thee, according to the joy in harveſt, and as men rejoyce when they divide the ſpoil.* When the Eunuch had his ſoul bedewed with this rain, *He went on his way rejoycing*, Acts 8, 39. The ground of his rejoycing you may ſee, *v.* 32, 33, 35. *Philip* had acquainted him with Chriſt, and Chriſt upon *Philips* preaching had rained down a ſoaking ſhower upon his ſoul, that created a holy gladneſs in his heart. Chriſt is the only cheerer of the heart. He can remove ſpiritual melancholy, he can take off ſpiritual heavineſs, and put unſpeakable joy into the ſoul. 'Tis true many of the members of Chriſt want ſpiritual joy. This ariſeth either from the reſtraining of this rain, or from their not diſcerning of this rain. When ever the diſtreſſed ſoul ſhall come to the feeling of theſe ſhowers, it will rejoyce and be no more ſad. The Doctrine of Chriſt is a cheering Doctrine. The whole Doctrine is called 'Ευαγγέλιον a Doctrine of good tidings. All the Ordinances of Chriſt are cheering Ordinances. *I will make them joyful in my houſe of prayer.* God hath planted Jeſus Chriſt as a root of joy to his people. As he is a plant of ſalvation, ſo he is a plant of conſolation; no joy is either real or laſting, which is not bottomed upon Jeſus Chriſt. That ſoul that hath received this rain into his heart ſhall

have ſome joy here, and he ſhall have everlaſting, full, ſatisfying joy in Chriſt, and with Chriſt and from Chriſt in the other world. This is the ſecond, Chriſt is like raine in reſpect of uſefullneſs.

3. *Reſpect:* The manner of rain's deſcending upon the Earth, and of Chriſt's upon the ſoul alike in 7 particulars.

3. *Chriſt is like the rain, if we conſider the manner of its deſcenſion* There is a great ſimilitude between the manner of Chriſts deſcenſion upon the ſoul, and the deſcenſion of the rain upon the earth I ſhall inſtance in ſeven particulars.

1 *Partic.* Reaſons why Chriſt gives not all at once but by degrees ſucceſſively.

Firſt, *The rain comes down ſucceſſively and gradually, now a little and then a little.* The rain doth not fall down all at once; but it comes now a ſhower, and then a ſhower, as the earth ſtands in need of it. God pierces now one cloud, and then another in a pleaſant ſucceſſion. Jeſus Chriſt comes now a little and then a little; as the condition of the ſoul requires. A drop in one Ordinance, aud a drop in another Ordinance. A ſhower falls in this Sermon, and a ſhower at another Sermon. This is that which the Prophet mentions, *Eſay* 28. 10. *Precept muſt be upon precept, line upon line, here a little and there a little.* Now one comforting influence comes down, and then another; now one quickning impulſion, then another; now one promiſe is rained down, then another.

(1) *JeſusChriſt* would have his people in a conſtant dependance on himſelf.

(2) He would have them wait conſtantly upon every Ordinance.

(3) He would not have them ſurfet, either upon his Doctrines or comforts, therefore he obſerves a ſucceſſion in diſtillations of good things upon them.

(4) He would have every Doctrine, and every comfort ſoak into their hearts, *Luke* 9 44.

(5) Chriſt would have nothing loſt, which he is pleaſed to beſtow.

(6) Chriſt would indear every drop of his grace to his people.

(7) The ſouls of his people are like narrow mouthed veſſels, they cannot receive much at once without ſpilling,

(8) We are ſuch bad husbands, that Chriſt dares not truſt us with much at once. For theſe and ſuch like reaſons, doth he cauſe all he gives to diſtil in a way of ſucceſſion. Jeſus Chriſt doth in a way of wiſdome, parcel out all the good which he rains down upon the ſouls of his people.

Secondly, *The rain comes down irreſiſtibly.* When God doth by his Word of command ſpeak to the cloud to diſtil its moiſture upon the earth, it is not in the power of all the creatures in heaven and earth to hinder its falling down. As the clouds cannot open their own veins till God give the word, no more can they ſtanch themſelves when God ſets them a bleeding. Jeſus Chriſt comes down upon the hearts of men with an irreſiſtible power and efficacy; whether we underſtand it of his Doctrine, or of his Scepter, or of the influences of his Spirit, he doth deſcend with a forcible and mighty power. His word is called a powerfull Word, *Heb.* 4. 11. *The word of the Lord is quick and powerfull*, ἐνεργὴς His Scepter is called a Scepter of ſtrength, *Pſal.* 110. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Sion.* His Spirit is a Spirit of might, and its ſaid to work mightily in the hearts of his people, *Col.* 1. 29. ἐνεργούμενον ἐν ἐμοὶ, ἐν δυνάμει. Let Pelagians and Arminians talk what their wilde fancy dictates, of the reſiſtibility of grace; the Scripture mentions no ſuch thing: the rain will come down whether men will or no; and let the earth be never ſo hard it will ſoak into it. When Chriſt by his Word and ſpirit deſcends it is with a mighty power, that the ſoul is not able to reſiſt it. I ſhall ſhew the power of Chriſts Word, Spirit, and Scepter, in three great works.

The power of Chriſts Word and Spirit diſplayed in 3 great works.

Conviction, Converſion, Conſolation. To ſpeak particularly to theſe.

1 *Work.*

1. *For Conviction.* When Chriſt comes down with an intention thoroughly to convince the conſcience of ſin & righteouſneſs; the ſoul though it may ſtand out for a time, yet it is through the mighty ſmitings of Chriſts Word and Spirit ſo powerfully over-ruled, that it cannot but yield: we have an inſtance of this in *Paul*, Act. 9. 6. Jeſus Chriſt doth with ſuch an invincible evidence come upon his conſcience; that though he was in a violent motion carried on in a contrary courſe, yet he yeilds up himſelf as a priſoner into his hands, crying out *Lord what wilt thou have me do?* He hath no ſtrength to ſtand out any longer, nay not ſo much as to diſpute it with Chriſt. Of this convincing power the Apoſtle ſpeaks, 1 *Cor.* 14. 24, 25. Jeſus Chriſt, when he comes down with a purpoſe to bridle the conſcience, doth deal ſo effectually, that the proudeſt ſinner is brought upon his knees, and made to paſſe ſentence againſt himſelf. Yea, with ſuch a mighty power doth he come

down upon the ſoul, that even thoſe who are not ſavingly brought in, have their mouths ſtopped, and are unable to ſay any thing for themſelves. Thus it was with thoſe that brought the woman taken in the act of Adultery to Chriſt, *John* 8. 9. They were ſo mightily convicted by the Word and Spirit of Chriſt, that they were not able to abide in his preſence, but ſhrunk away one by one as men ſelf-condemned. Thus it was when Chriſt deſcended in the word of *Stephen*, Acts 6. 10. Though they would not yield yet they were ſo powerfully convinced, that they could not reſiſt the Spirit by which he ſpake. Chriſt doth ſo demonſtratively ſmite the conſcience, that carnal reaſoning hath no door of evaſion. Of this powerfull conviction we may underſtand that of the Prophet. *Eſay* 11. 4. Where ſpeaking of Chriſt, he ſaith that *he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked.* When Chriſt ſets upon the work of conviction; he comes with ſo much efficacy, that he ſmites ſome to ſubmiſſion, all to ſilence.

2. *For converſion.* When Chriſt deſcends upon the ſoul in the work of Converſion, what ſtrength doth he put forth? the ſtrong holds of ſin are battered down, every high thing that exalts it ſelf againſt the knowledge of Chriſt is brought into captivity, to the obedience of his Scepter, 2*Cor.* 10.4. Devils are caſt out of the poſſeſſiō wch. they have kept for many years without the leaſt diſturbance. Strong luſts are mortified, & the very conſtitution of the ſoul is changed. *What aileth thee O thou ſea, that thou fleddeſt, thou Jordan that thou waſt driven back? ye mountains that ye skipped like rams, &c.* Pſ. 114. 5, 6. The Prophet ſpeaks thoſe words of the powerfull entrance of the children of *Iſrael* into *Canaan.* The like is done by Chriſt in the converſion of a ſinner. *Jordan* is driven back, the whole courſe of the ſoul is altered, the mountains skip like rams; There are many mountains in the ſoul of a ſinner, as pride, unbelief ſelf-conceitedneſſe, Atheiſme, profaneſſe, &c. Theſe mountains are plucked up by the roots in a moment, when Chriſt begins the work of Converſion. See how the Prophet doth allegorically ſet out the powerfull deſcenſion of Chriſt in this work, *Eſa.* 11. 6, 7, 8. *The wolfe ſhall dwell with the lamb*, &c. All the wolviſh, ravenous and brutiſh qualities and affections of the ſoul are powerfully ſubdued and brought under. All that have known a perſon before, wonder at the great change which is wrought, aud he wonders more at himſelf than all others can do. Chriſt put his bridle of pow-

2 *worke.*

er into his lips, and turned the current of his ſoul he ſcarce knows how. When Chriſt came upon the heart of *Eliſha*, what a mighty power was put forth, 1 *Kings* 19. 19, 20, 21. *Elijah* caſt his mantle upon him, the Spirit of Chriſt deſcends in that action, and ſee how the man is changed, He left the oxen and ran after *Elijah* forſakes all his friends to wait upon the Prophet. When Chriſt by his Word and ſpirit deſcends upon the heart of the Jaylor, what a ſtrange work is wrought upon him! *Acts* 16. 33. He takes the Apoſtles the very ſame houre and waſhes their ſtripes. Had any one that had over-night ſeen him beating the Apoſtles ſo cruelly as he did, told him, well, before the morning light thou ſhalt wiſh that all thoſe ſtripes had been upon thy own body, thou ſhalt before the Sun ariſe waſh thoſe bloody ſtripes with thy tears, would not he have thought him mad? and yet all this came to paſs. Jeſus Chriſt comes down with ſo much power, that though the will would ſtand out againſt him, yet it cannot reſiſt. Many a perſon comes to Church perhaps with an intention to laugh at the Preacher, Chriſts pours down a ſhower upon him, which hath ſo much power, that he that came a ſcorner, departs a mourner. *Zacheus* is upon the Sycamore tree, Jeſus Chriſt lets a few drops upon him and he is ſo powerfully ſubdued, that he comes down ſpeedily at the firſt call, *Luke* 19. 5, 6. *Matthew* ſits at the Exciſe-Office gathering tribute. Chriſt rains down but one ſhower, and that hath ſo much power, that the man leaves all and follows him, he cannot ſtay to take one mans money more, he ariſeth from his profitable ſeat, and runs after Chriſt, *Matth.* 9. 9. 10. *Peter* and *Andrew* are buſie (as Chriſt paſſes by) mending their nets: Chriſt diſtils a few drops upon them in that call of his, *Follow me and I will make you Fiſhers of men*, and how mightily are they overpowred! they will not ſtay one tyde more, yea they will not give another ſtitch, but ariſe and follow him, *Matth.* 4. 18, 19. 20.

3. *worke.* 3. *For Conſolation.* When Chriſt comes down with a purpoſe to comfort a ſadded heart, he comforts it with power. See the promiſe, *Eſay* 66. 13. *I will comfort you and ye ſhall be comforted* The Conſolations of the Word and Spirit of Chriſt come with ſuch efficacy, that the ſoul cannot ſhut them out, the mourning is preſently turned into dancing. The Conſolations of Chriſt are called ſtrong conſolations, *Heb.* 6. 18. not only in regard of the matter of them, but in regard of the reception of them, whereever they come, they come with ſtrength. *Hannah* is in bitter-

neſſe of Spirit for a time; Jeſus Chriſt doth but, as ſhe is at prayer poure down a few freſh drops upon her; and ſhe goes away, and is no more ſad 1 *Sam.* 1. 18. *Mary Magdalen* ſtands at the Sepulchre full of ſorrow, ſhe weeps many a briniſh tear, *John* 20. 11. Jeſus Chriſt doth but open the cloud, and drop a few drops upon her, and what joy is in her heart? Take the moſt melancholly and penſive ſinner. though he be like *Rachel* that would not be comforted, yet one promiſe of Chriſt rained down upon him, and ſet on by his Spirit, will make him lay aſide his mourning garments. Though Miniſters cannot anſwer the objections of ſorrowing Chriſtians, yet Chriſt can anſwer them ſo powerfully, that the ſoul ſhall have nothing to anſwer again. **This is** the ſecond particular.

Thirdly, *The rain comes down voluntarily, undeſervedly.* The Prophet tells us how the dew and ſhowers fall; *They tarry not for man, nor wait for the ſons of men*, Micah. 7. 5. The rain doth not expect any humane concurrence or cauſality. Though it come down upon us, yet it comes down without us. The rain deſcends for our advantage, but not for our deſerving. The diſtillation of Chriſts comes down undeſervedly on our part. The ſoul meets with many a ſhower from Chriſt, when it deſerves no ſuch thing. The good either of Chriſts Doctrine, or his Scepter, or his Spirit are not merited by us. Should we have no rain from Chriſt till we did deſerve it, we ſhould ſuffer an eternal drought. The firſt grace of Chriſt is preventing grace. *I am found of them that ſought not after me*, Eſay 65. 1. And all the after-grace of Chriſt, is undeſerved grace. We do as little to deſerve the influences of Chriſt, as we do to deſerve the diſtillations of the clouds. All that Chriſt does for us is only from the meer motion of his own grace, *Eſay* 55. 1. *Of his own will begat he us by the word of truth*, James 1. 18. We muſt ſay, Grace, grace to all the ſoul-fatning drops that come from Chriſt. He forgets that Chriſt comes down as the rain that dreams of merit. All the ſons of men want Chriſt, but none of the ſons of men can deſerve Chriſt. 3. *Partic.*

Fourthly, *The rain comes down unexpectedly.* Sometimes when the skie is black with clouds, the winde riſeth and driveth them away without ſo much as a drop: At another time the rain falls plentifully when no ſhower is expected. Jeſus Chriſt comes down upon the ſouls of his people many times, when they look for no influences from him; the Church obſerves this *Cant* 6. 11, 12. 4. *Partic.*

I went down into the garden of nuts, to ſee the fruits of the valley, and to ſee whether the Vine flouriſhed, and the pomgranates budded. Or ever I was aware, my ſoul made me like the chariots of Aminadab. Here a ſhower fell upon her head when ſhe did not look for it. The ſoul ſometimes comes to an Ordinance full of miſgiving thoughts, expecting no good; and before it depart, it's wet from top to toe with the diſtillations of Chriſts Spirit. The Church found it ſo, when ſhe had the leaſt reaſon that could be to expect it, *Cant* 5.5. She might have expected to have found flames of brimſtone in regard of her dealings with Chriſt, and behold ſhe findes the droppings of ſweet ſmelling myrrh. Sometimes in the night-watches Chriſt raines upon the ſoul, when it never expects any ſuch thing. *David* made his bed to ſwim, *Pſalm* 6. 6. he could not have watered his couch with his tears, if Chriſt had not firſt watered his heart with his grace. Sometimes the ſoul comes to the Throne of grace parched with hardneſſe, perhaps as dry as the rock in the Wilderneſſe, and Chriſt ſuddenly ſends down a ſhower, that it goes ſavourly weeping from his preſence. *Did not our hearts burn within us, while he talked with us by the way?* Luke 24. 32. Jeſus Chriſt did deſcend ſuddenly upon them while they were in conference with him. Sometimes a ſervant of God takes the book of God into his hand when his ſoul is dry & withered, and before he hath read half a Chapter, he findes the clouds melting, and his ſoul bedewed with a ſhower of grace, never did a ſhower come down ſo ſuddenly, as the grace of Chriſt hath ſometimes come down upon the ſoul.

5 *Partic.* Fifthly, *The rain comes down not for its own benefit, but for the benefit of the earth.* What advantage hath the cloud by all the moiſture that drops down from it? it empties it ſelf that it may inrich the ground. Jeſus Chriſt doth by his word and Spirit and Scepter, deſcend for the benefit of men. His Doctrine, the influences of Grace, are for the enriching of his Elect. Chriſt came down at firſt in his incarnation for our ſakes, 2 *Cor* 8. 9. and all his other deſcenſions are for our good. For the filling of our empty ſouls, for the quickning of our dead ſouls, for the comforting of our ſtraitned and diſtreſſed ſouls, it is that Chriſt comes ſtill down into the world. His preaching, his knocking, his ſtriving is onely and meerly for our benefit. *What profit is it to God, that thou art righteous?* Job. 22. 3. Chriſt hath no more advantage by all the drops he ſends down upon the ſoul, then the clouds have

for all the ſhowers they let fall upon the earth.

6 *Partic.* Sixthly. *The rain comes down variouſly ſometimes after a more ſtormy manner, ſometimes after a milder manner.* Chriſt comes down ſometimes by promiſes, comforts, enlargements in a way of mildneſs; ſometimes he deſcends in a way of ſeverity, by rebukes, threatnings. The Church hath as much need of ſtormy ſhowers as milder ſhowers, of cold rain as of warmer drops, Chriſts more angry drops are as uſefull for his people, as his more pleaſant drops. His chiding and frowning diſtillations make his comforting droppings more ſweet. His milder ſhowers comfort us, but his ſtormy ſhowers try us more; If Chriſt ſhould not rebuke us as well as comfort us, he would indeed loſe us. The great rain of his anger keeps us from ſtragling, when the ſmall rain of his love occaſions us to wander.

7 *Partic.* Seventhly, *The rain comes down plentifully.* Not a drop or two but whole ſhowers. Though it come not down all at once, yet as much comes down as is uſefull for the earth. Jeſus Chriſt comes down plentifully, he doth not ſcant the ſoul, he doth not give one comfort, but many comforts. *Eat O friends drink abundantly* Cant. 5. 1. He hath enough in him to give. The ſoul wants more then a little. He is not niggardly, but bountifull, therefore he gives plentifully; and then as the rain falls down in many places at once, ſo doth Chriſt. All the earth for many miles together is ſometimes rained upon at one and the ſame time; the rain waters many fields at once. Jeſus Chriſt comes down abundantly he can, if he pleaſe, water many ſouls, yea many Congregations at once. So many Churches, ſo many Fleeces; ſo many Congregations, ſo many Paſtures. Chriſt can rain upon this Congregation, and he can water other Congregations at the ſame time. Jeſus Chriſt, if he pleaſe, can ſend down ſuch a ſhower as ſhall wa-every Congregation yea every ſoul in the world at one and the ſame time. As the drops of a ſhower cannot be numbred, no more can the drops which fall from Jeſus Chriſt upon this Church. If we receive not plentifully from Chriſt, tis becauſe we ask not plentifully.

3 The Excellencies of Chriſt above all material Rain. For the third particular. *Quæ diſproportio?* And here I ſhall ſhow the excellency of Chriſt above all material rain, in ſix particulars.

1 *Excellen.* 1. *Chriſt comes down from the higheſt heavens.* The rain deſcends

from the viſible heavens. Philoſophers divide the aire into three Regions; the higheſt, the middle, and the loweſt Region. Now they all hold that the rain deſcends onely from the middle Region there it is generated, and from thence it deſcends upon the earth. But now Jeſus Chriſt comes down from the inviſible Heavens, There he ſits at the right hand of God, *Acts* 5. 31. and from thence doth every drop which diſtils upon the hearts of men deſcend. This is that which *Peter* tells the *Jewes* Act 2. 33. *Being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which now ye ſee and heare.* All the good of his Word, of his Scepter, of his Spirit, comes down from the Heaven of heavens. There the royal throne is, and from thence doth the rain fall. You muſt look above the higheſt Region of the air, yea above the higheſt ſtar in the firmament, if you expect any drop from Jeſus Chriſt.

2. Eccellen. 2. *The rain that deſcends upon the earth: doth firſt aſcend from the earth.* A cloud which is the womb of the raine, is a cold and moiſt vapour exhaled by the heat of the Sun out of the earth or waters, into the middle of the Region of the air, where it is by the cold condenſed, & there hangeth, till by the heat it be diſſolved into a ſhower. So that the ſhowers which do drop upon the earth, are firſt drawn out of the earth, *Pſalm* 135. 7. But now all the drops which diſtill from Chriſt, are generated in heaven. Jeſus Chriſt is not beholding to the earth to furniſh him. What ever he diſtils, either in his Word, or by his Spirit, is originally in and from himſelf. *Out of his fullneſs have we all received and grace for grace*, John 1 16. Chriſt doth not exhale vapours from the earth, but ſends down vapours from himſelf to the earth. All his materials are in himſelf, and from himſelf; if Jeſus Chriſt could not rain npon us till we did furniſh him with materials, we ſhould be out of hopes of receiving one drop from him to the day of our death. We can furniſh him with materials for fire and brimſtone, but the ingredients of his comfortable rain are from himſelf alone.

3 Eccellen 3. *The rain is not neceſſary at all times.* There are ſeaſons when the husbandman craves no rain. He is ſometimes afraid of ſhowers, aud wiſhes for Sun ſhine rather then ſhowers. *As ſnow in ſummer and rain in harveſt, ſo honour is not ſeemly for a fool*, Prov. 26. 1. But now Jeſus Chriſt is never unneceſſary. This rain can never fall unſeaſonably. Theres no time but the drops of Chriſts

doctrine come welcom to the ſoul. There's no moment wherein the influences of Chriſts Spirit are not gratefull to the ſoul. That day that is not a rainy day, is a mournfull day. The earth may be too full of rain, but the ſoul can never be too full of this heavenly moiſture. *Si dixiſti ſufficit, periiſti.*

4. *The rain is ſometimes hurtful to the earth.* Immoderate rain is as prejudicial as immoderate drought. *A poor man that oppreſſeth* 4 *Excellen.* *the poor, is like a ſweeping rain that leaveth no food,* Prov, 28. 3. As parching heat doth ſometimes dry up the fruits of the earthSo exceſſive rain doth often drown the fruits of the earth. Sometimes men and cattel are drowned ſometimes houſes with their inhabitants are ſwept away by overflowing ſhowers.But now Jeſus Chriſt is never prejudicial to the ſoul: If ever this rain do any annoyance to men,it is by accident,becauſe it is not received or improved.The diſtillation of Chriſts Doctrin is ſometimes the ſavour of death, 2 *Cor.*2. 15.but this is only becauſe men are not bettered by it. The Scepter of Chriſt dothbreak many in peices, *Pſ.* 2. 9. but this is becauſe men do not ſubmit to it.The influences and ſtrivings ofChriſt by his Spirit, are ſometimes the occaſion of the hardning of mens hearts,andſo conſequently of their deſtruction: but this is becauſe they do reſiſt and oppoſe them. This rain hath intrinſecally no hurtfulldeſtructive property in it.If it ever prove deſtructive, it is becauſe of ſome evil quality in them upon whom it falls. 5 *Excellen.*

4. *The rain is no diſtinguiſhing Argument between good and bad* It falls promiſcuouſly upon the righteous and unrighteous. This our Saviour tells us, *Matth.* 5. 45. The rain indeed ſometimes falls in one place, when it doth not fall on another, *Amos* 4. 7. but on whatſoever City or Village it falls, it comes down equally on all. As fat drops fall upon the ſluggards field, as upon the field of the moſt diligent man. But now this ſpiritual rain is more diſtinguiſhing. Though all,where the Goſpel is preached have the ſame common Doctrine,and all have ſome common influences of Chriſts ſpirit, yet there are ſpecial drops diſtilled upon the Elect, which others never partake of. Some are hardened, others are ſofned; ſome are rained upon to converſion, others are rained upon for obduration; ſome are melted and diſſolved, others are ſtiffned and enraged. The peculiar drops of ſpecial grace are not communicated to all alike from Jeſus Chriſt. Arminians may talk of Univerſal grace, that Chriſt doth no more for *Peter* than for *Judas*; but the Scripture ſpeaks of peculiar grace which is not

communicated to all. *Why is it that thou wilt reveal thy ſelf to us, and not unto the World,* John 14.22. There is hidden Manna which Chriſt never intended to beſtow on all. There are ſecret drops which Chriſt lets fall on one ſoul in a Congregation, and doth Rev. 2.17. not not diſtil upon others. This rain falls with a moſt exact diſtinction. *He hath mercy on whom he will have mercy,*(ſaith the Apoſtle*) and whom he will he hardeneth*, Rom. 9. 18. Chriſt hath excluded ſome from the benefit of his prayers ,*John* 17. 19. And they that are ſhut out of the benefit of his prayers, are excluded from the ſaving merit of his blood. His propitiation is not extended further then his mediation, 1 *John* 2. 1, 2. The peculiarity of the deſcending of this rain is cleerly ſhowed by our Saviour in the anſwer he gives to that queſtion of his Diſciples, concerning his preaching to the people in parables. *Mat.* 13. 10, 11, 12, 13, 14. 15, Though the rain of Chriſts Doctrine fall down indifferently upon all, yet the ſpecial grace of underſtanding, applying and improving that Doctrine, is not given unto all.

6. Eccellen 6. *The rain can make nothing ſpring where nothing hath rooted.* The ſhowers are able to make both graſſe and corn, and other plants grow up; but if either the earth be barren. or if there be no foundation of roots, the ſhowers can do nothing; the rain can make nothing grow up out of rocks. It cannot make wheat grow where none was ſowen. But now Jeſus Chriſt doth not only make ſeed grow where ſeed is ſowen, but he makes ſeed grow where none was ſowen. Chriſt by the drops of his Doctrine, and by the influences of his Spirit, makes the rocks bring forth fruit; He doth not only cauſe plants to ſpring in good ſoyle, but by the dropping of his grace, turns a barren ſoyle into a fruitfull ſoyle; one good ſhower from Chriſt will make the barren heath as good ground as the fruitfull valley. The Word of Chriſt is called ſeed, 1 *Pet.* 1. 23. it doth not only make ſeed grow, but it is ſeed it ſelf. Chriſt by raining down, turns the Thorn-tree into an Apple-tree He changes the thiſtle into wheat. Other rain brings up ſomething where ſomething was. but this rain brings up ſomething where nothing was. Other ſhowers bring forth figs from Fig-trees, but theſe ſhowers bring forth figs from thiſtles. Other rain brings up a Crop where a crop was ſown, but this rain brings forth a crop where none was ſown. Thoſe three thouſand you read of *Act.* 2. 37. had not one root in them when *Peter* began to preach; but before he had done raining upon them, their hearts were a nurſery

ry of all living plants.

The uſes of this point.

Uſes.

1 Leſſon.

1. *How juſtly may Chriſt expect fruitfulneſſe from his people. My beloved* (ſaith the Prophet) *had a vineyard planted in a very fruitfull hill. And he fenced it, and gathered out the ſtones, &c. and he looked that it ſhould bring forth grapes* Eſay 5. 1, 2,3. It is but equal that; they that live under Chriſts Doctrine and Scepter, and under the influences of of his Spirit, ſhould bring forth both good fruit, and plenty of fruit; the people of God are compared *to a tree planted by the rivers of water which bringeth forth his fruit in his ſeaſon*, Pſal. 1. 3. Chriſt is ſpiritual rain, he is both cleanſing rain and fatning rain. They that live under ſuch droppings, will be one day found inexcuſable, if they be not very fruitfull; thoſe paſtures that are manur'd every year, if they have ſeaſonable Sunſhine and ſhowers, are laid open to the wilde champain if they be not fruitfull. Remember ſeriouſly that of the Apoſtle, and lay it well to heart, *Heb.* 6. 7, 8. No Argument can be uſed to plead for thoſe that live under theſe fat ſhowers without abundance of fruit.

2 Leſſon.

2. *Behold the neceſſity of Chriſt.* Is not rain neceſſary for the ground? are not ſeaſonable ſhowers neceſſary for the fields and paſtures? can any plants live long if they be not watered? No more can any plants that are in the ſoul live without continual ſupply from Chriſt. The Doctrine of Chriſt is not unneceſſary, the Scepter of Chriſt is not unuſefull, the influences of Chriſts Spirit are not in vain. Chriſt in all theſe reſpects is as neceſſary to the ſoul, as the rain and dew are to the earth. He is either blind, or proud, that doth not ſee an abſolute neceſſity of Chriſt. *Egypt* is fruitfull though it have no rain; the yearly overflowings of the River *NILVS* is inſtead of ſhowers; Jeſus Chriſt is as the river *NILVS* to our *EGYPT*: did not he by the overflowing ſtreams of his grace water our hearts, they would neither bud nor bloſſom, nor bring forth; He is both the Husbandman that plants our fruits, he is the ſoyle that bears them, and he alone is the rain that waters them. Never think of the need the earth hath of the rain, but meditate of the need your ſouls have of the droppings of Jeſus Chriſt.

3. *How blind and wicked are they that are offended at the Do-*

ctrine of Jeſus Chriſt! When Chriſt was on earth, many were ſcandalized at his Doctrine. And there are many ſtill even amongſt Chriſtians, that are offended at it. He is to this day *a ſtone of ſtumbling, and a rock of offence, to them that ſtumble at his Word.* Rom. 9. 33. Men find out many waies of ſtumbling at the Doctrine of Chriſt. To inſtance in a few.

Several things that men ſtumble at in the Doctriue of Chriſt.

1 (1) *Some are offended at the ſtrictneſſe of his Doctrine.* Chriſt by his Doctrine doth condemn, not only the outward acts, but the inward motions of ſin in the heart, *Mat.* 5. 28. He commands the plucking out of the right eye, &c. *Duri Sermones durioris magiſtri,* have ſome ſaid of theſe Precepts which are indeed the commendation of Chriſts Doctrin.

2 (2) *Some are offended at the ſimplicity of his Doctrin.* Thus the wiſe Greeks were offended at him. The Apoſtle mentions this, 1 *Cor.* 1. 17, 18. They were of opinion that *Tully* and *Demoſthenes* did far excel the Doctrin of Chriſt for eloquence.

3 (3) *Others are offended at the ſpirituality of his Doctrine.* They think his Doctriu is too myſtical aud ſublime. This was that which made many takk offence at him, *John* 6. 51, 52. 60, 61. They thought it was a ſtrange kind of Doctrin, that Chriſt ſhould give them his fleſh to eat.

4 (4) *Others are offended at the Diviſions which follow upon his Doctrin.* Though the Doctrine of Chriſt be in it ſelf a Doctrine of peace, yet accidentally meeting with the corruptions of wicked hearts, its an occaſion of diviſion. *Luke* 12, 49. *I am come to ſend fire on the earth*, and *Math.* 10. 34, 35. *Think not* (ſaith our Saviour) *that I am come to ſend peace on earth. I am not come to ſend peace, but a ſword, &c.* Theſe accidental diviſions which follow upon Chriſts Doctrine, cauſe many to be offended at him; And if any can receive his Doctrine, yet they are offended at his Government. This is a general offence, *Pſal.* 2. 2, 3. *Let us break their bonds aſunder, &c.* His Scepter is too ſtrict, too ſevere, &c. Let all that are offended with Chriſt any way, know that theſe are groundleſſe offences. They are *Scandala accepta* not *ſcandala data.* For Chriſt comes down not as poiſon to deſtroy men, but as the rain to preſerve and nouriſh men. Take heeed therefore of being offended at Chriſts remember he come down, both in his Doctrin and Government, not for the ruine, but for the ſalvation of men. Chriſt hath all the good properties of the rain, but none of the bad properties. Whoſoever is offended at him is offended at his own mercy.

4. *Lay*

4. Leſſon. 4. *Lay your hearts open to receive the diſtillations of Chriſt.* When any of this rain deſcends, let the veſſels of your ſouls be ſet wide open to receive it. When Chriſt drops in his Doctrine, when Chriſt diſtils upon you by his Spirit, let your hearts be in a readineſſe to drink it in. The rain doth no good unleſs it be taken in. All the drops of Chriſt will do you no good, if you do not take them in. When men are beleagured in a City and want water, they ſet out all their veſſels when a ſhower comes, that no drop may be loſt. Gods children are in this world as in a beſieged City; you want rain, O let not one drop of Chriſt fall beſides you. Open your mouths wide, that you may take in, yea take down all the pleaſant drops of Chriſt. Two things are neceſſary for thoſe that would have this rain. Firſt, *They muſt get under the cloud.* The publick Miniſtery is the cloud by which the rain droppeth, *Eſay* 5. 6. Abide where you ſee theſe clouds gathering thickeſt. And when Chriſt drops down thorough theſe clouds, be ſure your veſſels be ſet out uncovered to receive what-ever falls.

5. Leſſon. 5. *What a miſerable condition is it to be without Chriſt!* It's made the top of all miſery, *Eph.* 2. 12. He that is without Chriſt is as parched Land without rain. The Scripture threatens withholding of rain as a ſore judgement, *Amos* 4. 7. *I have withholden rain from you, when there were yet three moneths to the harveſt.* 'Tis threatned as a judgement againſt them that came not up to keep the feaſt of Tabernacles, that *on them there ſhall be no rain, Zech.* 14. 17. If it be ſo ſore a judgement to want the natural rain; what is it to want this ſpiritual rain? Pity ſuch as want Chriſt, more than you pity thoſe that want other rain.

6. Leſſon. 6. *When ever you ſee a ſhower fall down upon the Earth, meditate on Jeſus Chriſt.* For this reaſon doth Chriſt reſemble himſelf to all theſe things, that we might have remembrancers every where to put us in mind of him. Let every drop of rain be a natural Preacher, to put ſome ſerious thought of Chriſt into your hearts.

1 PET. 2. 6.

XVIII. SERMON

Behold, I lay in Sion a chief corner ſtone, elect and precious.

THE Apoſtle at the ſecond verſe of this Chapter, doth earneſtly intreat the ſcattered Jews, to whom he writes this Epiſtle, that they would as new born babes receive the ſincere milk of the Doctrine of the Goſpel. He preſſeth this by many Arguments; As,

Ver. 2. 1. God had appointed this to be the ſouls nouriſhment. The milk of the mothers breaſt was not more nouriſhing to the new-born Infant, then the doctrine of the Goſpel is to the ſouls of regenerated Chriſtians.

Ibid. 2. God had ſanctified theſe to be the means of their ſpiritual growth. As the child growes by ſucking the milk of the breaſt, ſo do Chriſtians grow by drinking in the Doctrine of the Goſpel.

Ver. 3. 3. The Doctrine of the Goſpel contains in it the ſweetneſſe of the love of God and of Jeſus Chriſt towards them that beleeve, he that hath taſted of this ſweetneſſe cannot but thirſt after it.

4. By receiving into their heart this Doctrine, they ſhould have the cloſer communion with Jeſus Chriſt. *To whom coming as to a living ſtone, ye as lively ſtones are built up, &c.* This he confirms by an argument taken out of the Old Teſtament, which is here cited and improved to illuſtrate the thing in hand. This is in the Text, *Wherefore it is contained in the Scripture; Behold I lay in Sion, &c.*

Two things are conſiderable in the Text.

1. The denomination or Title given to Chriſt. *A chief corner ſtone.*

2. The Explication of this Title by the properties of it. These are two.

1. He is an Elect or choſen ſtone.
2. He is a precious ſtone.

I ſhall firſt begin with the denomination, *A chief corner ſtone.* The ſum is this.

The Church of God is here compared to a ſpiritual edifice, or building; Every true beleever is compared to a myſtical ſtone in this building; And Chriſt is here reſembled to the corner ſtone. The Note from that firſt particular will be this, *viz.*

Doct. *That the Lord Jeſus Chriſt is the chief corner ſtone of the Spiritual ſtructure of Gods Church.* Both Prophets, and Apoſtles, and Chriſt himſelf give ample Teſtimony to this truth. *Doct.*

1. The Prophets which were before Chriſt do bear witneſs to this. See *Eſay* 28.16. From this Teſtimony my Text is borrowed. *Behold, I lay in Sion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation* And the Prophet *David* long before him, *Pſalm* 118.22. ſpeaking of Chriſt hath theſe words, *The ſtone which the builders refuſed, is become the Head ſtone of the corner.*

2. The Apoſtles which ſucceeded Chriſt, they concur with the Prophets. See that famous Teſtimony which is given before the greateſt of Chriſts adverſaries, by *Peter* and *John* two of his Apoſtles. Though *Peter* was the onely ſpokesman, yet doth *John* alſo agree with him, *Acts* 4. 10, 11. *Be it known to you all, and to all the people of Iſrael, that by the Name of Jeſus of Nazareth, doth this man ſtand here before you whole. This is the Stone which was ſet at nought by you builders, which is become the head of the corner.* Hear alſo the Teſtimony of *Paul,* which is both full and clear to this purpoſe, *Epheſ.* 2.20. *Ye are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.*

3. We may add to theſe the Teſtimony of Chriſt himſelf, hear it from his own mouth, as it is recorded by three of the Evangeliſts, *Matth.* 21.42. *Mark* 12. 10. *Luke* 20. 17. *Jeſus ſaid unto them, did you never read in the Scriptures, the ſtone which the builders refuſed is become the head of the corner?* In the mouth of all theſe witneſſes is this truth fully eſtabliſhed. Two things I ſhall here open.

1. In what reſpects Chriſt is compared to the corner ſtone.
2. How he excels all other corner ſtones.

1. For the Firſt, Chriſt is called the corner ſtone in four reſpects.

In what reſpects Chriſt is compared to a corner ſtone.

1 Reſpect.

1. *In regard of ſuſtentation.* The corner ſtone doth uphold the whole building: if the corner of the houſe fall, the whole ſtructure comes to the ground. The Holy Ghoſt ſpeaking of the ſlaughter of *Jobs* children, ſaith, *There came a wind from the wilderneſſe, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead,* Job 1.19. Some ſtones may drop out of the middle of the building, and yet the building may ſtand: but if the corners or foundation ſhrink, the whole fabrick is diſſolved. Jeſus Chriſt is the ſuſteiner aud upholder of his Church. Therefore he is called the *foundation ſtone*, as well as the *corner ſtone*, Eſay 28. 16. He is the great pillar that bears up his Elect. The Churches peace, the Churches grace, the Churches comfort, the Churches ſalvation, are all upheld and maintained by him. *Solomon* reared up two pillars of braſs in the Porch of the Temple, the one he called *Jachin*, that is, *he ſhall eſtabliſh*; the other *Boaz*, that is, *ſtrength*, 1 Kings 7.21. Theſe two pillars amongſt other things did typifie the invincible ſtability and ſtrength of the Church, whereof the Temple was a ſign and figure. The Lord Jeſus Chriſt is to his Church, both *Jachin* and *Boaz*; he is both the eſtabliſhment, and the ſtrength of his Elect; he is that golden pillar that bears up all. The Poets have a fictitious conceit of *Atlas* a great Aſtronomer, that he bears up the Heaven upon his ſhoulders; That's but a fable, the great body of the Heaven is a burden inſupportable to any creature. Jeſus Chriſt is really the great *Atlas*, that bears the whole burden of the Church with all its concernments upon his ſhoulders. *Eliakim* was in this a type of Chriſt, the Prophet ſaith of him, *Eſay* 22.21,22,23,24. *That he ſhall be faſtned as a nail in a ſure place, and he ſhall be for a glorious throne to his Fathers houſe, And they ſhall hang upon him all the glory of his Fathers houſe, the off-ſpring and the iſſue, all veſſels of ſmall quantity, from veſſels of cups to all veſſels of flagons.* This *Eliakim* was a figure of Chriſt, for *Rev.* 3.7. That which is here promiſed to him, is attributed to Chriſt; *Theſe things ſaith he that hath the Key of David, he that openeth and no man ſhutteth, and he that ſhutteth and no man openeth. He is that golden nail, upon whom all the concernments of the Church both ſmall and great do depend.* From veſſels of cups to veſſels of flagons, all hang upon him. The Prophet *Eſay* foretelling his birth, doth attribute this to him, *Chap.*9.6. When he ſaith, that the *government ſhall be upon his ſhoulder.*

ſhoulder. God hath devolved the whole care and weight of his Church upon him, and upon him muſt we roll it.

2.*Reſpect.*

2. *In regard of Union.* The corner ſtone is that medium by which the walls of the houſe are united into one building. Pull out the corner ſtones, and the two ſides of the houſe are ſeperated one from the other. Jeſus Chriſt is he and he alone that doth unite the ſeveral ſtones of the ſpiritual building one to another. This may be conſidered two wayes.

Chriſt an uniting ſtone in a two fold reference.

1. *Refer.*

(1.) *In reference to the uniting of the Jewes and Gentiles.* Before Chriſt, the Jew & Gentile were divided and ſeperated one from another. This ſeparation did commence and begin after the return of the *Iſraelites* out of *Egypt* into *Canaan*, which place was aſſigned unto them by lot, as we read in the book of *Joſhuah.* Then were the Jewes in a more conſpicuous manner formed into one Polity or Common-wealth, and from that time the ſeparation began. That which made this ſeperation was the ceremonial worſhip which God eſtabliſhed in that Church or Nation, according to which they and their poſterity were to worſhip God. This ſeparation continued from that time, until the death and reſurrection of Chriſt. During all this long tract of time, there was a manifeſt ſeperation between the Jew and Gentile, but now Chriſt hath as a corner ſtone made a firm union between theſe two, ſo that the Jew and Gentile are brought together under the ſame worſhip. This is done by the abolition of the Ceremonial Law. Chriſt hath taken down this wall of ſeparation, and ſo made both one Church. The Apoſtle treats largely of this in *Eph.* 2. 13, 14, 15, 16. *He is our peace who hath made both one, and broken down the middle wall of partition between us, &c.* The Jew and the Gentile are now made one houſe by the death of Chriſt.

2. *Refer.*

(2.) *In reference to the ſpiritual union of beleevers one with another.* We read often in Scripture of ſpiritual fellowſhip and communion between beleevers. The Apoſtle, *Phil.* 2. 1. ſpeaks of *the fellowſhip of the Spirit,* and *Phil.* 1. 5. He makes mention of their *fellowſhip in the Goſpel.* So 1 *John* 1, 7. ſaith the Apoſtle, *If we walk in the light as he is in the light, we have fellowſhip one with another.* This ſpiritual communion or fellowſhip doth conſiſt,

Wherein the ſpiritual communion of beleevers conſiſts.

(1)

Firſt, *In mutual affection one to another.* One Saint loves another, though they have never ſeen the faces one of another.

Secondly,

(2) Secondly, *In participation of the ſame graces and priviledges.* They are all like one another: They partake of the ſame gifts, of the ſame Graces; the ſame Reconciliation, the ſame Adoption, the ſame Sanctification, the ſame ſalvation that belongs to one, belongs to them all. This is that which the Apoſtle mentions, *Eph.*4.4,5,6. From hence it is that the Scripture calls the ſalvation of the Elect, *Common-ſalvation*, *Jude* 3. becauſe it's common to all the Elect. The ſame graces which are wrought in one Saint, are wrought in another, though perhaps different in degrees.

(3) Thirdly, *In the performing of mutual offices one to another.* They pray one for another, they give thanks for the good of one another, they grieve for one anothers evils, they bear one anothers burthens, they rejoyce in one anothers comforts, they ſupply one anothers wants, both outward and inward as far as they are able. The Apoſtle ſpeaks of theſe mutual offices, which beleevers by virtue of that fellowſhip which is between them owe one to another, in that, 1 *Cor.*12.26. Now it is in and through Chriſt, that union and communion of Saints one with another is made. Our communion with Chriſt is the foundation of our mutual communion which we have one with another, *Joh.*17.23. *I in them and thou in me, that they may be made perfect in one.* 'Tis this uniting corner ſtone that brings every particular ſtone to the building into one. For our mutual union one with another, is in him who is the head of the union. The Apoſtle ſpeaks fully of this, in *Epheſ.* 1.10. *That he might gather together in him all things, both which are in Heaven, and which are in Earth.* The Greek word is very ſignificant, Ἀνακεφαλαιώσασθαι, *to gather to a head* All the Saints of God that are, were, or ſhall be, both thoſe that are glorioully triumphing in Heaven, and thoſe that are yet militant upon earth, are gathered together to a head in Jeſus Chriſt. Memberſhip with him is the foundation of mutual memberſhip which we have one with another. This is the ſecond.

3. *Reſpect.* 3. *In regard of Direction.* The corner ſtone is that which gives the builders direction, how to lay and place all the other ſtones. If the ſeveral ſtones of the wall be not laid level to the corner ſtone, the whole building is ſpoyled. He that would build right, muſt have his eye to the corner ſtone. Jeſus Chriſt is a beleevers Direction and Rule in all ſpiritual things, that which is not done by Chriſts Command, or Example, or by ſome direction from

him, is not well done. *Learn of me* (ſaith our Saviour) *for I am lowly and meek-hearted, and ye ſhall find reſt to your ſouls,* Matth. 11. 29. Jeſus Chriſt is the beleevers pattern. His Word and his example we muſt have an eye continually upon, if we would not miſcarry. *He that ſaith he abideth in Chriſt, he ought ſo to walk as he walked,* 1 John 2. 6. Lay all things level to Chriſt, and then act vigorouſly. *I have given you an example, that ye ſhould do as I have done to you,* John 13. 15. Nothing will either be laſting or comfortable, which doth not run parrallel with the line of Chriſt.

4.Reſpect.

4 *In regard of Beauty.* Skilful builders place the ſtrongeſt ſtones in the corner, becauſe of bearing; and the faireſt ſtones, becauſe of beauty. If the corner ſtones be graceful, the whole building is more comely, *Pſalm* 144. 12. More Art is beſtowed on the corner ſtone, then on any other part of the building. Jeſus Chriſt is the beauty of the ſpiritual building. If this one ſtone were taken away, the whole building would be an uncomly heap. One Chriſt hath more beauty in him than ten thouſand Saints, *Pſalm* 45. 2. *Thou art fairer then the children of men.* The faireſt Saint is but an Ethiopian, if compared with Chriſt. He is in reſpect of his beauty compared to the Lilly and Roſe, which are the moſt beautiful of all flowers, *Cant.* 2. 1. The blinde world looked upon him as deformed, *Eſay* 53. 2. There is no form nor comlineſſe in him, but thoſe that know him, admire his beauty. Look upon him in his Divine Nature, and ſo he is more beautiful then the Sun. Look upon him as man; and ſo he is exceeding beautiful. No doubt but his body, for the outward feature of it was very comely. 'Tis a Rule which Divines have, That which God doth *immediately*, he doth moſt *exactly*. And for his ſoul, that had more grace in it then is in all the Sons of men laid together. His ſoul was unſoyl'd by ſin, and it was richly furniſhed with all grace. God ſhewed more of his Art and Skill in Jeſus Chriſt, then upon all the ſtones of the building beſides. The Beautiful Angels are black, if compared with Chriſt. This is the firſt particular.

2 The Excellencies of Chriſt above all corner other ſtones.

2. For the ſecond. Chriſt differs from all other corner ſtones in five reſpects.

1. *He is a living ſtone.* The corner ſtones of all material buildings are inanimate. But Chriſt hath life in him, 1 *Pet.* 1. 4. *He hath life in himſelf*, and he communicates life unto the whole

2 Excellen.

building. From him all the ſtones of the ſpiritual houſe are called *lively ſtones*, verſe 5. Ye alſo as lively ſtones are built up a ſpiritual houſe.

2.*Excellen.* 2. *He is a ſtone of Gods immediate laying.* God himſelf did both poliſh and place this ſtone. Other corner ſtones are faſhioned and laid by men, but this is faſhioned by God himſelf. This is in the Text, *Behold, I lay in Sion a chief corner ſtone.* He is therefore called by the Prophet, *Dan.* 2. 34. *A ſtone cut out of the Mountain without hands*; that is, without the hands of men. There was no humane help for the poliſhing of this ſtone, God himſelf is the chief and onely Architect.

3.*Excellen.* 3. *He is a corner ſtone that can never drop out of the building.* Other corner ſtones will in time looſen and fall: the corner ſtones of that Temple did at laſt fall, but this corner ſtone can neither fall, nor be weakned. Chriſt ſticks as faſt now, as he did the firſt day he was placed.

4 *Excellen.* 4. *He receives no ſtrength from the other ſtones.* All material corner ſtones, as they ſtrengthen the building, ſo they receive ſtrength from the building. The other ſtones are ſome defence to the corner ſtone: but Chriſt receives no ſtrengthening from any ſtone of the building. What need hath Chriſt of ſupport? If he had, what can weak Saints do to ſupport him? The Saints help to ſtrengthen one another, they contribute no ſtrengthening at all to him.

5.*Excellen.* 5. *Chriſt is a corner ſtone that reaches from the bottom to the top.* In other buildings there are many corner ſtones, becauſe no one is large enough to ſerve for all: But Chriſt is ſo large that there is no need of any other. The building is a carrying on every day, and will be, till the number of the Elect be brought in: but let it riſe never ſo high, there will not need one corner ſtone more. If there were but one corner ſtone in other buildings, the whole ſtructure would be ſpoiled. This ſpiritual ſtructure would be ſpoiled, if there ſhould be one corner ſtone more. One Chriſt ſupplies the need of the whole Church.

---

1 PET. 2. 6.

XIX. SERMON

A chief corner ſtone, elect, precious.

I Proceed to the Application.

which is for { Information. Exhortation. Conſolation. }

1 *Uſe of Infor.* in 7. Inferences.

1. For information. It teacheth ſeven Leſſons.

1. Inferen.

1. *The perpetuity of the Church.* The Church of Chriſt is a ſtable building; it may ſhake, and totter, and be ready to fall, but it cannot utterly fall. The Church of God may erre both in Doctrine and manners. The beſt of men are but enlightned and ſanctified in part, there is a remainder of blindneſſe and ignorance in their mind, and of rebellion and ſtubbornneſſe in their wills & affections, therefore they may erre both in Doctrine and manners. The Church of *Epheſus* is charged by our Saviour, that ſhe had *left her firſt love*, Rev. 2. 4. *The Church of Galatia is* ſaid to be *removed to another Goſpel*; And that which befalls one or two Churches, may befall an hundred Churches. Our Divines prove againſt the the Papiſts, that general Councels have erred. The Church of God may ſometimes be hid under perſecution, it may want the publick preaching of the Word, with the publick Adminiſtration of the Sacraments. Our Divines prove againſt the Papiſts that the Church of God is not alwaies ſo apparently viſible as they would have it. In the dayes of the Prophet *Elijah*, the Church of God was under a great eclipſe. See what he ſaith, 1 *King* 19. 10. *The Children of Iſrael have forſaken thy Covenant, &c.* The Church was very low, when ſo intelligent a Prophet could not find one beſides himſelf that cleaved to God, yet what anſwer doth God give him *v.* 18. *Yet have I left me ſeven thouſand in Iſrael, all the knees that have not bowed to Baal, and every mouth which hath not kiſſed him.* Hear what the Prophet *Azariah* ſaith to King *Aſa* to this very purpoſe, 2 *Chron.* 15. 3. For a long ſeaſon

Chap. 1. 6.

Iſrael hath been without the true God, and without a teaching Prieſt and without Law. As the Sun and Moon do not alwayes viſibly ſhine out to the World, but ſometimes ſuffer an eclipſe, ſo doth the Church of God; yet neverthele ſſe the Church of God can never be utterly exterminated. If we conſider the *nature of the thing*, the Church may be aboliſhed, and ceaſe to have a being in the earth; but if we conſider the *Decree of God*, ſo the Church can never ceaſe. God ever had ſince the promiſe made to *Adam* in Paradiſe, a Church in the world, and he ever will have a Church in the earth, till all the members thereof be made triumphant in heaven. *The gates of hell ſhall never prevail againſt it*, Mat. 16.18. It may be brought low but it cannot be thrown down. Theſe material fabricks, where the Church of God meet for holy worſhip, may thorough the fury and covetouſneſſe of men be taken down, that one ſtone ſhall not be left upon another. See how the Church complains of the havock made by thoſe Sacrilegious invaders, *Pſ.* 74. 7, 8. The Church was not deſtroyed, though the Temple and Synagogues were deſtroyed. This ſpiritual building of the Church ſhall ſtand though all other ſtructures fall. The great reaſon is, becauſe Chriſt is the foundation and corner ſtone. Other buildings may fall though the foundation ſtand; but this building cannot fall unleſſe the foundation be deſtroyed.

2. Inferen. 2. *That the Church of God is a very glorious building.* Amongſt many other titles which are given to the Church, this is one; it's called *a glorious Church*, Eph. 5. 27. It ſhall be glorious when it comes to heaven, of wch that Text is properly to be underſtood. And it is glorious even here on earth. *I am black, but comely O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon* Cant. 1, 5. *A glorious and high throne from the beginning is the place of our Sanctuary* Jer. 17. 12. All the edifices and Palaces on earth, are but ugly cottages, if they be compared with this ſpiritual building, the Church. The Temple of *Solomon* was the moſt excellent fabrick that ever the earth carried. *Its called a glorious and beautiful houſe*; Iſa. 64. 11. and yet that was but a type of this building: See how it is deſcribed in the *Revelations*, chap. 21. 10, 11, &c. It muſt needs be glorious, becauſe all the ſtones are *living ſtones*. Every ſtone hath the glory of God on it, & then beſides, which makes it beautifull indeed, Chriſt himſelf is the corner ſtone! How glorious muſt that building be, where Chriſt himſelf lies as the foundation ſtone! To be the leaſt ſtone in this building is far better than to be the greateſt pillar of any material building.

3. *The*

3 Inference

3. *The Beleevers union with Jeſus Chriſt.* The Scripture doth frequently tell us the myſtery of the ſpiritual union of Chriſt and Beleevers. They are not only one by participation of gifts and graces; they are not onely one in will and affection, as the members of the Primitive Church are ſaid to be, *Acts* 4. 32. but there is a real ſpiritual union between them. *I in them and thou in me*, John 17. 23. This Priviledge is ptoved, as by other expreſſe Scriptures, ſo by this Metaphor; as the corner ſtone, and the ſuperſtructories are united in one building; ſo Chriſt the corner ſtone, and all the living ſtones built upon him are made one myſtical houſe. The Apoſtle mentioneth this from this very ſimilitude *Eph.*2.20,21. Chriſt and beleevers are made one holy Temple; only there is this difference between that union, which is between Chriſt the corner ſtone and the living ſtones & the corner ſtone & ſuperſtructory ſtones of material buildings: Every beleever is as neerly united to Chriſt as any beleever. In other buildings ſome ſtones are more neerly united to the foundation than others are; but in this building every Beleever is equally united to Chriſt the corner ſtone.

4 Inference

4. *The horrible pride of the Papiſts.* They are ſo intollerably proud, as to apply this Title to the Pope, making him the corner ſtone of the Church. They apply that in *Eſay* 28. 16. to the perſon of the Pope, as if he were the foundation of the Univerſal viſible Church. They ſay that the Pope is in the Church as the Sun is in the firmament, and that the ruining and ſhaking of the Pope, would be the ſhaking & ruining of the whole Church. The Scripture teaches us a better foundation. Both Prophets and Apoſtles were igorant of this Romiſh foundation; they built not on the Pope; but on Chriſt, *Eph.* 2. 20. The Pope is the corner ſtone of the *Apoſtatical* Church, not of the *Apoſtolical* Church, He is the foundation ſtone of the *adulterate* Church, not of the *chaſt* Church he is the foundation of the *Synagogue of Satan*, not of the *Spouſe of Chriſt*. The Church would be ſure to fall, if it had ſo weak and ſo wicked a foundation as that *man of ſin is.* Chriſt did not ſay upon thee *Peter*, *but upon this Rock will I build my Church*, Mat. 16. 18. *Peter* whoſe ſucceſſor the Pope boaſts himſelf to be, did publickly preach Chriſt, not himſelf the corner ſtone, *Acts* 4. 11. It is no honour, but a great diſgrace to be a ſtone of that building whoſe foundation ſtone is the ſon of perdition.

5 Inference

5. *Behold from this Text the truth of the two natures of Chriſt.* The Scriptures teach that Jeſus Chriſt is both God and man. Both theſe

natures are aſſerted in this Text. The Divinity is confirmed from the cloſe of the verſe, *He that beleiveth on him ſhall not be confounded.* If Chriſt were not God, it were a Idolatry to believe on him. No meer creature is without ſin nor to be relied upon without ſin. And then the truth of his humanity appears from hence, that he is the corner ſtone of the ſpiritual building. He could not be a part of the ſpiritual houſe, if he were not of the ſame nature with the other ſtones of the building, ſo often as you read faith in Chriſt required, beleeve his God-head, and as often as ye hear him called the corner ſtone of the Church; beleeve the truth of his manhood

6 *Inference* 6 *The greatneſſe of Chriſts ſtrength.* The Scripture doth attribute Almighty power to Chriſt as wel as to the Father. His name *ſhall be called the mighty God*, Eſay 9. 6. The ſtrength of Chriſt appears by the great works he hath done and doth do. He ſet up the world by his power, *Without him was not made any thing that was made*, 1. Joh 3. He doth by his powerful providence govern the world; Providence belongs to Chriſt as well as to the Father; *my father worketh hitherto and I work*, Joh 5. 17. And then his power appears in this, that he is the chief corner ſtone that upholds the Church; if there were not Almighty power in him, ſuch a burden would break him to pieces. Next to the bearing of his Fathers wrath; no ſuch heavy burden as the ſuſtaining of all the concernments of the Church. Conſider what a vaſt fabrick the Church is, it's a very huge building. And then conſider what potent enemies it hath, a world of wicked men, legions of powerfull Spirits; and then conſider how weak every ſtone is in it ſelf. And then conſider the multitude of its concernments, and it will appear, that he that bears up this building, muſt needs be a perſon of vaſt and infinite ſtrength. *Thou haſt laid ſtrength* (ſaith the Prophet) *on one that is mighty*. Pſ. 89. 17.

7 *Inference* 7. *The nearneſs of Chriſt to his Church.* The Name of the Lord is called *Jehovah Shammah*, Ezek. *ult. ult.* Chriſt hath promiſed to be with it for ever, *Mat.* 28. *ult.* He ſeemes ſometimes to be far off, to try how his people will carry themſelves in his abſence; the nature and ingenuity of the childe is beſt ſeen in his fathers abſence. But though he ſeem to be at a diſtance, yet he is neere; he may be out of their ſight, but he is never out of their call; *The Lord is neer to all them that call upon him.* This Metaphor ſheweth this, the corner ſtone is not far off from the roof, and yet Chriſt is neerer to his people, then the corner ſtone is to the next

ſtone of the building He is not only with them, but in them. *John* 17. 23. Thus much for Information.

2. For Exhortation. It commends theſe four things to all us Chriſtians. *2 Vſe of Exhortat.*

1. *Take heed of building upon any other foundation.* The Evangeliſt makes mention of a double foundation, which our Saviour ſpeaks of at the cloſe of his Sermon on the Mount, *Matth* 7. 24, 26. *The rocky foundation* is only one, namely Jeſus Chriſt, or which is all one, faith in Chriſt. *The ſandy foundation is* manifold. *1 Duty. ſeveral ſandy foundations built upon.*

1 *Some build their hopes of ſalvation on their good works.* This is the foundation of the Papiſts. They hope to be ſaved by their doing. They may do well to conſider what the Scripture ſaith of this foundation, *Luk.* 17. 10. And *Rom.* 9. 30, 31, 32, 33. building on works is not a divine, but a humane foundation.

2 *Some build upon outward profeſſion.* This is the foundation of carnal profeſſors. They may do well to conſider what our Saviour ſaith, *Luke* 13. 26, 27.

3 *Some build upon their good meanings.* They have as good a heart to God as the beſt. This is the foundation of ignorant Proteſtants. Whatſoever foundation of ſalvation, grace or comfort beſides Chriſt, is laid, is a ſandy foundation, and will appear to be ſo at the day of Judgment. The Apoſtle cuts off all other foundations beſides this, 1 *Cor.* 3. 11. He did not ſpeak ignorantly, for he ſaith, v. 10. that he was a wiſe Maſter-builder. They are not wiſe Maſter-builders, but ignorant botchers that build, or teach others to build, either hope of comfort or of ſalvation, upon any other foundation. In one word, all foundations of ſalvation beſides Chriſt, how ſpecious ſoever they be, will prove at laſt foundations of damnation. Arminian Socinian, Popiſh cornerſtones will moulder.

2. *Acknowledge upon whom all your ſpiritual good doth depend.* *2 Duty.* All your graces, all your comforts, all your priviledges are bottom'd on Chriſt Chriſt lies as the foundation of all. The Scripture affirms all our good to be bottom'd on Chriſt.

Our Election, *Eph.* 1. 4.
Our Juſtification, *Eph* 5. 1.
Our Adoption, *Eph.* 1. 5.
Our Salvation.

He is called not only a Saviour, but ſalvation in the abſtract, *Eſay* 62. 11. ſay ye to the daughter of *Zion*, behold thy ſalvation cometh. What ever good we have, or hope for, it is for Chriſt and from Chriſt. *He is made to us of God wiſdom, righteouſneſſe, ſanctification, redemption*, as the Apoſtle ſaith, 1 *Corinth.* 1. 30. that you ſink not; it is from Chriſt alone.

3 *Duty.* *Caſt the care and burthen of all your concernments by faith on Chriſt.* There are two Texts of Scripture enjoyning this duty the one is in the Old Teſtament, the other in the New. That in the Old Teſtament is in *Pſalm* 55. 22. *Caſt thy burden on the Lord and he will ſuſtain thee.* That in the New Teſtament, is in 1 *Pet.* 5. 7. *Caſting all your care on him.* Thoſe two words, burthen, Care, take in all our concernments whatſoever. There are many burthens, as, a burthen of *ſin*, a burthen of *duty*, a burthen of *ſuffering*, a burthen of *loſs*, a burthen of *ſucceſs*, iſſues and events are a heavy burthen ſometimes. Lay all this on Chriſt. And then how many cares is a beleever liable unto? a crowd of cares comes in daily. Caſt theſe by an act of faith on Chriſt. He is the corner ſtone, he hath undertaken to bear the burthen of all. You honour him, as well as eaſe your ſelves by caſting all on him, the ſtreſs of all.

4 *Duty.* 4. *Be ſtable.* Stedfaſtneſs is often commended to Chriſtians, as 1 *Corinth* 15. *ult.* *Be ſtedfaſt, unmoveable,* and 2 *Pet.* 3. 17. Let thoſe ſtones totter and ſhake, that have a ſhaking foundation. The inſtability of beleevers is ſome diſparagement to Chriſt, the corner ſtone on which they are built.

3 *Vſe of Conſol.* 3. For conſolation. This may comfort beleevers.

1 *Caſe* 1. *Againſt their own weakneſs.* Who that knows his own heart but findes his graces weak? Every temptation ſhakes him, as if it would ſhake him to pieces. Remember to thy comfort Chriſt is the corner ſtone of thy grace, as well as of thy ſalvation. He hath ſtrength though you be weak.

2 *Caſe* 2. *In caſe of the totterings of the Church.* Such blaſts ariſe ſometime to threaten its ruine. Remember the corner ſtone; yea he is the corner as well as the corner ſtone.

1 PET. 2.6.

Chriſt the chief corner ſtone, elect, and precious.

SERM. XX.

I Proceed to the properties of this corner-ſtone. Firſt, it is an *Elect* ſtone. Secondly, 'tis a *precious* ſtone.

The Properties of this Corner ſtone.

For the firſt, *Elect.* This word hath a double ſignification. It ſignifies *choice*, *excellent.* And it ſignifies *elected* or *choſen. Gerhard* thinks ἐκλεκτὸς, in this place is not uſed participially for *elect* or *choſen*; but nominally for excellent and precious. But I rather conceive that it is here uſed participially, for elected or choſen. This ſignification have our Tranſlators given it. I am induced to think it is ſo uſed here for two reaſons.

1. Otherwiſe this and the next word ἔντιμος would ſignifie one and the ſame thing. And it's not probable that the Holy Ghoſt in ſuch ſhort ſpeeches ſhould uſe two words to ſignifie the ſame thing.

2. Becauſe *verſe* 4. of this Chapter, where the ſame words are uſed, this word ſignifies not *choice*, but elected or choſen, for ſo its ſaid, παρὰ Θεῷ ἐκλεκτὸν καὶ ἔντιμον. Now this Text is but a recapitulation of what is there ſaid. It refers to the act of God in chuſing Chriſt for the corner ſtone of the Church. The point is this.

Doct. *That Jeſus Chriſt is choſen by God for the Corner ſtone or foundation of the Church.* God the Father hath elected him for this ſervice.

Acts of God.

Here are two things to be opened.

1. What this election hath reference to.
2. Why Chriſt was thus elected.

1 What this Election relates to.

1. For the former. This election refers to four acts of God concerning Chriſt.

1. *To his eternal deſignation* of Chriſt to this work. The ever-
1 *Act.* laſting determination of God was that Chriſt ſhould perform this office in and for his Church. Of this our Apoſtle ſpeaks, in 1 *Pet.* 1. 20. προεγνωσμένος.

2 *Act.* 2. *To his publick miſſion.* As he was foreordeined before all time, ſo he was publickly ſent in the fulneſs of time, *Gal.* 4. 4, 5. The Scripture often mentions the miſſion of Chriſt, *Eſay* 61. 1. *he hath ſent me, &c.*

3. *To the divine Unction.* God hath anointed the humane nature
3 *Act.* filled it with all graces and with abundance of grace for this work. The Prophet ſpeaks of this unction, *Eſay* 61. 1. and more fully, *Eſay* 11. 2, 3, 4. This is that which our Saviour calls Gods *ſealing of him*, John 6, 27. This ſealing refers to two things.

Firſt, *the ſolemn appointment of God.* God hath authorized him publickly under his broad ſeal for this work.

Secondly, *God hath furniſhed him for the work, by communicating to him the fulneſſe, the unmeaſurable fulneſs of his Spirit.* For the Spirit is not given to him by *meaſure*, John 3. 34.

4. To the publick teſtimony given by God to Chriſt. God
4 *Act.* hath given very ſolemn Teſtimony and approbation to Chriſt.

(1) By audible voices from heaven, once at his baptiſme, *Mat.* 3. 17. A ſecond time at his transfiguration, *Mat* 17. 5.

(2) By ſerious recommendation of him in the Goſpel to men, that they ſhould rely upon him. The Evangeliſt makes mention of this 1 *John* 5. 10, 11.

2 The Reaſons why Chriſt was thus elected.

2. For the latter. The great moving cauſe is, his meer mercy to his Elect. No other was able, Chriſt was ſufficient to diſcharge this great work. Out of his rich love did God chuſe him, upon this hinge all turns, *John* 3. 16.

But if the reaſons be demanded why Chriſt ſhould have ſuch ſolemn election, &c. Theſe may be conſidered.

1. *The offices which Chriſt undertook,* did call for this divine Election; he was to be Prophet, Prieſt, King, fit therefore it was that he ſhould be thus ſolemnly ſet out. Prophets muſt be ſent, elſe they are none of Gods. *Jer.* 23. 21. Chriſt was a Prophet, therefore he would have a formal Authorization from him whoſe Prophet he was, *Deut.* 18. 18. Chriſt was a King, *Pſalm* 2. 6. Therefore fit he ſhould be ſufficiently authorized, hence is that, *Pſalm* 110. 1. Chriſt was a Prieſt, therefore he muſt be law-

fuly

lawfully conſecrated, *Heb.* 5. 4, 5, 6. *no man taketh this honour,&c.*

2 *Reaſon* 2. Elſe that which Chriſt did would not have been accepted of God,nor would it have been meritorious for his Church.It would have been ſacrilege for Chriſt have made himſelf a corner ſtone if God had not choſen him for the work. *This is my beloved ſon in whom I am well pleaſed,* Math. 3. 17. God would not have been well pleaſed with Chriſt,if he had not elected him for the work he undertook. And then

3.*Reaſon* 3. For the comforting of Chriſt, in undergoing that which he was to ſuffer for the carrying on of this work. He muſt endure the wrath of God, the contradiction of ſinners, before he could be the corner ſtone. Divine appointment comforts a man in the hardeſt ſorrows,*Gen.* 31.9.Thou ſaidſt,Return to thy country.The conſideration of this, ſtrengthened and comforted Chriſt in all he ſuffered, *John* 18. 11.

Uſes.

The uſes of this.

1. **Leſſon.**

1. *The Father and holy Ghoſt have a hand in the work* of mans ſalvation, as well as Chriſt,we ſcarce take notice of the Father in the work of redemption, as if he only did look on and approve what Chriſt did, he acts in it as well as Chriſt, he choſe Chriſt, he ſent out Chriſt, he fitted Chriſt for this great work. Though the ſecond perſon was he that was incarnate. yet both the firſt and third perſon concur and contribute to the work. The divine election is the firſt wheele that moves in this work.

2. **Leſſon**

2. *That the work of our ſalvation by Chriſt, is not a raſh work* 'Tis not a work of inconſideration, or precipitancy,but a ſerious work. There was much deliberation, and conſultation about it. Here is mention of electing Chriſt. It's a work of infinite and unſearchable wiſdom. The myſtery of godlineſs the Apoſtle calls it, 1 *Tim.* 3. 16. *The manifold wiſdom of God,* Epheſ. 3. 10. here is depth of wiſdome in this work.

3. **Leſſon.**

3. *That the Elects ſalvation by Chriſt is a work well pleaſing to God.* It's called the *pleaſure of the Lord,* Eſay 53. 10. It is a great contentment to God to ſee it carried on; it cannot be otherwiſe, when he himſelf hath elected Chriſt to it,That which a man chuſeth and contrives, he is pleaſed when it is carried on. God that hath choſen Chriſt for the foundation,will carry on the work in his hand.

4 *Leſſon.* 4. *Learn why Chriſt is called Gods Elect and gods Servant*, Eſay 42.1,2. not as if he were inferior to God in regard of his divine nature, *Zech.* 13. 13. *Phil* 2.6. but becauſe he is *choſen of God* to be the foundation; He is choſen to be the head of the Election; all the Elect are choſen.

5. Leſſon 5. Let us with confidence caſt our ſelves on Chriſt Can we chuſe better then God hath choſen? 'Tis an undervaluing, not only of Gods love. but of his wiſdom to chuſe another foundation. God will take it ill if we reject his choice. Adventure on him you may believe and truſt in him without doubting. He that hath elected Chriſt, will not reject thoſe that accept and relie on Chriſt. The Election of God will mightily aggravate the refuſal of Chriſt Encourage faith by this, *He that beleeveth in him ſhall not be aſhamed.*

6. Leſſon. 6. Very great comfort to them that have built on Chriſt. God doth not chuſe mouldring ſtones, but firm ſtones. If God have any wiſdom to chuſe, Chriſt is ſufficient to bear all their weight. *He hath laid help on one that is mighty*, Pſalm 89. 19. Let what blaſts will come, this Elect ſtone will hold.

1 PET. 2. 6.

SERM. XXI.

*Ἔντιμος *Precious.*

2 Property of this Corner ſtone.

I Go on to this ſecond property of this corner ſtone, as it is laid down in this word ἔντιμος, precious. The word here uſed ἔντιμος ſignifies that which is of great worth or value in it ſelf, and that which is much prized and eſteemed by another. A thing and a perſon may be valuable in it ſelf, and not valued by others. And then a thing may be highly in it ſelf eſteemed, which is of no great worth; but this word ſignifies both, That it denotes the worth of things or perſons, you may ſee, *Luke* 14. 8. *When thou art bidden to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him*, ἐντιμότερος. That it ſignifies the valuation, or high eſteem of things or perſons apears from *Phil.* 2.29. The Apoſtle writes to the Church about *Epaphroditus* that they would receive him, and (ſaith he) *hold ſuch in reputation*, τοὺς τοιούτους ἐντίμους ἔχετε; make much of ſuch, let them be dear to you. Tis oppoſed to ἄτιμος, which ſignifies one of no eſteem or account amongſt men. The Obſervation is this.

Doct. *That Jeſus Chriſt the chief corner ſtone of the Church is exceeding precious.* As he is a ſtone of Gods choſing, ſo he is a choiſe ſtone. He is therefore precious becauſe he is of Gods choice. Chriſt is a corner ſtone precious in himſelf, and it is our great ſin, if he be not precious unto us. Chriſt is not only ἔντιμος, precious, but he is πολύτιμος, of very great price, *Matth.* 13. 46. What is that pearl of great price, but Jeſus Chriſt himſelf, for the obtaining of whom a wiſe Merchant will readily part with all that he hath. Nothing is worth a mans All, but Jeſus Chriſt. But in compariſon of him, all things (even the beſt) are nothing worth. Jeſus Chriſt is a precious ſtone, as well as an elect ſtone.

In the handling of this Doctrine, I ſhall open two things for Explication.

1. In what reſpects Chriſt is precious.

2. Why he is ſo meanly eſteemed by the greateſt part of men.

1. In what Reſpects Chriſt is precious.

1. For the firſt. Chriſt is precious in four reſpects.

1. *He is precious in the account of God*, Jeſus Chriſt is the delight both of the Father and of the holy Ghoſt, God values him as a pearl of great price.

2 *Reſpect* Evidences of the high eſteem Chriſt is in with God.

(1) He is in Scripture called the Son of his boſom. The only begotten Son who is in the *boſome of his Father*, John 1. 18. As men and women ſhew their eſteem of jewels and pearls by wearing them at their boſome, ſo doth God teſtifie his high eſteem of Chriſt by laying him in his boſome. The Son of God never was, never will be out of the boſome of the Father.

(2) The publick teſtimony which God gave from heaven to Jeſus Chriſt at his baptiſm, is an evidence of the high eſteem he hath of him, *Mat.* 3. 17. *This is my well beloved Son in whom I am well pleaſed.*

(3.) *He is ſo precious in Gods account*, that the Father will accept of none but through him, nor will he reject any, whom he recommends to him.

(4(*The*

4. (4) *The great deſign of God in the Goſpel is to put honour upon Chriſt.* He commands all men *to honour the Son as they honour the Father.* All the good he beſtows upon men is in Chriſt and through Chriſt alone.

5. (5) *The Father would never have put ſuch a truſt into his hands, as the redeeming and ſaving of the elect if he had not been of precious account in his ſight.*

6. (6 *His preſent ſeſſion at Gods right hand in heaven*, is a full and manifeſt proof how dear he is to him. God hath ſet him there as a teſtimony of the higheſt account of him, 1 *Pet.*3 22.

2 *Reſpect* 2. *He is precious in the eſteem of the Angels.* The Angelical hoſt did him honour at his birth, *Luke* 2. 13, 14. They tuned their inſtruments and ſang with a loud voice, *Glory be to God in the name of the higheſt.* As God hath commanded them to worſhip him, *Heb.* 1. 6. ſo they do continually worſhip him. They are ready at his beck to do his will. They *do aſcend and deſcend upon the Son of man*, John 1. 51. Not as if they miniſtred to Chriſt alone, but becauſe out of reſpect to Chriſt, and to do him honour, they do at his command go forth to ſerve his Church as he gives them charge. The Angels worſhip the Son with the very ſame adoration wherewith they worſhip the Father. Chriſt is very high in their books.

3. *Reſp* 3. *He is pretious in the eſteem of the Saints.* Whether ye take it of the Saints *triumphant*, or of the Saints *militant*; for the Saints triumphant, ſee how they adore him, *Rev.* 5. 8, 9. And the Saints militant, they have an high eſteem of him. They glory and triumph in him. They venture their whole ſalvation upon him. They diſeſteem all other things in reſpect of him. *I account all things* (ſaith the Apoſtle) *but loſſe for the excellency of the knowledge of Chriſt Jeſus my Lord*, Phil. 3. 7, 8. They are joyfull when they can have communion with him. See what follows in the verſe after the Text, *unto you that believe he is pretious*; he is but a nominal beleever that doth not account Chriſt precious. See how the Church ſpeaks of him, *Canticles* 5. 10. *He is white and ruddy, the chifeſt of ten thouſands.*

4 *Reſpect* Chriſt precious in himſelf in 3 Particulars.

4. *He is precious in himſelf.* This I ſhall ſhew you in theſe three particulars.

1 *Partic.* 1. *In the glory of his perſon.* Never did ſuch a perſon appear in the world as is Jeſus Chriſt. He is truly God, and truly and properly man. The Divine and humane Nature never hypoſtatical-

ly met in any perſon, beſides the perſon of Chriſt. The Apoſtle ſaith of him; that he *is the brightneſs of his Fathers glory*, and the expreſs Image of his perſon, *Heb.* 1. 3. *He is the head of principalities and powers*, Col. 2. 10. The higheſt and moſt glorious of the Angels being compared to Chriſt, is but a dark and a ſullied creature. He excels the Angels in the glory of his perſon far more then they do the meaneſt of men. All the Divine attributes are appropriated to Chriſt as he is the Son of God, as well as to the Father. He is eternal, *Micah.* 5. 2. *His goings forth are from everlaſting.* He is immutable as the Father is, *Heb.* 1 12 He is omniſcient, *Heb.* 4. 13. He is omnipotent, *Eſay* 9. 6. In one word, he is as God every way equal to the Father, *Phil.* 2. 6. There are ſuch myſteries in in the perſon of Chriſt, as ſhall be matter of admiration both to men and Angels to all eternity. There is in Chriſt ἄλλο ϗ ἄλλο though not ἄλλος ϗ ἄλλος identity of perſon, and diverſity of natures, and theſe united without compoſition and confuſion, both natures reteining their diſtinct properties, and yet both making but one perſon. This is the firſt

2 *Partic.* The Excellencies of Chriſts fulneſs above the fulneſs of all others

2. *In the glory of his qualifications and endowments.* Jeſus Chriſt is endued with ſuch rare gifts and graces as never any before. See how the Scripture expreſſeth it, *Pſalm* 45. 7. *God even thy God hath anointed thee with oyl of gladneſſe above thy fellows.* Col. 2. 3. *In him are hid all the treaſures of wiſdom and knowledge*, Col. 1. 19. *It pleaſed the Father, that in him all fulneſſe ſhould dwell* The fulneſs of grace in Chriſt excels the fulneſs of all other perſons in theſe three reſpects.

1 *Excellen.*

1. *In him are all kinds of fulneſs:* He hath not only the fulneſs of parts, but the fulneſs of degrees alſo. The beſt of the Saints have only the fulneſs of parts. There may be additions made to their fulneſs. But in Chriſt is fulneſſe of degrees. There can be no additions made to his fulneſſe. The Spirit which is given to others in meaſure, is given to Chriſt without meaſure, *John* 3. 34. And then

2. Excellen.

2. *In Chriſt there is the fulneſſe of redundancy as well as the fulneſſe of ſufficiency.* All other perſons have only a fulneſſe of ſufficiency. The Angels albeit they want nothing which is agreeable to their eſtate, yet they have no overplus to redound to others But now in Chriſt is the fulneſſe of redundance; he hath not only the fulneſſe of the veſſel as others have, but he hath the fulneſs

of the fountain,whereby he is able to communicate unto others, *Zech* 13. 1. *A fountain ſhall be ſet open for ſin and for uncleanneſſe.* He hath the fulneſs of the root, the fulneſſe of the heap, the fulneſſe of the Sun. Hence it is that men are invited to him, to be made partakers of his fulneſſe, *Eſay* 55. 1. All the fulneſſe that is in the Saints, is communicated from him to them, according to that of the Evangeliſt, *John* 1. 16. *Of his fulneſſe have we all received and grace for grace.*

3. *All this fulneſſe which is in Chriſt, is in him after a peculiar* **3. Excell.** *and ſpecial manner.* The Apoſtle ſets this out by that phraſe of dwelling, *Col.* 1. 19. That expreſſion notes a threefold difference in fulneſſe, as it is in Chriſt, from fulneſſe as it in the Saint.

(1) *'Tis in him originally.* That fulneſſe which is in the Saints is in them derivatively. They have it from another, Chriſt hath his fulneſſe from himſelf. The Divinity doth fill and repleniſh the humanity with all kinds of grace.

(2) *'Tis in Chriſt eſſentially.* As he is God, his fulneſſe is his eſſence. Therefore doth the Apoſtle ſay; that *the fulneſs of the God-head dwells in him* σωματικῶς *bodily*, Col. 2. 9. that is perſonally and eſſentially.

(3) *'Tis in him unchangeably.* It is maintained conſtantly at the ſame height. It doth not abate, nor is there any potentiality of abatement. It's alwaies high tyde with Jeſus Chriſt. That fulneſſe which is in the Saints, is the fulneſſe of a diſh, which is abated, if one drop be taken away; but the fulneſs of Chriſt is as the fulneſſe of the fire, which though it kindle hundreds of ſticks yet is not abated; or as the fulneſſe of the Sun, which though it ſend down its beams continually upon the world, yet the light of it is not darkned. Never any perſon endowed with ſo many excellencies, in ſuch a meaſure, after ſuch a manner as Jeſus Chriſt. No perfection can be named or imagined, which is not to be found tranſcendently in Jeſus Chriſt; wiſdom, beauty, meekneſſe, patience, heavenlineſs, &c. All Chriſtian vertues are called the vertues of Chriſt, 1 *Pet.* 2. 9. τὰς ἀρετὰς both becauſe they were all eminently in Chriſt, and becauſe as they are in the Saints, **4. Reſpect.** they are communicated from Chriſt. This is the ſecond.

3. *In the worth of his ſufferings.* The Scripture calls the blood of Chriſt, τίμιον αἷμα, 1 *Pet.* 1. 19. 'Tis precious, not only becauſe of the dignity of the perſon who ſhed it, called therefore the

blood of God, *Acts* 20.28. but becauſe of the great value and merit of it, and becauſe of the precious effects of it. By the vertue of this blood which Chriſt ſhed, remiſſion of ſin is purchaſed, the redemption of the elect is perfected, *Rom.* 3. 25. *Heb.* 9. 12. *By his own blood he entred once into the holy place, having obtained eternal redemption for us.* By the preciouſneſſe of this blood is God and man reconciled, *Col.* 1. 20. 21, 22. By this blood is the conſcience ſanctified, *Heb.* 9. 14. By this blood is the way to heaven opened for all the Elect, *Heb.* 10. 19. The ſufferings of Chriſt are ſo precious, that if ten thouſand worlds were, there would be redundancy of merit in Chriſt to ſave them all. This is the third.

2 Why Chriſt is ſo diſeſteemed by moſt men.

2. For the ſecond. Chriſt is ſo meanly eſteemed of by men, by the greateſt part of men, becauſe of three things, *viz.* Ignorance, Pride, Prejudice.

1. *Reaſon*

1. *They are ignorant of him.* The greateſt part of the world is quite blind in ſpiritual things, 1 *Cor.* 2. 14. As in other ſpiritual things, ſo in this of the worth of Chriſt. A blind man can ſee no more excellency in a precious ſtone then in a common ſtone. A blind Chriſtian can ſee no more worth in Chriſt than in another perſon. This you may ſee from that queſtion, which is propounded by the daughters of *Jeruſalem*, Cant. 5. 9. *What is thy beloved more then another beloved, O thou faireſt among women? &c.* Their very queſtion bewrays their ignorance; had they known any thing of him, they would not have ſaid, *What is thy beloved?* The wiſdome of the Goſpel, whereby Jeſus Chriſt is made known, is hidden wiſdom, *'Tis wiſdom in a myſtery*, 1 Cor. 2. 7, 8. which none can underſtand but thoſe that are ſavingly enlightened. This ignorance of Chriſt under which the greateſt part of men are held, ariſeth.

From whence mens ignorance of Chriſt ariſeth.

1.

(1) Partly, *from the negligence and ſlothfulneſſe that is in men.* They are Idle and will not take pains to ſtudy the Word of God which ſets out Chriſt. They caſt the Scriptures from them. Our Saviour ſaith, *John* 5. 39. *That the Scriptures teſtifie of him*; men do not ſearch this bleſſed book as they ſhould; either they read not at all, or elſe they read ſuperficially; they do not pray that God would diſcover Chriſt to them in and by the Word. Hence they are ignorant of him.

2. (2) Partly, *from their Atheiſtical unbelief of what they heare reported by others.* Though they cannot but hear ſometimes the reports of Chriſt in the publick Miniſtry, yet they will give no aſſent of faith to them, but oppoſe and reject them as the fancies of men. This is that which the Prophet alledgeth, *Eſay* 53. 1. *Who hath beleeved our report, and to whom is the arm of the Lord revealed? Ex iis qui Evangelium audiunt vix centeſimum quemque fidelem fore*, ſaith *Calvin* upon the place. Scarce the hundredth part of thoſe that hear the Goſpel do yeild a cordial aſſent to the Goſpel.

3. (3) Partly, *from a judiciary hand of God upon them.* God uſually puniſheth voluntary blindneſs with a penal & judiciary blindneſſe. This is that which the Prophet is taught of God, *Eſay* 6. *ult.* Go and preach to this people, ſaying, *Seeing, ye ſhall ſee, and not perceive; and hearing, ye ſhall hear, and not underſtand, &c.* The Apoſtle makes application of this Text, to the unbeleeving Jewes, who would not receive what he had with ſo much clearneſſe proved concerning Jeſus Chriſt, both out of *Moſes*, and out of the Prophets, *Acts* 28. 23, 24, 25, 26. When men that live under the Goſpel ſhut their own eyes, God doth ratifie it by an act of his juſtice, and ſaith, Be thou blinded for ever. When a man hardens his own heart, God is pleaſed to ratifie it in heaven, and ſaith, Let that heart never be ſoftned. See that of our Saviour to this purpoſe, *John* 12. 37, &c. Now becauſe men neglect the ſtudy of the Goſpel which ſhewes what Chriſt is, becauſe they refuſe to aſſent to, and cloſe with what the Miniſters of God report out of the Goſpel concerning Chriſt, becauſe God puniſheth the voluntary blinding their eyes with a judicial blinding, therefore do they remain ignorant of the preciouſneſs of Chriſt. And becauſe they are ignorant of him, therefore they diſeſteem him.

2. Reaſon 2. *Their Pride*, The greateſt part of men, even thoſe that live under the Goſpel, are puft up with arrogancy and ſelf conceit. They dream that they are in ſo good a condition already, that Chriſt cannot make them better. They are full of vain confidences; ſome fleſhly boaſting or other they have in their hearts; ſome carnal City of refuge they erect for themſelves beſides Chriſt, and this makes Chriſt leſſe precious to them then he would otherwiſe be. We are the circumciſion ſaith the Apoſtle, which worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh. *Phil.* 3. 3. He that creates any

fleſhly ground of confidence to himſelf (and all confidences are fleſhly which are not bottom'd on Chriſt;) ſuch a man will not much rejoice in Chriſt Jeſus Now there are in the minds of men abundance of falſe confidences and carnal imaginations; The Apoſtle hints at them, though he do not expreſly name them, 2 *Corinth.* 10. 4, 5. There are many ſignificant words uſed by the Apoſtle, ὀχυρώματα, munitions, fortifications, ſtrong holds, λογισμοὺς, reaſonings: Abundance of fond reaſonings are in the mindes of men; they reaſon themſelves into heaven upon very poor and ſlender premiſſes. ὑψώματα, ſtrange heightnings of themſelves have men in which they rejoice, which will be found groundleſſe another day; νοήματα Swarmes of fooliſh thoughts have men by nature, which they bandy up and down in their ſouls. One man makes wealth his ſtrong hold; Another reaſons himſelf into heaven becauſe of ſome Church Priviledge; A third is mightily heightned upon his civil righteouſneſſe; A fourth thinks all is well withhim; becauſe others havea goo d opinion of him. Every man by nature abounds with ſome or all of theſe. Therefore is Chriſt ſo mean and inconſiderable in their eſteeme.

3. *They are prejudiced againſt Chriſt.* Though no man hath any reaſon or good Argument againſt Chriſt, yet have they many prejudices which they take up againſt him. And theſe prejudices lay him low in their hearts. What thoſe prejudices are, I ſhall name when I come to handle that in the eighth Verſe, where Chriſt is ſaid to be *a ſtone of ſtumbling, and a rock of offence.* I ſhall ſhew what prejudices men have againſt his Doctrine, worſhip, followers &c And while prejudices lye againſt Chriſt, he will never find that eſteem which is meet. A man can never think highly of any perſon or thing againſt which he hath taken up a prejudice, though they be never ſo deſerving. *Ahabs* prejudice againſt the Prophets of the Lord, would not ſuffer him to hear them, 1 *Kings* 22.8. 3. *Reaſon*

1 PET. 2. 6.

SERM. XXII.

Ἔντιμον *Precious.*

I Proceed to the Uſes which
are
1. Information.
2. Examination.
3. Exhortation.

1. For information. This teacheth a twofold Leſſon.

1 Uſe of Infor in 2 Leſſons 1. Leſſon. 1. *The exceeding great glory of the Church of Chriſt.* The Scripture tells us that the Church of God is a glorious body. Though the Church taken in its more large acception, as it contains all viſible profeſſors be in many reſpects leſs glorious, becauſe of the mixture that is in it, it being a field, wherein is both *wheat* and *tares*, a barn floore, wherein is both *good corn and chaff*; a net, in which are *fiſhes good and bad*; yet the Church of God, more ſtrictly taken for the number of them that are effectually called the inviſible Church, is a very glorious ſociety; The Apoſtle call it a glorious Church, *Eph.* 5. 27. ἔνδοξον τὴν ἐκκλησίαν It's glorious as in regard of the holineſſe of the members, ſo chiefly in regard of Chriſt the glorious foundation. A houſe whoſe corners are laid with precious ſtones, and whoſe ſuperſtructory ſtones are all lively ſtones, muſt needs be glorious. Never ſuch a building in the world as the Church of God is. See how the Evangelical Prophet deſcribes it, *Eſay* 54. 11. *O thou afflicted, toſſed with tempeſts, and not comforted, behold I will lay thy ſtones with fair colours, and lay thy foundation with Saphires, &c.* 'Tis much like that deſcription which is made of it, *Rev.* 21. 10, 11, 12, &c. Every thing which is in the Church makes for the glory of it. Glorious in its members who are cloathed with the glory of God; glorious in regard of the worſhip which is there uſed, and of the Ordinances there diſpenſed, in regard of the Doctrine there maintained. *Calvin*, I remember, underſtands by thoſe pretious ſtones mentioned, *Eſay* 54. 11, 12. The variety of the gifts and graces of God to his people. *Paul* underſtands by the ſame precious

Mat. 13. 24, 25. Mar. 3. 13. Mat. 13. 43.

cious ſtones, the Doctrine taught in the Church, 1 *Cor.* 3. 11. The Church is glorious, both in reſpect of the doctrine, and of the various gifts and graces of God diſpenſed amongſt the members of it. But the great glory of all lies in the foundation ſtone, Jeſus Chriſt. That muſt needs be a precious building, which hath its foundation on ſuch a precious ſtone as Chriſt is, who is as far above all precious ſtones, and a great deal more, then they are above common ſtones. For the ſetting out of this, conſider how Chriſt excels all other precious ſtones.

In what reſpects Chriſt excels all other precious ſtones

1 *Reſpect*

1. *He excels them in largeneſs.* Other precious ſtones are but of a ſmall dimenſion, and of a very little weight. You may put many of the largeſt, that ever were ſeen, into a ſmall Cabinet, but Jeſus Chriſt is very great. As God, he is infinite without dimenſion, filling heaven and earth with his preſence. See how the Prophet ſpeaks of the infiniteneſs and incomprehenſibleneſs of Chriſt in regard of his divine nature, *Eſay* 40. 12, 13. *who hath meaſured the waters in the hollow of his hand? and meted out the heaven with a ſpan? and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a ballance.* That all this is ſpoken of Chriſt, appears from *verſe* 11. where he is prophecied of, as the Shepherd of his flock.

2 *Reſpect*

2. *He excels them in duration.* Other pearls and precious ſtones are of a periſhing nature, they may be defaced, broken, diſſolved; they may loſe their beauty. Ther's a day coming when they ſhall be melted away into nothing. *Cleopatra* diſſolved a pearle of very great worth, by the Art of Chymiſtry, and drank it at one draught to her *Antonius.* But Jeſus Chriſt is a durable precious ſtone. Neither time nor eternity will be able to diſſolve this ſtone; His beauty cannot be loſt or diminiſhed; He never will have any flaw, or crack, or ſpot in him, in the eyes of thoſe that are able to judge aright of him. His brightneſſe is an unfading brightneſs. *The heavens and the earth fade, and wax old like a garment,* but Jeſus Chriſt is ſtill the *ſame, and his years have no end,* Heb. 1. 11, 12. And.

3 *Reſpect*

3. *He excels them in the multiplicity and perfection of his properties.* There is not any precious ſtone that hath all excellencies and vertues in it. Some excel in one property, ſome are excellent for another vertue. Whether their medicinal vertues be conſidered, or their other excellencies, as their colour, their

form, their roundneſſe, &c. One excels moſt in this kind, another in that. But the vertues and excellencies of all pearls and precious ſtones meet in Chriſt. Whatſoever perfection is to be found in any created ſtone, the ſame is to be found in Chriſt. The properties of the Saphire, the Diamond, the Cryſolite, the Sardonix, the Amethiſt, & of all other ſtones meet in Chriſt alone. And then they are all in him in a far more tranſcendent manner then they are in any of theſe. His brightneſſe is above the brightneſs of the Diamond, his whiteneſſe far exceeds the whiteneſſe of the Pearl. The medicinal and phyſical properties that are in Chriſt, are far more excellent than thoſe that are in other precious ſtones Some Pearls, they ſay, do ſtrengthen the heart; others clear the ſight; others remove the *vertigo or dizzineſs* of the head, and many other uſefull properties are recorded by learned men; but none of them are ſo excellent in any of theſe kindes as Chriſt is, for he removes and heals the diſtempers of the ſoul and mind, as well as of the body; he cures the ſpiritual eye-ſight, *Rev.* 3. 18. He cures the troubles of the conſcience, which no other precious ſtone can do; being never ſo artificially uſed. He being rightly applyed and taken, cures the ſoul of ſin, removes guilt, which none other pretious ſtone can do. The necklace of pearle cannot cure the wounds of conſcience, the girdle of diamonds cannot remove tremblings from the ſpirit; the coſtly jewel in the boſom cannot quiet the heart throbbing for ſin or Gods departure; all this Chriſt can do. And

4 *Reſpect* 4. *He excels them in this, that he hath no hurtfull qualities.* Other precious ſtones have a killing quality, powder of diamonds they ſay is poyſonfull, put in the bowels or throat, takes away life preſently. But Jeſus Chriſt hath no deſtructive quality. He is occaſion of hurt to none, but to him that refuſeth him. Put all theſe together, and it will appear, that the Church of God which is erected upon, and united unto ſuch a precious foundation, muſt needs be a glorious Church.

2. Leſſon 2. *The great riches of true beleevers.* A member of Chriſt, how poor ſoever he is in regard of outward riches, yet he is the richeſt man in the world, for he doth poſſeſs Chriſt, who is a ſtone of invaluable worth. If you knew a man had an eſtate worth all the precious ſtones in the world, you would account him a very rich man. A believer hath one precious ſtone in his poſſeſſion, which is of greater worth than all the precious ſtones, which

now are, or ever were in the world. When other men boaſt of their jewels, do you boaſt of your Chriſt. When others tell you what rich ſparkling diamonds they have, do you bring out this precious ſtone and lay it before them. When you hear other men ſpeaking of the coſtly foundation of their houſes, do you think what a glorious foundation your ſouls are built upon. He that wants Chriſt is the truly poor man, whatever he enjoys. He is rich we ſay, whom God loves, he is rich that inherits Chriſt; if thou haddeſt thy houſe full of diamonds, thou wouldeſt judge thy ſelf a wealthy man. If Chriſt be thine, thou haſt much more *I counſel thee to buy Gold of me that thou mayeſt be rich*, Rev. 3. 18. 'Tis not the gold of the earth, but Chriſts gold that makes men rich. Though thou haſt no houſe to put thy head in, nor a foot bredth of Land to tread upon, though thou haſt not one penny in thy purſe, yet if thou art a true beleever, thou art more wealthy then the greateſt Emperor or Monarch in the world, that hath not Chriſt for his portion. Thou haſt a precious ſtone which will ſerve to ſpend upon to eternity, and never waſt nor diminiſh. Thus much for Information.

2 *Uſe of Examinati.*

2. *For Examination. Let us try whether Jeſus Chriſt be precious to us.* Many are deceived in their thoughts about Chriſt. Abundance think they eſteem him to be a precious ſtone, who do indeed account him but an ordinary ſtone. It will be neceſſary therefore to lay down ſome notes to diſtinguiſh a true eſteem of Chriſt from a falſe eſteem. I ſhall name theſe four, *viz.*

Marks whereby men may try themſelves, whether Chriſt be truly precious to them, or no.

1. Mark.

1. *Whether you are willing to part with every thing you have, that you may enjoy Chriſt?* Our Saviour layes this down as an evidence of a real prizing of Chriſt. *Mat.* 13. 46. he went and ſold all that he had and bought it. Not as if Chriſt were our purchaſe, for he is the Fathers free gift, *John* 3. 16. but the meaning is, that he that eſteems Chriſt as a pearl of price, will let nothing ſtand in the way between him and Chriſt; he will part with every thing, rather then go without him. By this the Apoſtle *Paul* evidences his eſteem of Chriſt, *Phil.* 3. 7, 8. *What things were gain to me, thoſe I counted loſſe for Chriſt, &c.* He that eſteems Chriſt aright, will leave all his ſins for Chriſt. He will leave his honours and preferments in the world, when he cannot keep them and Chriſt together: as that noble Marqueſs *Galeacius* did, he will part with all his morality, civil righteouſneſs, rather then

not enjoy Chriſt. No terms are hard, no conditions difficult, ſo that Chriſt may be poſſeſſed. He that wil not let every thing go that hinders him from Chriſt, doth not eſteem Chriſt truly precious. That young man in the Goſpel did declare that Chriſt was not precious to him. becauſe he would not part with his riches to enjoy him, *Luke* 18. 23. *He went away ſorrowfull, for he was very rich.*

2. Mark. 2. *What deſire have you of fellowſhip with Chriſt?* He that eſteems Chriſt precious indeed, thinks he hath never enough of Chriſt. The Church teſtifies her dear eſteem of him, by her paſſionate deſire of communion with him, *Cant.* 1. 13. *A bundle of myrrh is my well beloved to me, he ſhall lodge all night between my breaſts.* The breaſt is the place of affections. There the heart is, that ſhall be Chriſts chamber; precious ſtones that are valued are laid up in the ſafeſt cabinet. Where Chriſt is valued aright, he is laid up in the beſt cabinet, the very heart. The ſoul that values him aright, is never weary of his preſence. He will neglect no opportunity, he will miſs willingly no meeting, where he thinks Chriſt may be found. *Tell me, O thou whom my ſoul loveth, where thou feedeſt!* Cant. 1. 7. Jeſus Chriſt is much in the thoughts of him that truely eſteems him; he is never at eaſe, but when Chriſt lies with him; he likes no diſcourſe ſo well as that that hath Chriſt in it. He is a man even ſwallowed up with the meditations of Chriſt,

3. Mark. 3. *Is every thing of Chriſt precious to you?* He that hath right appreciations of Chriſt doth account him every way precious. His precepts are as precious as his promiſes; his life is as precious as his death; his holy ſteps are as precious as his blood. Many men think they account very highly of Chriſt, who do indeed account meanly of him. They cry him up in his ſufferings and ſatisfaction and cry him down as much in his obedience. The promiſes of Chriſt are ſweet, but the precepts of Chriſt are bitter His meritorious death is highly extold; but his exemplary life is but meanly accounted of: his prieſtly office is glorious to them, but his Kingly and Prophetical offices are contemptible. They would have Chriſt to ſave them, but they deſire not Chriſt to ſanctifie them. They do indeed cry up Jeſus, but they cry down Chriſt. They prize his blood, but they deſpiſe his graces. They like Chriſts interceſſion, but they do not like his Soveraignty; they would have him glorifie them in heaven, but they will not allow

him to command them on earth. All ſuch partial prizing of Chriſt is no prizing of Chriſt. As the right receiving of Chriſt is to receive him wholly, ſo the right prizing of Chriſt is to prize him wholly. He is not prized at all, if he be any way deſpiſed. The Apoſtle tells us, that *Chriſt is made unto us of God, wiſdom, righteouſneſs, ſanctification redemption*, in 1 Cor. 1. 30. He that doth eſteem him aright, muſt eſteem him in this latitude; he is to be honoured as much as he is a Sanctifyer, as he is to be honoured as a Redeemer. The Church values Chriſt wholly, *Cant.* 5. 11, 12. &c. *His head, his locks, his eyes, his hands, his lips, &c.* Many do much value the hands of Chriſt by which he gives rewards, but they do not value the lips of Chriſt, by which he gives commands. A true prizer of Chriſt eſteems his mouth as much as his hands, yea he eſteems the precepts of his mouth as well as the promiſes of his mouth.

4. *What opinion have you of thoſe that are like Chriſt?* It is an eternal truth, that whoſoever hath a right eſteem of Chriſt cannot but value thoſe that are like him, & that meerly becauſe they have his Image. Hear what the Apoſtle ſaith expreſly to this purpoſe; 1 *John* 5. 1. *Every one that loveth him that begat, loveth him alſo that is begotten of him.* He that ſaith he looks upon Chriſt as precious, and hates them that are like him, is a lyar, and the truth is not in him. God will ſet ſuch men down not for the prizers, but for the deſpiſers of Chriſt. Thus much for Examination. 4 *Mark.*

3. For Exhortation. This may commend ſeveral duties to us all. 3 *Uſe of Exhortat.*

1. *Bleſs God for this precious ſtone.* The more excellent Chriſt is, the more ſhould our hearts be enlarged to bleſſe God for him. How exceeding great is his love to his Church, that hath laid for their foundation ſuch a precious ſtone as Chriſt is, had he not greatly and dearly loved you, he would not have parted with this precious ſtone out of his boſome. He had given you nothing if he had not given you Chriſt, and now you have Chriſt he will not deny you any thing. The Apoſtle argues ſtrongly, *Rom.* 8. 32. *He that ſpared not his own Son, &c. How ſhall he not together with him alſo freely give us all things?* God hath taken away all ground of queſtioning other things, from them to whom he hath given Chriſt. He that gives a man freely his beſt jewel, will not ſtick with him for a 1. *Duty.*

few

few common ſtones. Let not a day go over your heads without praiſes to God for Jeſus Chriſt.

2. *Duty.* 2. *Let this encourage every one to build on him.* We have encouragement enough to build on him, becauſe he is elected of God, and encouragement alſo, becauſe he is ſo precious. Build not your ſalvation on thoſe rotten ſtones of merit, or free will, &c. but upon this precious ſt'one Jeſus Chriſt. He undoes himſelf, who leaves this precious corner-ſtone for any mean corner-ſtone which God hath never deſigned, He is an unwiſe Chriſtian that refuſeth a foundation of precious ſtones to build on a ſandy foundation.

Duty. 3. *Whatever hath reference to Chriſt, let it be precious.* The Apoſtle ſpeaks of precious faith, 2 *Pet.* 1. 1. Faith is precious becauſe it layes hold on ſo precious a Chriſt, and on ſo precious promiſes, becauſe it workes ſuch precious effects, &c. We ſhould have a care that that faith which hath to do with Chriſt be actively precious. 'Tis precious when its right bred, and when its active, when it's of the beſt ſort. So love Chriſt with a precious love, not with ordinary, but with choice affection. Fear Chriſt with a precious fear. Obey Chriſt with a precious obedience, that is, obedience of the beſt kind. Worſhip Chriſt with precious worſhip. It will be another character that Chriſt is precious to us, when we have a care that every thing that refers to him be choice and precious. *Curſed is the deceiver*, ſaith the Prophet, *Mal.* 1. 14. *that hath a male in his flock, and ſacrificeth to God a corrupt thing: for I am a great King*; thats the reaſon rendred. Gods greatneſſe ſhould make men offer of the beſt they have. Chriſt is a very precious ſtone. Whatever relates to him, its fit ſhould be precious as he is precious.

4. *Duty.* 4. *Eſteem more highly of him then you have done.* Let your thoughts of him be raiſed & ſublimated. Conſider three things. (1) The more you prize him the faſter you will ſtick to him. He is eaſily ſeduced from Chriſt, that hath low thoughts of Chriſt. High appreciations will help us much againſt ſeduction. (2.) The more you prize him, the better you will obey him. The eſteem of a perſon maketh ſervice done with more freedome of Spirit and readineſſe of minde (3.) The more you prize him, the more cheerfully will you ſuffer for him, reſpect of the perſon for whom we ſuffer, makes hard and heavy burthens light; *Amor meus crucifixus* No reproaches will damp that ſoul to whom Chriſt is precious.

1 PET. 2. 8.

A ſtone of ſtumbling, and a rock of offence.

SERM. XXIII.

THe Apoſtle having in the former Verſe declared what Chriſt is to beleevers, doth in this verſe proceed to ſhew what he is to unbeleevers; he is to them a corner-ſtone, ſanctified and appointed of God, to ſupport and bear them up againſt all ſhakings from within, and aſſaults from without; he is to theſe, through their diſobedience and incredulity, a ſtone of ſtumbling, and rock of offence, upon which they daſh themſelves to pieces without recovery. Here are two words uſed, but they denote one and the ſame thing, only they are doubled, to ſhew the certainty and reality of the thing threatned.

λίθος & πέτρα do not much differ in this place. λίθος may denote a ſingle ſtone, πέτρα a multitude of ſtones. And then for the other words,

πρόσκομμα σκάνδαλον, Though they do ſomthing differ in their Etymologies, yet as to the ſenſe and meaning in this place they do not differ, as is well obſerved by *Eſtius* and other learned men.

πρόσκομμα is from προσκόπτω; to daſh againſt a thing; it ſignifieth a ſtone, or any other impediment caſt in a mans way, againſt which he daſheth his foot, and ſo ſtumbleth and falleth. And then for the other word,

σκάνδαλον, it comes from σκάζω, to halt, and is uſed for any thing which is an occaſion of ruine. *Stephanus* obſerves, that it is a word peculiar to Scripture, never uſed in any prophane Author. It ſignifies properly, as learned men obſerve, the bridge in the trap, which by its falling down, catches the creature in the ſnare, and ſo ruines it; and from thence is uſed to denote any thing which is occaſion to others of ſtumbling or falling in the wayes of God.

Now, offence or ſcandal is twofold. It is either
Scandalum *Datum*, or *Acceptum*. *Activè*, or *Paſſivè*. Offence given, or offence taken.

1. Offence given, or Active ſcandal, is, when the error or fault is on his part which layes the ſcandal. This is twofold, *Scandalum*, *Contriſtationis*, Or *Lapſus*.

Scandalum Contriſtationis. An offence or ſcandal of grief, when any thing is done or ſaid which gives juſt occaſion of ſorrow unto our brethren. Of this the Apoſtle ſpeaks, *Rom.* 14. 21. and *v.* 15.

Scandalum lapſus. An offence or ſcandal of falling is, when any thing is ſpoken or done whereby an occaſion of ſinning is given to our brethren. Of this the Apoſtle ſpeaks, 1 *Cor.* 8, 9, 10, 11. This is done either by evil counſel, *Mat* 16.23. *Rom* 16.18. *Rev.* 2.14. By evil example, *Eſay* 9. 16. *Mat.* 15. 14. Or by abuſe of Chriſtian liberty, in the uſe of things indifferent, *Rom.* 14. and 1 *Cor.* 8.

2. Offence taken, or paſſive ſcandal, is, when things, or words which are both good and ſeaſonable, are by ſiniſter and perverſe malignity of mind made an occaſion of offence. Thus the Doctrine of Chriſts crucifying was an offence & ſcandal to the *Jews*, 1 *Cor.* 1.23. It was fooliſhneſſe to the wiſe ſelf-conceited Greeks, and it was a ſtumbling block to the malignant Jewes.

Now when the Apoſtle ſaith, Chriſt is a ſtone of ſtumbling and rock of offence, we are to underſtand it Paſſively, not Actively. Chriſt Jeſus, nor any thing of Chriſts, is no juſt occaſion of offence to any; he lived and died without giving juſt offence to any. His counſel was good, his example was holy, his whole converſation was ſo ordered, that none could juſtly be offended at him. And yet through the wickedneſs of their hearts, many did then, and do ſtill, to their own ruine, take offence at him. The Obſervation is this, *viz.*

Doct, Doct *The Lord Jeſus Chriſt is to wicked men a ſtone of ſtumbling and a rock of offence.* Though Chriſt be in himſelf a precious corner-ſtone of Gods own appointment and chuſing, yet do wicked men make him to be unto themſelves a ſtone of ſtumbling, and a rock of offence. It's very common and ordinary for wicked men to be offended, and to ſtumble at Jeſus Chriſt. Many places of Scripture do make mention of the offence which the wicked ſhould take at Chriſt. See *Eſay* 8. 14, 15. Though theſe words be not ſpoken directly, yet they are ſpoken typically of Chriſt. *Adumbratus fuit Chriſtus, qui non inſtar arcis, ſed offendiculi potius Iſraelitis futurus erat*, ſaith *Calvin* upon the place. Though Chriſt be in himſelf a Sanctuary, and be ſo to the Elect, yet to the ungodly and carnal, he is both a ſtone of ſtumbling, and a rock of offence. As, many are gathered and ſaved by him, ſo ſhall many be broken, and ſnared, and taken becauſe of him. To this agrees that old Prophecy of *Simeon* concerning Chriſt, *Luke* 2.34. *Behold*, ſaith he, *this child is ſet for the fall and riſing again of many in Iſrael*, and for a ſign which ſhall be ſpoken againſt. And as it was foretold of him, ſo we read in the Goſpel, that it was fulfilled concerning him ; many were cauſeleſly offended at him. In the handling of this point, I ſhall open theſe two things.

1. What it is in Chriſt at which men ſtumble and take offence.

2. Whence it is that they do take offence.

We ſhall ſhew firſt the matter of the offence. Secondly, the cauſes of this cauſeleſs offence.

1. What occaſions of offence men take at Chriſt.

1. For the firſt. There are many occaſions of offence which men take at Chriſt, I reduce all to theſe three heads.

1 Occaſion of offence

Firſt, *Some ſtumble and take offence at his perſon.* I mean the meanneſſe of his perſon. This was the great ſtumbling block of the *Jewes.* They looked for a Meſſiah of noble Birth and Parentage, that ſhould ſway the Scepter of *David* with much outward pomp and glory. They expected that all thoſe Propheſies which ſpeak of the glory of Chriſts perſon, ſhould have been literally fulfilled, therefore they took offence at him. His birth was mean, his parentage low and ordinary, his attendance ſmall, his education and breeding contemptible, this made them ſtumble. The Prophet foretels this of the Jewes, *Eſay* 53. *init. He ſhall grow up before him as a tender plant*, &c. *There is no form nor comelineſſe in him that we ſhould deſire him.* They looked for outward ſplendor, and becauſe they did not find it, they were offended. The Evangeliſt ſpeaks fully of this, *Mat.* 13.54, 55,56,57.

Is

Is not this, ſay they, *the Carpenters ſon, &c?* They did not conſider that the Son of man *came not to be miniſtred unto, but to miniſter*, that he came to be a ſervant, that he was made under the law; and therefore they were ſcandalized at his meanneſſe. We may add to this his ſhameful and ignominious death which he ſuffered, this was a great offence to the Jewes. They do to this day upbraid Chriſtians with that curſe, *Jer.* 17. 5. *Curſed is the man that truſteth in man, and maketh fleſh his arm.* Chriſt crucified is to this day a ſtumbling block to the Jewes.

Occaſion of offence. Secondly, *Some ſtumble at his Doctrine.* The Doctrine which Chriſt preached, and which by his appointment is publiſhed, is very glorious, yet it is an occaſion of offence to the world. The *Arrians* are offended at the Doctrine of his *Divine nature.* The *Manichees* at the Doctrine of his *Humanity.* The *Socinians* are offended at the Doctrine of his *Satisfaction.* The *Papiſts* at his Doctrine of *Juſtification* by faith alone. The *Pelagians* and *Arminians* are offended at his Doctrine of nullifying the power of nature in things ſupernatural. The *Antinomians* ſtumble at his Doctrine of the ratification of the moral Law, *&c.* The Phariſees were offended at his Doctrine againſt tradition, *Mat.* 15. 11, 12. But to come to particulars.

1. *The ſtrictneſſe of his doctrine is a ſtumbling block to many.* The doctrine of Jeſus Chriſt is very ſtrict, it condemns not onely actual ſin, but the very ſinful riſings of corruption in the heart. *He that looks upon a woman*, ſaith our Saviour, *to luſt after her, hath committed adultery with her in his heart*, Mat. 5.28. So v. 29. *If thy right eye offend thee, pluck it out, and caſt it from thee, &c. Duri ſermones durioris Magiſtri*, have ſome ſaid of theſe words. They are hard ſayings of a hard Maſter. If we conſider the duties of the Goſpel, they are not only barely to be performed, but they are to be performed cordially, ſincerely, elſe they are not accepted. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy minde, and with all thy ſtrength.* Corrupt nature would have full ſwinge and liberty, the Doctrine of Chriſt will not allow it, therefore is offence taken at it.

2. *The ſpirituality of his Doctrine offends others.* The Doctrine of Jeſus Chriſt in the Goſpel is a very ſpiritual doctrine, *John* 6.63. *The words which I ſpeak to you*, ſaith Chriſt, *they are Spirit, and they are life.* 'Tis the honour of Chriſts Doctrine, that

it is not fleſhly, but ſpiritual, and they that are ſpiritual, love it, becauſe of its ſpirituality. You may ſee the ſpiritualneſs and efficacy of the Word, *Heb.* 4. 12. It's quick, and powerful, and mighty in operation, ſharper then a two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, *&c.* Now becauſe men are carnal, they are offended at a ſpiritual word. The Apoſtle calls it λόγον ἔμφυτον, *James* 1. 21. A carnal heart doth not love the word ſhould be an *ingraffed word.* They are contented it ſhould come into their ears, but they do not love it ſhould ſink into their heart, therefore are they offended at it.

3. 3. *The myſticalneſſe of his doctrine is a ſtumbling ſtone to others.* The doctrine of Chriſt in his Goſpel, is a doctrine very myſterious, 1 *Tim.* 3.16. 'Tis in many things above reaſon. The Doctrine of the Trinity of perſons in the unity of eſſence, is above reaſon that God ſhould be one, and yet three. The Doctrine of the two Natures in the perſon of Chriſt. Theſe and many others are above reaſon. The doctrine of ſelf-denial. The doctrine of loſing a mans life to ſave it, the doctrine of regeneration, of the reſurrection of the body, theſe are very myſterious. And becauſe they are ſo, offence is taken at them: Read *John* 6. 51, 52. how were the Jews offended becauſe he had preached that, *Except men did eat his fleſh and blood, they had no life in them?* They ſtrove among themſelves, ſaying, *How can this man give us his fleſh to eat?* Nay, not only the Jews, but many of the Diſciples alſo were offended at this doctrine, *v.* 60, 61. The myſticalneſs and height of the Goſpel, and doctrines of it, do offend now to this day.

4. 4. *The ſimplicity of his Doctrine is an offence to others.* The Doctrine of Chriſt in the Goſpel is laid down with great plainneſſe, Though the Goſpel be ſufficiently Rhetorical, yet it is written with much plainneſſe The pen-men of Scripture did purpoſely avoid the enticing words of mens wiſdome, leſt they ſhould corrupt the hearts of men from the ſimplicity that is in Chriſt. 'Tis the excellency of the Goſpel, that it is ſet down in plainneſſe and ſimplicity. Painting is fitter for harlots than for chaſt women. Naked truth is beſt; if other dreſſes be put upon it, it is corrupted. The wiſe Greeks ſtumbled at this ſtumbling ſtone. They thought *Tully* and *Demoſthenes* were more eloquent then the Apoſtles and Prophets. The Apoſtle ſpeaks fully to this, 1 *Cor.* 1. 17, 18, 22, 23. Many are to this day offended at this very thing, they think there are not thoſe ſtrains of wit in the writings of the

Apoſtles as are in other writings, when as the truth is, the higheſt eloquence, is the eloquence of God in the Scriptures.

5. 5. *The ſeverity of his Doctrine is a ſtumbling ſtone to others.* The Law and Goſpel do both threaten damnation for diſobedience and impenitence. The axe is laid to the root of the tree, ſaith *John*, Mat. 3. 10. *Every tree that bringeth not forth good fruit is hewen down and caſt into the fire. He that beleeveth not is condemned already*, Mark 16. 16. Many are greatly offended at this. They would have *ſmooth things*, but they love not this ſeverity. They do not conſider that as the Goſpel is ſevere againſt ſin, ſo is it exceeding full of comfort to all penitent ſinners. And then,

6. *The conſequences of his Doctrine are an offence to others.* I ſhall only mention two things which do ordinarily follow the doctrine of the Goſpel, they are theſe.

Two Conſequences of the doctrine of the Goſpel

1. Firſt, *reproaches and perſecutions.* Seldom do men receive the Doctrine of Chriſt in power; but the devil and his inſtruments raiſe perſecution leſſe or more againſt them. You may trace the Goſpel by the blood of thoſe that have profeſſed it. *They gnaſhed upon Stephen with their teeth*, ſaith the ſtory, *Acts* 7. 52, 54. and at laſt ſtoned him with ſtones, that he dyed. *Quid eſt predicare* (ſaith *Luther*) *niſi furorem populi in ſe derivare?* To preach the Goſpel, is to draw the fury of the world upon a mans ſelf. And to profeſſe the goſpel in ſincerity and zeal, is to make a mans ſelf a prey to the wicked. This offends many. Our Saviour foretels this. See two texts, *Mat.* 13. 21. and *Mat.* 24. 9, 10. The perſecution which hath followed upon Chriſts Doctrine hath made thouſands ſcandalized at Chriſt.

2. Secondly, *Diviſions and contentions.* Though Chriſt be *the Prince of peace*, and his Goſpel the Goſpel of peace, yet accidentally, by reaſon of mens corruptions it cauſes great diviſions, *Luke* 12. 40. *I am come*, ſaith our Saviour, *to ſend fire on the earth, and what will I, if it be already kindled?* ſo *Mat.* 10. 34, 35. theſe are not the effects, but the conſequence of the Goſpel, it meets with mens corruptions, which becauſe they will not have deſtroyed, they are enraged. This offends many. Hence ſome have profanely wiſhed that the Bible were burnt, they have looked upon it as the great make-bate, and incendiary of the world. Thus is the Doctrine of Chriſt made a ſtone of ſtumbling and a rock of offence.

3 Occaſions of offence.

Thirdly, *Some ſtumble and take offence at his Kingdome.* I mean not only at his internal Adminiſtration of his Kingdom by his Spirit in the heart, but alſo at the external adminiſtration of it. I ſhall reduce all I have to ſay to theſe two heads.

Two things in Chriſt's Kingdome that men are offended at.

1. The government of his Kingdom.
2. The ſubjects of his Kingdom.

1. 1. *For the government of his Kingdom.* Multitudes are offended at this. The Officers by whom he hath appointed to adminiſter this kingdom. Men do take much offence, though cauſleſly at theſe, decrying, reviling them as if they were not of God. *Ye take too much upon you, ye ſons of Levi? all the Lords people are holy, Numb.* 16. 3. All men are Miniſters, all may preach; ther's no ſuch office as Miniſter in the Scripture. Ther's no ſuch thing as ruler in the Church. The cenſures they alſo give offence to many; Admonition, Suſpenſion, Excommunication, men are greatly offended at all theſe. The government is too ſtrict, too ſevere, 'tis tyrannical, theſe are the bitter words of men. The holy Ghoſt foretold how men ſhould ſtumble at the government of Chriſts Kingdom, *Pſ.* 2. 2, 3. *Let us break their bonds aſunder, and caſt away their cords from us.* Chriſts government is a general offence.

2. Chriſt's ſubjects an occaſion of offence in many reſpects.

2. *For the ſubjects of his Kingdom.* Men are offended at Chriſt becauſe of his ſubjects many ways. Conſider theſe four things.

1. 1. *Many are offended at their paucity.* Though Chriſts ſubjects be many ſimply conſidered, yet comparatively they are but few. *Narrow is the way that leadeth into everlaſting life, and there are very few that find it,* Mat. 7. 14. Satan hath a hundred ſervants to Chriſts one. *Calib* and *Joſhuah* only entred into *Canaan* of all the men that came out of *Egypt.* This cauſes many to ſtumble at Chriſt. Shall we be wiſer then others? *This one man came in to ſojourn, and he will needs be a judge, ſay thoſe ſons of Belial concerning Lot,* Geneſis 19. 9. It's a great ſcandal that ſo few come in.

2. 2. *Many are offended becauſe of their meanneſs and poverty.* Few of the great men of the world ſubmit truly to Chriſt. *Not many wiſe, not many noble, not many mighty hath God choſen,* ſaith the Apoſtle, but *the fooliſh things of the world, &c.* 1 Cor. 1. 26, 27. Our Saviour did foreſee that this would be an occaſion of ſtum-

bling to men, therefore he layes in a caveat againſt it, *Matth.* 11. 4, 5, 6. *Go and tell John*, ſaith he, *what you have ſeen and heard. The blind receive their ſight*, *&c. and bleſſed is he that ſhall not be offended in me.* The rich and wealthy oppoſe and reject Chriſt. Silk and Scarlet, Gold and Silver do very rarely follow Chriſt. This offends many, *John* 7. 48. ſay the Phariſees, *have any of the Rulers beleeved in him*, but this people that knoweth not the Law is accurſed.

3. 3. *The miſcarriages of which they are guilty.* The beſt of Chriſts ſubjects being but ſanctified in part; and having ſuch a ſubtile devil to aſſault, do too frequently miſcarry and fall into ſin. This cauſes many to be offended. Wicked men though they never obſerve the holy actions of the godly, yet they will obſerve their infirmities. One ſin is more talked on, then an hundred acts of holineſs. this is a ſtumbling block to the wicked. See what God ſaith of *Davids* ſin, 2 *Sam.* 12. 14. They that would learn nothing by *Davids* piety, did take offence at his ſin. Though it be unreaſonable that men ſhould be offended at Chriſt for the failings of his ſervants, yet it is ordinary.

4. 4. *The ſad Apoſtaſie of thoſe that have profeſſed ſubjection to him.* There are in Chriſts family many rotten hearted profeſſors. The falling of theſe is an occaſion why many are offended at Chriſt. Our Saviour ſpeaks of this, *Matthew* 26. 56. The fall of ſuch, hardens the hearts of many againſt Chriſt and his Religion, *John* 6. 66.

Thus much for the firſt particular, the occaſion of this offence.

SERM. XXIV.

1 PET. 2. 8.

A ſtone of ſtumbling, &c.

3. The Reaſons why ſo many are offended at Chriſt.

SEcondly, *Quæ cauſa?* How it comes to paſs that ſo many are offended at Chriſt? The reaſons are ſuch as theſe, *viz.*

1. Reaſon. 1. *Ignorance of Chriſt.* Blindneſs is one great cauſe of natu-

ral ſtumbling, *Joh.*11.9, 10. *If any man walk in the night he ſtumbleth, becauſe there is no light in him.* The ſpiritual blindneſs of the mind is one principal reaſon why the world ſtumbleth at Chriſt They know not the glory of his perſon,they know not the excellency of his Doctrine, they know not the nature of his Kingdom, therefore they take offence at him. This is that which the Apoſtle mentions, 1 *Cor.* 2.8. This ignorance of Chriſt ariſeth partly *from want of ſtudying his Word.* They do not ſearch the record which is given to Chriſt in the Scriptures; partly, *from their infidelity*, they will not believe the report given of him,by ſuch as have the knowledge of him. The Prophet ſpeaks of this, *Eſay* 53. *init.* The worlds blindneſs is the cauſe of the worlds offence. Conſult thoſe two texts,and the truth of this will appeare. The one is, *Prov.* 3. 21,22,23. The other is *Mat* 15, 14. The blindneſſe of the Phariſees did ariſe from the groſs ignorance of the Phariſees.

2. *Precipitancy and raſhneſs.* Though a man have eyes to ſee yet if he be heedleſſe and raſh, his foot may ſtumble in a plain way. A *careleſſe eye* occaſions a *ſtumbling foot.* The greateſt part of men are heedleſſe in ſpiritual matters. *They ruſh on as the horſe ruſhes into the battel*, Jer. 8. 6. The Scripture ſpeaks of pondering the ſteps of our feet. 'Tis the wiſe mans counſel, *Prov.* 4.25, 26. Moſt men neglect this counſel in the things of Chriſt. They walk at all adventure,turning their eyes now this way, now that way, and through their careleſneſſe and indiſcretion in not examining things, they take offence and fall. The Apoſtles advice is, *to try and prove all things*, 1 Theſ.5, Adviſedneſſe and deliberation in the matters of God is a ſpecial vertue. Moſt men are of a hurrying ſpirit,and this makes them ſtumble. 2. *Reaſon*

3. *Heart diſtemperedneſſe.* A man that hath either an intoxicated, or a diſeaſed body ſoon ſtumbles. Wicked men have hearts full of diſtempers. There are many unmortified luſts in their hearts, which they are not willing to part with,pride,paſſion uncleanneſſe, &c. Theſe are indulged. Theſe they will not part with. They love ſome ſin better than Chriſt,and becauſe they cannot have Chriſt and their ſins, they are offended, This is hinted to us in the text. Such as ſtumble at the word, are ſaid to be diſobedient. He that allows any ſin unrepented of in his heart will ſooner or later ſtumble at Chriſt. See *Luke* 16. 14. *The Phariſees who were covetous derided Chriſt.* Our Saviour tels them they could not ſerve God and Mammon, and they being given to 3. *Reaſon*

covetouſneſs were ſcandalized & derided him, ἐξεμυκτήριζον αὐτὸν they ſnuffed at him as the word ſignifies. Walking in uprightneſſe,and being without offence are joyned together, *Phil*, 1.10. An hypocritical and profane heart will be a ſtumbling heart. He that walks up to the knees in mire may eaſily ſtumble. Wicked men walk up to the very loynes in the mire of ſinfull diſtempers,and this cauſeth them to be offended at Chriſt. *The way of the righteous* (ſaith *Solomon*) *is made plain*, Prov. 15. 19. Its raiſed up as a Cauſey. Godly men walk in plain even wayes,wicked men walk in rough, uneven,myry wayes, therefore they ſtumble at Chriſt. They are burthened with the load of ſinne, therefore they ſtumble.

4. Reaſon 4. *Hatred of Chriſt.* Hatred will take offence at every thing done or ſaid by the perſon hated. As love doth interpret all to the beſt, ſo hatred interprets all to the worſt. *Ahab* hated *Micaiah*, and therefore took offence at every thing he ſaid. You may read the ſtory, 1 *Kings* 22. 8. Now wicked men hate Chriſt with a perfect hatred. There is diſſimilitude between Chriſt and them; and becauſe of that,cruel hatred. They are impure,Chriſt is pure, they are unholy, Chriſt is holy. As ſimilitude breeds love,ſo diſſimilitude creates hatred You read, *Luke* 19, 14 that *Chriſts own Citizens hated him.* Chriſt is hated not only by foreigners, but by them of his own houſhold. Where there is hatred,there will be offence, *Mat.* 24. 10. *Many ſhall be offended and they ſhall hate one another.* Till the ſoul lay aſide its hatred it will not ceaſe to ſtumble at every thing of, &c.

5. Reaſon 5. *Unbelief.* Infidelity is the cauſe of ſtumbling. This may be gathered clearly from the text compared with the foregoing *ver. unto you that believe he is precious, but unto them that are unbelievers he is a ſtone of ſtumbling.* Moſt men walk by ſenſe, and not by faith; they ſee the outſide of Chriſt in his Goſpel, but they do not ſee the beautifull inſide of Chriſt, they ſee that in Religion which appears unpleaſing and bitter, but they want faith to ſee that which is ſweet and lovely, therefore they are ſcandalized.

6. Reaſon 6. *The bad example of others.* Examples have a very great efficacy and operation, whether they be good or bad;good examples are great ſtrengthnings to them that are good; and bad examples are great provocations to them that are bad,the Apoſtle ſpeaks of this 1 *Cor.* 8. 10. *Aſahels lying dead in the way occaſioned a ſtop in the march of others,* 2 Sam. 2. 23. One wicked man eyes the example.

ample of another , and becauſe he ſees that ſuch and ſuch were offended at Chriſt, eſpecially if they be learned, wiſe,&c. he upon that very example takes offence likewiſe.Thns much for the explication.

The uſes are for { Information.
Exhortation.

1. *Uſe of Inform.* in 4 Leſſons.

For Information. It teacheth us theſe four leſſons.

1. Leſſon. *This may fortifie us againſt being dejected becauſe of the offence which wicked men take at us cauſleſly.* It is too frequent to ſee wicked men ſcandalized at the people of God even for their holy actions.They are offended with you for your prayers,for your non compliance with them in their ſinfull wayes,for your ſtrict obſerving of the Sabbath, &c. The Apoſtle mentions this, 1 *Pet.*4 4. *The beſt actions of the Godly are occaſions of ſtumbling to the wicked* Well ; this Text may greatly help the people of God againſt being offended, ſo as to deſpond becauſe of ſuch cauſleſſe offence. If Chriſt was a ſtone of ſtumbling, is it any great matter if we be ſtones of ſtumbling ? If they were offended at Chriſt, will they not be offended at us ? It is enough for the Diſciple that he be as his maſter. Gods people ſhould take care that they give no occaſion of ſtumbling to the worſt of men ; but if they will take offence at their holy practiſes, Gods people ſhould ſet but very little by ſuch offences , *Mat.* 15. 14. eſpecially conſidering the cloſe of the text ; *whereunto they were appointed.* 2 *Leſſon.*

2. *How unfit and incompetent Counſellors are wicked men in the matters of Religion ?* They may be Oracles in and about civil and worldly things , but for the things of Chriſt they are of no judgment or underſtanding. Chriſt is to them a ſtone of ſtumbling , they daſh themſelves in peices upon him. They reject him, they deſpiſe him both in his perſon and doctrine , and therefore are not to be conſulted much leſſe followed in their advice about theſe matters. *Artificem in ſuâ arte conſulendum.* 'Tis a vain thing to ask advice from men about thoſe things wherein they have no skill. Wicked men have no ſpiritual true skill in the matters of Chriſt. They are more like to ſeduce us, then to direct us in theſe matters. 'Tis unſafe to make them our Counſellors who are ſo prejudiced againſt the things of God. Who would put himſelf under conduct of a blind man, eſpecially in a way which he had never travelled?

3. *There*

3 *Leſſon.* 3. *There is nothing ſo good but a wicked heart will turn it to its own detriment.* As there is nothing ſo bad but a gracious heart will ſuck ſome out good out of it, ſo there is nothing ſo good, but an ungracious heart will ſuck hurt out of it. A wicked heart is like a ſpider, it will contract poiſon out of the ſweeteſt roſe. Nothing better than Chriſt, and yet a wretched ſinfull heart will make him a ſtumbling ſtone; Word, Ordinances, Promiſes, Mercies of all ſorts are made pitfals and ſnares by a naughty heart. A wicked heart undoes it ſelf more by the mercies it receives, then by all its evils. Its a fearful imprecation of *David* againſt the wicked, *Pſal.* 69. 22. *Let their table become a ſnare, &c.* A wicked heart is ſinfully ingenious and witty to undo it ſelf by the beſt things.

4. Leſſon. 4. *This may be ſome reliefe to the poor Minſters when they ſee men ſcandalized and enraged againſt their perſons or doctrines.* Its a great grief to their ſpirits to think how the truths they preach fall under contempt, the admininiſtrations of Ordinances divine quarreld at, well, it was ſo with Chriſt, his perſon that was better than ours, his doctrine that was purer then ours, his adminiſtrations that were more glorious then ours were. If God will have his Miniſters lye as ſtumbling blocks upon which ſinfull men ſhall fall ſo as to deſtroy themſelves, they muſt be content if God will have them preach men judicially into impenitency and hardneſſe of heart, as *Eſay* did Ch. 6. 10. They muſt bear it. Chriſt hardly preached a Sermon or made a prayer or diſpenſed any Ordinance, but the greateſt part of them that were preſent, were ſcandalized at him. *He was ſet for the fall of many in Iſrael, as well as for their riſing*, Luke 2. 37. If God will have his Miniſters to be ſo to any, it is not ſtrange, eſpecially becauſe they are, and ſhall be a *ſweet ſavour to God, both in them that periſh, and in them that are ſaved*, 2 Cor. 2. 15.

2. For Exhortation. Firſt, to the godly; and Secondly, to the

2. *Uſe of Exhortat.* wicked and ungodly.

1. To the Godly. 1. For the godly.

Firſt, *Bleſſe God that Chriſt is not a ſtumbling ſtone to you.* That

1. *Duty.* neither his perſon, nor his doctrine, nor his Kingdom do offend you. The time was when you were offended with Chriſt as much as any; and if God ſhould leave you to your ſelves, you would ſtumble upon him again. That you are enabled to cloſe with his perſon, to embrace his doctrine, to ſubmit to his government without

out offence, is a mighty mercy, eſpecially now, when ſo many are ſcandaliſed, *Mat.* 11. 6.

2 *Duty.*

Secondly, *Labour ſo to carry your ſelves, that ye may not occaſion others to be offended at Chriſt,* 1 Cor. 10. 32. *Paul* was very carefull of it himſelf, *Acts* 24. 16. The ſinfulneſs of profeſſors will make men take offence at Chriſt. The doctrine of Chriſt, the government of Chriſt will be ſtumbled at, if you have not care of your wayes more then ordinary. If you take not heed to your ſelves, both in matter of opinion and practice, you will pave a way to make many fall upon Chriſt himſelf. Your miſcarriages reflect diſhonour both upon Chriſts perſon and doctrine. *Give no offence ſaith Paul* to the *Corinthians*, 2 Cor. 6. 3. *That the Miniſtry be not blamed.* Chriſtianity will be blamed, yea, Chriſt himſelf will be blamed, if you be not carefull to avoyd miſcarriages And beſides, you will be inſtrumental to damne the ſouls of your brethren for whom Chriſt dyed. Remember that of our Saviour, *Mat.* 18. 7. *Wo unto that man by whom the offence cometh.*

2. To the wicked. Sad to ſtumble at Chriſt. 1. The ſinfulneſs of it in 2 Particulars

2. For the wicked. Take heed of making Chriſt any longer a ſtumbling ſtone. Its a very ſad thing to ſtumble at Chriſt. Let me ſhew it you in theſe two particulars.

1. *It's a very ſinfull thing.* The ſinfulneſſe of it appears in this.

(1) *Its a charging of wickedneſſe upon Chriſt.* He that takes offence at Chriſt, what doth he but ſay, that there is ſomething in Chriſt which is matter of exception? To make Chriſt a ſtumbling ſtone, is either to profeſſe that Chriſt is blame worthy, or that thy ſelf art fooliſh. What a high ſin is it to aſperſe Chriſt the Holy one with any miſcarriage? he was holy, harmleſs, undefiled, ſeparate from ſinners, *Heb.* 7. 26. And

2. *Its the inlet to other ſins.* It hinders the ſoul, (1.) From loving Chriſt with that love that is meet. (2) From obeying Chriſt (3) From beleeving in Chriſt. (4) From recommending him to others. (5) From being thankfull for Chriſt. (6) It turns the ſoul upon the ſin of blaſpheming and reviling Chriſt. (7) It hinders the ſoul from ſuffering for Chriſt. He that ſtumbles at Chriſt is in the high-way to all kinde of ſin againſt Chriſt; he may eaſily be perſwaded to ſet up another Chriſt.

2. The Danger of it in 2 reſpects.

2. *It's a very dangerous thing.* It's dangerous in theſe two reſpects.

For

1. For firſt, *It makes all that Chriſt hath done or ſuffered to be of no effect to us.* He that ſtumbles at Chriſt, cuts himſelf off from all the merits and benefits of Chriſts death, Reſurrection, Aſcenſion Interceſſion. We may ſay of ſuch a one as *Paul* doth of Circumciſion, *Gal.* 5. 4.

2. Nay, ſecondly, *It makes Chriſt damnation to a perſon.* That of our Saviour is a dreadfull Text, *Mat.* 21. 44. To turn ſalvation into damnation will be a double damnation; better to have been damned without a Chriſt, then to be damned with a Chriſt; better a thouſand times to have been deſtroyed without a Redeemer, then to be deſtroyed by a Redeemer; better to dye without a Saviour, then to dy by a Saviour.

Directions to prevent ſtumbling at Chriſt the future What ſhould be done that we may ſtumble no more? (1) Get a clear knowledge of Chriſt. (2) Be acquainted with thoſe that embrace him. (3) Be truly offended at ſin. (4) Pray that God would root out of your hearts all occaſions of offence. (5) Remember what Chriſt hath done for you; and what he is ſtill a doing for you; his doctrines, his offices, his government; all that at which offence is taken, is for your benefit and ſalvation. (6) Conſider that to take offence at Chriſt, is to ſtumble at Gods wiſdom, mercy, goodneſs in giving Chriſt, and in fitting Chriſt.

MAL. 4. 2.

The Sun of righteouſneſs ſhall ariſe with healing in his wings.

SERM. XXV.

THe Prophet *Malachy* hath in this book many conteſts with the Jewes for ſeveral impieties which raged amongſt them. At the thirteenth verſe of the former Chapter he contends with them for their Atheiſme and blaſpheming of the providence of God. *Your words have been ſtout againſt the Lord, and ye have ſaid, it is in vain to ſerve the Lord. They that work wickedneſſe are ſet up, and they that tempt God are delivered.* Amongſt other anſwers which the Prophet gives to this blaſphemous charge; he tells them there was a day coming, when Gods dealings ſhall be manifeſt, that they themſelves ſhould diſcern a clear difference between them that *ſerved God, and them that ſerved him not*, ver. 18. This difference which ſhould be made between the godly and the wicked, is amplified in the firſt verſes of this Chapter; for, *Behold the day cometh*, *&c.* His dealing with the wicked and diſobedient, is ſet down fully, *ver.* 1. *The day of the Lord cometh, that ſhall burn as an oven.* This day, though it be particularly meant of the day of Chriſts firſt coming, as is cleare by the context, *ver.* 5. which is by our Saviour himſelf interpreted of *John Baptiſt* his forerunner, *Matth.* 11. 14. yet as ſome good interpreters think, it may have a further reference, namely to the day of his ſecond coming, when all this ſhall be fully accompliſhed. His dealing with the godly is ſet down, *verſe* 2, 3. In which are two things.

1. The great happineſſe which the godly ſhould enjoy in their own perſons, *verſe* 2.

2. The conqueſt they ſhall obtain over the wicked, *verſ* 3. *Ye ſhall tread down the wicked, &c.*

In the happineſſe which is promiſed to the perſons of the godly, as it is ſet down, in this verſe we have theſe three things obſervable.

1. A deſcription of their perſons, *unto them that fear my name.* This is an ordinary and uſual deſcription whereby the people of God are diſtinguiſhed from all others, *Mal.* 3. 16. *Eccl.* 8.12. *Iſa.* 50. 10.

2. The authour of their happineſſe. *The Sun of righteouſneſs.*

3. The nature of their happineſs. This is ſet down two ways 1. Generally, *he ſhall riſe upon you.* 2. Particularly, This is ſet down three ways. There are three great bleſſings which they ſhould enjoy by the riſing of this Sun upon them.

(1.) Spiritual healing.

(2.) Spiritual freedome. *Ye ſhall go forth.*

(3.) Spiritual increaſe. *Ye ſhall grow up as calves of the ſtall,*

I ſhall wave the deſcription which is here made of the perſons of godly men. And proceed to the Author of their happineſſe, which is ſaid to be, *The Sun of righteouſneſs*, for it is to open this expreſſion that I have now choſen this text; in the handling of

which

which I ſhall have occaſion to open the particular benefits which ſhould acrew to the godly, healing, freedome, growth, *The Sun of righteouſneſſe.* The Sun is uſed in Scripture in a double ſenſe.

1. Properly. For that creature which God hath ſet in the heavens and called by that name, *Pſal.* 136. 8.

2. Metaphorically, or improperly; and ſo its uſed for ſeveral things, which carry ſome ſimilitude to the natural Sun. And thus it is uſed ſeveral wayes.

1. For Gods ſpecial ſavour, *Pſal.* 84. 28. *The Lord God is a Sun and Shield.*

Secondly, for comfort, *Job* 30. 11. *I went mourning without the Sun*, that is, without comfort.

Thirdly, for proſperity and ſetled peace. *Eſay* 60. 20. *Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw it ſelf.*

Fourthly, for eminency and height of condition and ſtate, *Rev.* 16 8. *The fourth Angel powred out his vial upon the Sun*, which Mr. *Mede* makes to be the *German* Empire, the Papal Sun of the heaven.

Fifthly, for Chriſt himſelf. So 'tis uſed in this text, he that is called the *Meſſenger of the Covenant*, Chap. 3. 1. is here called the Sun of Righteouſneſſe. The Obſervation is this.

Doct. *That the Lord Jeſus Chriſt is the Sun of righteouſneſſe.* Zacharias the father of *John Baptiſt* gives him a name parallel to this, *Luke* 1. 78. ἀνατολὴ ἐξ ὕψους *The day-ſpring from on high* hath viſited us. In the handling of this Doctrine, I ſhall by way of Explication open theſe three things.

1. In what reſpects Chriſt is called the Sun
2. Why he is called the Sun of righteouſneſſe.
3. How he doth excel the natural Sun.

1 In what reſpects Chriſt is called the Sun.

1. For the firſt. Chriſt may be compared to the natural Sun in three reſpects.

1. *In reſpect of his own perſon* The natural Sun hath a ſhadow of two excellencies which are in the perſon of Chriſt. As,

1. *Reſpect*

(1) *His glory and Majeſty.* Of all the viſible works which God hath made, there is not any ſo glorious as the Sun; it's full of ſplendor and glory: The Sun is *Anima mundi*, the very ſoul of the world. The brightneſſe of the Sun is ſo tranſcendent that

the weak eye of man is dazled with the beholding of it. See how *David* deſcribes this creature, *Pſal.* 19. 5. *He is as a Bridegroom coming out of his Chamber.* Never was any bridegroom, no not the greateſt Prince in the world, in ſuch attire on his wedding day as the Sun is every morning at his comming out of his Chamber. So glorious is the Sun, that he draws all the eyes of men to look upon him at his appearing. The Lord Jeſus Chriſt is a glorious perſon. The Sun is but blackneſſe if it be compared with Jeſus Chriſt. His face is ten thouſand times brighter then the Sun when it is clothed in its beſt apparel. He is *the bright ſhining of his Fathers glory*, and *the expreſſe image of his perſon*, Heb 1. 3. When he was transfigured upon the mountain in the ſight of his Diſciples, the text ſaith, *His face did ſhine as the Sun, and his rayment as white as the light*, Matth. 17. 2. Could we but ſee the face of Chriſt as it is now ſhining at the right hand of God, we ſhould ſay the Sun were but like ſackcloth in compariſon of it; how much more bright is he in his Godhead? this is ſo glorious, that *no man can ſee it and live*,. The face of Jeſus Chriſt is that which makes and conſtitutes the very glory of heaven. And then,

(2) *His omniſcience.* The Sun in the firmament travels up and down, and beholds every part of the world. *David* faith *there is nothing hid from the heat of it*, Pſalm, 19. 6. Jeſus Chriſt as he is the Son of God is perfectly omniſcient. The Apoſtle ſpeaks of his omniſcience, *Heb.* 4. 13. There is no creature that is not manifeſt in his ſight, &c. Yea, he ſees every thing not by moving up and down as the Sun doth, but by one fixed and conſtant view There can be no fence made to keep out the ſight of his eye, he doth *ſimul & ſemel*, together and at once behold all creatures with all their motions, thoughts and imaginations. This is the firſt.

II. *In reſpect of his effects and Workings upon his people.* There is a great reſemblance between the Suns effects upon the creatures, and Chriſts effects upon his people. I ſhall inſtance in eight particulars.

2. *Reſpect* Eight vertues of the Sun to which paralels are found in Chriſt

1.) *The Sun hath an enlightning vertue.* The Sun is the great luminary which God hath appointed and made to carry the light abroad to the inhabitants of the earth. The preſence of the Sun makes day. The Sun is the great torch of heaven, by which men and other creatures ſee what to do, and where to go, *Gen* 1. 14, 16. By his light we ſee it and all other things: Jeſus Chriſt hath an enlightning power, and doth actually enlighten the hearts of men The ſoul is by nature in darkneſſe, and never ſees till Chriſt beam down his light upon it. All men by nature in regard of ſpiritual light, are as that blind man was, *John* 9. 1. without any ſpiritual ſight They ſee neither ſins, blackneſs, nor their own miſery by reaſon of ſin. They ſee not Chriſts beauty, nor graces excellency till their eyes are opened. They have thick skales, upon their eyes, as *Paul* had before his converſion, *Act.* 9. 18. Therefore they are called darkneſſe and their ſtate a ſtate of darkneſſe, *Eph.* 5. 8. Now Chriſt gives them light. When he riſeth upon them ſavingly, then, and not till then do they ſee their condition and the way ont of it, *Eph.* 5. 14. As the Sun is *ſpeculum mundi*, the worlds looking glaſſe; ſo is Chriſt *ſpeculum Animæ* the ſouls looking glaſſe. All ſpiritual light which is given to the ſoul, is in and through Jeſus Chriſt. So the Apoſtle tells us, 2 *Cor.* 5. 6. The Goſpel is the *vehiculum Lucis*, the great Chariot that carries this light abroad, but the fountain of it is this bright Sun of righteouſneſſe Jeſus Chriſt. Spiritual illumination is Chriſts work. This is that which the Evangeliſts ſaith, *John* 1, 9. *John Baptiſt* carried the torch, but Chriſt himſelf was the light. Till this Sun, be up the ſoul lies in groſſe darkneſſe, but when it appears then light comes preſently, *Eſay.* 60. 1. When the glory of the Lord is riſen upon the ſoul, then is darkneſſe expeld, and the ſoul ſhines forth. The heart that is as dark as any dungeon; when the beams of this Sun are darted down into it, is as light as a Paradiſe. Chriſt turns *Egypt* into *Goſhen*. And then,

a vertue 2. *The Sun hath a warming vertue.* Though it be not formally hot, yet it is hot in its effect. *Pſal.* 19 6. The beams of the Sun warm the earth and the ayr, the bodies of the rational and irrational creatures. Experience teacheth that the Sun hath a heating power; the light and motion of it cauſes heat. The Lord Jeſus Chriſt hath a warming vertue in him. The heart that is as cold as yce is heated and warmed by the influences of his Spirit into a good temper. The luke-warm heart, when Chriſt ſhines upon it is ſet into a burning heat. The beams which are caſt from Chriſt in his Ordinances, put the cold ſoul into a ſpiritual ſweat: We have an inſtance of this in the two Diſciples, *Luke* 24. 32. They were in a freezing temper till Chriſt overtook them, but when they had continued a while in that ſpiritual ſun ſhine, their hearts were put into a violent flame. *Did not our hearts burn within us while*

while he talked with us by the way? The fore-runner of Chriſt tels the Jews that he that came after him, did baptize men with the holy Ghoſt and with fire, *Matth.* 3. 11. Chriſt can kindle the ſparks of Grace which ſeem to be as dead, and put them into a burning flame. Many a Saint hath come to the Ordinances with his heart like the cold earth, and before he hath departed, Chriſt hath ſent him away like a burning lamp; the cold water hath been put into a vehement boyling that the heart hath run over again, *eructavit cor meum* Pſal. 21.1. *Peter* grew cold at the high Prieſts fire when the beames of Chriſt were withdrawn, but when Chriſt ſhone upon him his cold heart was heated, when *Eliſha* had lien a while upon the *Shunamites* dead childe, his *fleſh waxed warm*, 2 King 4. 24. Though a ſoul be as cold as death, if Jeſus Chriſt do but once ſtretch himſelf upon it, it waxes warm And then,

3 *vertue* 3. *The Sun hath a comforting vertue.* The Sun is in Scripture put for comfort, *Job.* 30. 28. To walk without the Sun is to walk without comfort; and *Solomon* tells us that its *a pleaſant thing for the eyes to behold the Sun*, *Eccleſ.* 11. 7. weak and ſickly perſons, when they are brought into the Sunſhine, find their ſpirits cheered by it. The Lord Jeſus Chriſt hath a heartcomforting vertue. He is the firſt inlet of comfort into the ſoul; He is the preſerver of joy in the ſoul; and he it is that reſtores joy unto the ſoul after dejections and droopings of heart. *Noah was herein a figure of Chriſt*; ſee what his father prophecies of him, *Gen.* 5. 29. Jeſus Chriſt is the true *Noah*, the great comforter of his people in all the griefs and ſorrows of this world. Chriſt is the foundation of all true comfort to thy ſoul. *Tolle Chriſtum, tolle ſolatium*, that reconciliation which he hath made between God and man, is the very baſis of all conſolation. Whatſoever in God, in the Scriptures yields any comfort to the ſoul, is ſo only in and through Chriſt: that comfort which is not built upon Chriſt, is baſtard comfort, which will end in terrour. The Spirit of God is called the comforter, *John* 15. 26. his office is immediately to chear the ſoul. How doth he comfort but even by making application to the ſoul of a ſinner of that which is merited for him all the arguments whereby the ſpirit comforts the heart are drawn from Chriſt; he ſeals up to the ſoul that Chriſt is his, and ſo fills it with comfort. and then,

4 *vertue* 4. *The Sun hath a healing vertue*, this is in the text. There would be no health amongſt men or any other living creature, if

there were no Sun. The world would be an Hoſpital if the Sun were not.

Firſt, the Sun dries up cold moiſtures, exhales vapours which would infect the bodies of men and other creatures.

Secondly the Sun helps on the growth and vegetation of all healing plants, and in both theſe reſpects hath healing in his wings. The Lord Jeſus Chriſt hath a healing vertue; he heals both as a medicine and Phyſician. His blood is the Phyſick that heals, and he himſelf is the Phyſician that applies it to the ſoul. The Scripture ſpeaks of Chriſt as a healer, *Eſay.* 61. 1. He heals the ſoul of the guilt of ſin by the grace of juſtification, and he heales it of the filthineſſe of ſin by the grace of ſanctification. The Prophet *Eſay* ſpeaks of this, chap. 53. 5. *By his ſtripes we are healed.* If Chriſt do but lay his hands upon the dſeaſed ſoul, it is cured whatſoever infirmity be upon it. The very border of his garment, if it be but touched with a hand of faith, cures all the bloody iſſues of the ſoul. You have a rare cure done by the touch of Chriſts garment, *Math.* 9 20. There are thouſands of ſouls in Heaven that have found perfect cure of ſtrange diſeaſes under the wings of Chriſt. And then,

5 vertue 5. *The Sun hath a melting and ſoftning virtue.* Though it parch and harden the clay, yet it ſoftens the wax; the hot beams of the Sun melt the yce, and mollifie the ground when its frozen into hardneſſe. The Sun when it was up, melted the Manna, *Exod.* 16 21. The Lord Jeſus Chriſt hath a melting and ſoftning vertue; if he do but ſend down one hot gleam upon the ſoul, its diſſolved and melted like wax. We have an example of Chriſts ſoftning vertue in *Peter* Luke 22. 61, 62. his heart was grown as hard as yce by his threefold denial of Chriſt, and yet one beam from the eye of Chriſt thawed this yce into tears. The Lord turned and looked upon *Peter*, *and he went out and wept bitterly.* Chriſts eyes are like a flame of fire, *Rev* 1. 14. Theſe heavenly beams of Chriſt are able to turn the flint ſtone into ſprings of water. Thoſe three thouſand mentioned, *Acts* 2. 37. were as hard as marbles for they had their hands in the blood of Chriſt, *v.* 36. yet when Chriſt did ſhine upon them in the miniſtery of *Peter*, they are ſo ſoft that any frame may be put upon them, *Men and brethren what ſhall we do?* The Jaylor a rough hardened ſinner that drew blood from the backs of the Apoſtles; yet when Jeſus Chriſt did but ſpread his hot wings upon him even at midnight, how is he ſoftned?

ned ? *Acts* 16. 29, 30. he that was lately like a ſtone, is now like wax, any impreſſion may be put upon him. There is not the moſt ſtiff-necked ſinner in this or any other Congregation, but if Chriſt put out his power, he can diſtil him into tears of repentance. And then,

6. *The Sun hath a vegetative vertue*, It doth bring on the growth of plants, and flowers, and all vegetables. The Sun draws the ſap from the root into the branches, and makes it thruſt out into buds, bloſſomes, and fruit, and when the fruit is knit, it ripens it and brings it on to perfection. This is mentioned, *Deut.* 33. 14. To this *Bildad* alludes, *Job* 8. 16. *He is green before the Sun, and his branch ſhooteth forth in his garden.* Though the ſoyl be never ſo good, and the husbandry never ſo exact, yet without the Sun nothing comes to perfection; the fruitfulneſſe of the earth is to be aſcribed to the Sun more then to the Earth or Tillage. Jeſus Chriſt hath a vegetating vertue; he brings on the ſpiritual growth of every grace in the ſoul; did not this Sun ſend down his beams, the ſpiritual plantation would come to nothing: The Scripture attributes all Chriſtian growth to Chriſt; he is the root which feeds grace; All ſupply comes from him. God hath ſtor'd all our nouriſhment in Chriſt, from him to be communicated as we ſtand in need. The Apoſtle ſets this out in two texts, *Col.* 2. 19. *Epheſ.* 4. 16. And the Prophet in the text makes it one effect of Chriſts riſing upon the Saints. They ſhall grow up as the calves of the ſtall. You may thank Jeſus Chriſt for the thriving of your graces as well as for the planting of your graces, *John* 15. 5. And then, *6 vertue*

7. *The Sun hath a purifying vertue.* When your garments are mouldy, you hang them out in the Sun; when your rooms are muſty, you ſet open the windows to let in the Sun that they may be ſweeten'd. Jeſus Chriſt hath a purifying vertue, he makes the heart ſweet, and he keeps it ſweet. See how this Prophet deſcribes him, *Chap.* 3. 2, 3. he is like a refiners fire, and like fullers ſoap &c. When the heart hath gathered any defilement, when it growes mouldy and muſty, there's no way to get the ill ſavour out; but to bring it under the Sun-ſhine of Jeſus Chriſt. And then, *7 vertue*

8 vertue 8. *The Sun hath an elevating vertue.* By the heat and power of the Sun are many things exhaled and lifted up from the earth, which otherwiſe would lie there; many meteors and impreſſions there are in the air, which are exhaled from the earth by the power of the Sun: Jeſus Chriſt hath an elevating vertue, he it is that doth exhale and lift up the earthly hearts of men to heavenly things and heavenly meditations. The heart of man naturally is ſo deep buried in the earth, that if Chriſt did not by his heat which he ſends down in his ordinances lift it up; it would never have one thought of heaven: he hath an attractive power to draw up the hearts of men to himſelf, *John* 12. 32. It is from Jeſus Chriſt that ever you had one ſerious thought of heaven or heavenly things. The Apoſtle applies our ſpiritual raiſedneſſe to Chriſt, *Col.* 3. 1, 2. It is from Chriſt as the merit of it, and it is from him as the worker of it in us; the power of our ſpiritual reſurrection at firſt is from Chriſt, & the power of Chriſt is that that helps us to raiſe our ſelves higher from day to day; did not Chriſt ſend down his exhaling power, we ſhould lie like ſtones and never aſcend, he deſcends and then we aſcend.

3. *Reſpect.* III. *Chriſt is called the Sun, to ſhew the clearneſſe of the Goſpel worſhip, in reſpect of the legal diſpenſation God uſed towards the Fathers.* This is *Calvins* Note upon the text; God did never ſhine ſo clearly to the ſons of men as in the perſon of Chriſt. The Ceremonial Law with all the appendixes thereof, was but dark; Goſpel worſhip is clear. The Apoſtle compares the Law to a ſhadow, *Heb.* 10 1. that was but Moon light or ſtar light, Goſpel worſhip is Sun-light, 2 *Cor.* 3. 10. The Patriarchs ſaw Chriſt and hoped in him and were ſaved by him as well as we, but it was more darkly: In the Goſpel the heavens were opened wider then ever. God did never manifeſt himſelf ſo fully and clearly to the world as he hath done by Jeſus Chriſt. The Apoſtle ſpeaks of this *Heb.* 1. 1. πολυμερῶς πολυτρόπως, Hence is that of the Prophet to the Goſpel-Church, *Iſa.* 60. 1, 2. 19. 20. All former light was but like the dawning light of the morning in reſpect of this mid-day light of the Goſpel. The Goſpel Revelation is full, and perfect, *John* 1. 18. God was declared before, but never ſo fully as by Chriſt. The fathers looked for additions, but Chriſt brought to light the whole will of God: No further Revelation is to be expected till we come to heaven, 2 *Pet.* 1. 19.

MAL. 4. 2.

SERM. XXVI.

The Sun of righteouſneſs ſhall ariſe with healing in his wings.

2 In what reſpects Chriſt is called the Sun of righteouſneſſe.

SEcondly, for the ſecond. Chriſt is called the Sun of righteouſneſs in two reſpects;

1. *Reſpect*

1. *In regard of himſelf.* He is the holy and juſt one. He hath not nor ever ſhall have the leaſt ſpot of unrighteouſneſſe in his own perſon; he was born righteous and innocent: That *holy thing that ſhall be born of thee, ſhall be called the Son of God*, ſo ſaith the Angel to the Mother Virgin, *Luke* 1. 35. τὸ ἅγιον is more then ἅγιος. It hath the force of the abſtract. And he lived and dyed righteous. The Apoſtle ſpeaks of him, *Heb.* 7. 26. *As of one holy, harmleſſe, undefiled, ſeparate from ſinners.* He was without ſpot and without guile, made like unto us in all things ſin only excepted. Satan himſelf, though he be the father of lies, and full of bitter enmity againſt Jeſus Chriſt, is forced to give this teſtimony to him, that he is the holy one of God, *Mark* 1. 24. He could neither have redeemed himſelf from death, nor have ſaved us from the wrath of God, if he had not been perfectly righteous.

2. *In regard of his Elect*; He is their righteouſneſſe: ſo the Prophet cals him, *Jer.* 23. 6. Jeſus Chriſt is the beleevers righteouſneſſe two wayes.

2. *Reſpect*

1 How Chriſt a beleevers righteouſneſſe.

1. *He is their righteouſneſſe in regard of juſtification.* It is thorough the imputation of his righteouſneſſe unto them, that they are made righteous in the ſight of God; God looking upon them as inveſted with the righteouſneſſe of Chriſt, accounts them righteous. Of this the Apoſtle ſpeaks, *Rom.* 3. 21, 22, 25, 26. All are unrighteous in themſelves, and it is through him alone that they come to be righteous.

2.

2. *He is their righteouſneſſe in regard of ſanctification.* Of this the Apoſtle ſpeaks, 1 *Cor.* 1. 30. where he tells us, that *Chriſt is*

made unto us, of God ſanctification, as well as righteouſneſſe; Jeſus Chriſt may be as truly called our righteouſneſſe of ſanctification as well as of juſtification. He is ſo in four reſpects.

How Chriſt is our Righteouſneſs of Sanctification.

1. (1) *He is the meritorious cauſe of it*, Eph. 5. 25, 26. Grace is as truly the purchaſe of Chriſt as glory; he hath bought holineſſe for us, as well as heaven. ſanctification is no leſſe the price of Chriſts blood then ſalvation. We are 1 *Cor.* 1. 2. ſanctified in Chriſt Jeſus, *propter Chriſtum* ſaith *Piſcator* i. e. *propter ſatisfactionem illius.*

2. (2) *He is the material cauſe of it.* It is by the blood of Chriſt that the filthineſſe of the ſoul is done away. Chriſts blood is the ſoules laver in which it is waſhed and made white, *Heb.* 9. 14. And then,

3. (3) *He is the exemplary cauſe of it.* Our ſanctification is according to that copy or pattern of holineſſe which is in Chriſt himſelf. This is the meaning of that ſpeech of the Apoſtle, *Joh.* 1. 16. As the print which is made upon the wax anſwers the engraving or ſtamp which upon is the ſeal, ſo doth the believers holineſſe of Chriſt, not in degree and meaſure but in kind and quality.

4. (4) *He is the efficient cauſe of it.* 'Tis Chriſt that doth by his ſpirit through the Ordinances work holineſſe in his ſaints. He ſtubs up the roots of ſin and ſets the roots of grace in the ſoul. Of this the Apoſtle ſpeaks 1 *Cor.* 6. 11. And it is he that doth both preſerve it and carry it on from one degree to another till it come to perfection. So that both in regard of his own perſon and in regard of his elect, he is called the Sunne of righteouſneſs.

3 Wherein Chriſt excels the natural Sun.

This is the ſecond particular. 3. For the third. Chriſt excels the natural Sun in theſe eight particulars, *viz.*

1 *Partic.* 1. *The natural Sun ſhines but in one hemiſphere at once.* Though it circuit about the earth in a little time, yet it doth not ſhine in all places at once. Yea there are ſome parts of the world in which the Sun doth not ſhine for many moneths together. Though it be a great body, yet the wings of it are not large enough to compaſſe the earth all at once, when it riſeth to us it ſets to our Antipodes. But now Jeſus Chriſt is able to ſhine over the whole earth at once. Though there be many parts of the world in which Chriſt hath never appeared, yet his wings are large enough to over-ſpread the whole earth. This Sun of righteouſneſſe ſhines

in *England* and in *America* and all the Chriſtian world over at the ſame moment of time. That which is ſaid of the Land of *Judea* concerning the King of *Aſſyria*, Eſa. 8. 8. *That the ſtretching out of his wings ſhould fill the bredth of the land*, is true of Chriſt in reference to the whole world; The ſtretchings out of his wings are able to cover the bredth of the whole world at one moment.

2 Partic. 2. *The natural Sun gives light but not ſight.* If a man want the benefit of ſeeing, he hath no more benefit by the Sun in reſpect of ſeeing; then if there were no Sun at all. Let the Sun-beams deſcend with never ſo much power upon a blind *Bartimeus* his eyes will not thereby be opened. But now this Sun of righteouſneſſe hath a power to give ſight as well as light, he did in the dayes of his fleſh open the eyes of many that were naturally blind, you read of one *Joh.* 9. of two others, *Mat* 20. 30. 34. And he doth ſtill open the eyes of them that are ſpiritually blind. It was he that by *Ananias* opened the eyes of *Saul* Acts 9. 17. The truth is, no man doth ever ſpiritually ſee till the beams of the Sun deſcend upon him, he is the ſpiritual dayſpring that gives them power to ſee who are under the power of the groſſe darkneſſe of ſin and iniquity.

3 Partic. 3. *The natural Sun hath endamaging qualities as well as healing qualities.* It is many times offenſive and prejudicial both to men and fruits.

(1) It doth ſully and deface the beautifull countenance of men *Cant.* 1. 6. If the eye of the Sun do but look upon us directly, it changes the colour of the face into a ſwarthy hue.

(2) The hot beams of the Sun do ſometimes by their vehement ſhining make men faint, when the Sun beat upon the *head of Jonah*, he fainted, *Ch.* 4. 8.

(3) The fruits of the earth are many times ſcorched and withered to nothing by the violent heat of of the Sun, *Mat.* 13.6. If God do withhold the rain, and ſend out the burning heat of the Sun, the fruits of the earth mourn and languiſh. But now Jeſus Chriſt the Sun of righteouſneſſe hath no hurtfull quality, his beams neither make the face black, nor the ſpirits faint. He ripens the fruits of grace in the ſoul, but he never withers them, his beams are deſtructive to none but to ſuch as will not ſuffer him to ſhine upon them. Thoſe fruits that have no root, Chriſt withers, but where there is root and ſap, the beams of Chriſt are never

prejudicial. The Sun hath a hardning vertue, but Chriſt never hardens any, unleſſe it be by accident,becauſe they will not ſuffer his beams to enter into their hearts. 'Tis rather the want of Chriſts beams, then the preſence of them,that occaſions hardning in any heart.

4 *Partic.* 4. *The natural Sun is the creature of this Sun of righteouſneſſe* Jeſus Chriſt as he is God made the Sun that ſhines in the the firmament, and put into it all the glory which is in it For the Evangeliſt tells us,that *all things were made by him,and without him was not any thing made that was made*, Joh. 1. 3.He gave it both the light and heat which it gives to us.He hath ſet & appointed it the courſe which it runs, and which it hath run ſince its creation, and he doth by his providence order its ſetting and riſing for the good of the world. He is the light of all that light which the Sun hath. He is the fountain both of the being and preſervation of all that influence which the Sun doth cauſe to deſcend upon the world. The dependance of the Sun of righteouſneſs is upon himſelf, but the dependance of the natural Sun is upon him.

5 *Partic.* 5. *The natural Sun doth communicate his light and heat equally to all.* He ſhines as much upon the houſe and Lands of the wicked as he doth upon the righteous. He doth impart and diſpenſe his influences alike to all, in the ſame manner and in the ſame meaſure. This our Saviour notes as an act of the bounty of God, *Mat.* 5. 45. But now it is not ſo with Jeſus Chriſt the Sun of righteouſneſs; He gives light and heat to one and not to another. Though all that live under the ſhining of the Ordinances do receive ſo much from Jeſus Chriſt as is ſufficient to leave them without excuſe,yet doth he cauſe peculiar beams to fall upon the hearts of ſome which do not fall upon another.

He ſhines upon one only to conviction, on another to converſion. He ſhines only upon the ears of ſome; He lets down hot gleams into the very hearts of others, 2 *Cor.* 4 6. We have an inſtance of this in *Paul*, and thoſe that were in company with him, *Act.* 9. 6, 7. They ſaw the light, and heard a voice too, a confuſed voice which they did not underſtand, and therefore *chap* 22. 9. *Paul* ſaith,*they heard not the voice of him that ſpake*.they heard an inarticulate ſound or a confuſed voice, but they knew neither who ſpake nor what was ſpoken, therefore they heard the voice, and yet heard it not; but now *Paul* both heard the voice and underſtood it,and was converted by it,which we do not find recorded of any of the reſt. Some common beams doth Chriſt caſt forth upon all, but his ſpecial beams and influences are imparted to none but the elect. Nor is this any derogation to the freeneſs of the grace of Chriſt , or to the fulneſſe of it. The fulneſſe and freeneſſe of grace conſiſts more in the greatneſſe of that he beſtowes, then in the multitude of them that enjoy what he gives them . we read of hidden *Manna*, of a white ſtone and a new name which Chriſt gives to ſome and not to others, *Rev.* 2. 17. This Sun of righteouſneſs ſhines ſometimes on one in a houſe and leaves the reſt ſtill in darkneſſe.

6. *The natural Sun is an inanimate thing.* Though it be in ſome ſence called the fountain of life , yet it is in it ſelf without life. It hath neither the rational , nor the ſenſitive , nor the vegetative life. And in this reſpect the leaſt-living creature is more glorious then the Sun ; a living dog is better then an inanimate jewel. But now Jeſus Chriſt is a living Sun. This Sun of righteouſneſſe hath life as well as light and heat, *Joh.* 1. 4. All that ſpiritual life which is in the ſoul is communicated from Chriſt, and preſerved by Chriſt, the ſoul is dead till it be imbreathened by Jeſus Chriſt. And hence it is that Chriſt is ſo often in Scripture called our life, as *Col.* 3. 3, 4. becauſe he gives and maintains both the natural and ſpiritual life. Yea the brighteſt beame the ſoul ever had from Chriſt here,is but a little glimpſe in reſpect of what ſhall be in heaven. There he ſhall ſhine. 6 *Partic.*

(1.) Perpendicularly.
(2.) In all his ſtrength.
(3.) Without over-caſting.

7. *The natural Sun is the ſervant of men.* It is called *Shemeſh* in the Hebrew, from a root that ſignifieth to miniſter, becauſe it is the great ſervant of the world in giving light. But now Jeſus Chriſt is not our ſervant, but our Lord , whom men and Angels muſt worſhip. It is groſſe Idolatry to worſhip the natural Sun. *Job* vindicates himſelf from it , *chap.* 31. 26. *Joſiah* demoliſhed all Sun-worſhip in his reformation, 2 *King* 23. 5. Its Idolatry to worſhip the Sun but its groſs impiety not to worſhip Chriſt , the very Angels of heaven are commanded to worſhip him, *Heb.* 1. 6. 7. Partic.

8. *The natural Sun is only uſefull for the time and ſtate of this life.* Whether the heavens ſhall be aboliſhed and annihilated at the day of judgment or only renewed;is a great queſtion amongſt 8 *Partic.*

learned men. If they ſhall be only renewed (as they probably will be) yet they ſhall not be uſefull to men in that way they now are. The glorified bodies of the Saints have no need in heaven, of the light of the Sun to ſhine upon them as now they have, *Rev.* 22. 5. The Saints in heaven ſhall be above the ſhining of Ordinances and above the ſhining of the natural Sun? Every glorified body *ſhall ſhine as the Sun in the Kingdom of their Father.* They ſhall be farther above the Sun then the Sun is now above them. But the Sun of righteouſneſſe is uſefull in heaven, the Saints ſhall have the benefit of Chriſts ſhining upon them for ever and ever. This Sun of righteouſneſſe ſhall caſt his beams upon the ſoul and body glorified for ever, *Rev.* 7. 17. All the glory of heaven is communicated to the Saints through the Lord Jeſus Chriſt

Uſes The uſes of theſe are
1 Information.
2 Exhortation.
3 Conſolation.

1 Uſe of Informati. 1. For Information. It teacheth us theſe foure leſſons.

1. Leſſon. 1. *Behold from hence the glory of ehe Goſpel.* The Apoſtle calls it τὸ ἐυαγγέλιον τῆς δόξης the glorious Goſpel, or the Goſpel of glory, 1 *Tim.* 1. 11. The Goſpel is exceeding full of glory; there's nothing in it but that which is very glorious. This is enough to proclaim the glory of it, becauſe in it the Lord Jeſus Chriſt is diſcovered; the Goſpel is the Orbe in which the Sun of righteouſneſſe ſhineth, it is the Chariot in which Chriſt rides. It is the Golden veſſel which carries this glorious light about the world. The Goſpel is the true *Bethſhemeſh* or houſe of the Sun: it is called the word of Chriſt, *Col.* 3. 16. Becauſe by this Word Jeſus Chriſt is diſcovered and manifeſted to the world. *David* doth admire the heavens for this, that in them God hath ſet a Tabernacle for the Sun, *Pſal.* 19. 4. The Goſpel is that glorious Tabernacle which God hath ſet and eſtabliſhed for this great Sun of righteouſneſs. Where the Goſpel is not, Chriſt is not known, remove the Goſpel, and Chriſt the Sun of righteouſneſs is totally removed.

2 Leſſon. 2. *The exceeding great glory of heaven.* The Scripture makes mention of heaven as of a glorious place. Amongſt other things this ſhewes the glory of it, that this Sun of righteouſneſſe ſhines in it, *Rev.* 21. 23. and 22. 3. This will further appear if we conſider how far Chriſts ſhining in heaven dazles his ſhining here on earth. I will inſtance in theſe three particulars.

How Chriſt's ſhining in heaven ſurpaſſes his ſhining here on earth.

1

1. *In heaven Chriſt ſhines upon the ſoul immediately.* There is nothing to interpoſe between Chriſt and the ſoul; his ſhinings in this life are mediate through the Ordinances, We ſee his beames in this life through the thick glaſſe of Ordinances, the Church tells us the manner of his ſhining in this life, *Cant.* 2. 9. We have his beams here only by reflection, but in heaven they are immediately darted down upon the ſoul. There is no Temple in heaven, *Rev.* 21. 21. Chriſt himſelf is the Temple. Now if the mediate beamings of Chriſt upon the ſoul be ſo glorious, What abundant glory will there be in his immediate ſhinings!

2.

2. *In heaven he ſhines with his full ſtrength upon the ſoul.* All have here on earth but ſmall beams of this Sun; A beam in one Ordinance, and a beam in another, here a little and there a little, as we are able to bear it; the eye of the ſoul while it is unglorified, is not able without dazling to look upon Jeſus Chriſt ſhining in his full ſtrength, *Thou ſhalt ſee my back parts but my face cannot be ſeen*, Exod. 33. 22, 23. but in heaven the ſoul ſhall be able to take a full view of Chriſts face, 1 *Cor.* 12. 12. All that ever we have ſeen of Chriſt in this world will be but darkneſſe in reſpect of that full ſight of his glory we ſhall have in Heaven.

3.

3. *In Heaven Chriſt ſhines without intermiſſion.* The ſoul here doth often loſe the ſight of Chriſts face, every day is not a Sunſhine day. There are ſome dark and gloomy dayes even to them that have the greateſt intereſt in Chriſt, *Eſay* 50. 10. but in heaven the Sun is alwaies up. There are no clouds to Eclipſe the light of Chriſts face in that region. Theres no night in heaven. *Rev.* 17. 25. That which cauſes the ſoul here to loſe the ſight of Chriſt ſhall not be in heaven. No ſin enters into that holy place; if the immediate, perfect, uninterrupted ſhining of Chriſt can make a place glorious, heaven is a moſt glorious place.

3. *Leſſon.*

3. *The miſerable condition of thoſe that have no intereſt in Jeſus Chriſt.* The ſcripture makes it the top of all miſery to be without Chriſt, *Eph.* 2. 12. This text bears witneſs to it; How uncomfortable would the world be if there were no Sun? If God had not

made the Sun, the world would have been but an uncomfortable priſon. What a muſe and aſtoniſhment are men put into when the Sun is eclipſed but for a few hours? How dolefull is their condition upon whom the Sun of righteouſneſſe hath never riſen! They have neither ſpiritual light, nor ſpiritual warmth, nor ſpiritual healing, nor ſpiritual ſoftneſſe that are without Chriſt. They want both the righteouſneſſe of juſtification, and of ſanctification, that have not a ſaving intereſt in this Sun of righteouſneſſe. There are no people upon the earth that ſtand in more need both of your compaſſions and prayers then thoſe that want Jeſus Chriſt And they are ſo much the more miſerable; becauſe they want eyes to ſee their miſery.

4 Leſſon. 4. *That there is no righteouſneſs either of juſtification or ſanctification without Chriſt*, he is called the Sun of righteouſneſſe in both theſe reſpects, and therefore till he ariſe upon the ſoule, it hath no righteouſneſſe in either of theſe reſpects.

1. *For the righteouſneſſe of juſtification.* The Papiſts they teach and maintain that a perſon muſt have in himſelf inherent righteouſneſs to juſtifie him before Gods tribunal. They ſay that Chriſts righteouſneſſe is not the proper cauſe of juſtification, but that whereby God is pleaſed to accept of the habits of righteouſneſſe in us, placing the matter of juſtification either in ſomething habitually inherent in us, or flowing from us. This Doctrine doth deveſt Jeſus Chriſt of this name which God hath here given him. He is called the *Lord our righteouſneſſe*, Jer. 23. 6. If he be our righteouſneſſe, then we are not our own righteouſneſſe. *I would not be found*, ſaith a good Divine, *in the righteouſneſſe of the beſt prayers I ever made, at the day of judgement.* To take off men from this popiſh doctrine, I ſhall lay down theſe Arguments againſt it.

Arguments againſt juſtification by inhærent righteouſneſſe.

1 *Arg.*

1. *The righteouſneſſe of God and the righteouſneſſe of men are oppoſed in Scripture as things inconſiſtent in the matter of juſtification,* Phil. 3. 9 To mingle theſe two together, were to wear a garment of linnen and woolen, which God forbade in his Law. He that ſubmits to the one cannot ſubmit to the other. So the Apoſtle teacheth us expreſly, *Rom.* 10. 3. he that truſts to the righteouſneſſe of man cannot truſt to the righteouſneſſe of God. Our righteouſneſſe is that which we do in obedience to the Law, but Chriſts righteouſneſſe is that by which we are reckoned righteous in the ſight of God.

2. *If righteouſneſſe be by works then it is not of free grace but of due debt.* This is the Apoſtles argument, *Rom.* 11. 6. The Papiſts anſwer this, by underſtanding by works there, the works of nature and unregeneracy only, and not of works flowing from faith. But this is a meer falſhood; for the Apoſtle proves, *Rom.* 4, 2. that works flowing from faith, cannot juſtifie before God. *Abraham* was regenerate, *Abrahams* works were works flowing from faith, yet were not thoſe works his righteouſneſſe but Chriſt apprehended by faith 2 *Arg.*

3. *That righteouſneſſe by which and for which a perſon is juſtified, muſt exactly anſwer Gods juſtice.* It muſt be ſo every way perfect that juſtice it ſelf can require no more, but the beſt of our works are imperfect and defective. They are ſo in our own ſight, much more in the ſight of God, *Eſay* 64. 6. Not only our righteouſneſſe, *but our righteouſneſſes are a filthy ragg*, Pſal 130. 4. *David* was a man after Gods own heart, yet doth he acknowledge that if God *ſhould weigh iniquity none ſhould ſtand.* Job had a very high teſtimony from God, *Chap.* 1. 1. yet he durſt not ſtand upon ſuch terms, *Chap.* 9. 3. 15. 20. 30, 31. *Nehemiah* did many good works, yet he comes to a *Pſalm* of mercy, *chap.* 13. 22. 3 *Arg.*

4. *This Doctrine makes a man his own juſtifyer*, which is contrary to ſcripture. The ſcripture aſcribes the work of juſtification to God, *Rom.* 3. 26. & *Rom.* 8. 33. To make mans works the cauſe of his juſtification, is to make him a juſtifier, which is the work of God alone. 4 *Arg.*

5. *This Doctrine makes the merit and ſacrifice of Chriſt either needleſſe or inſufficient.* This is the Apoſtles Argument, *Gal.* 2. *ult.* To affirm either of theſe is a great wickedneſs. To ſay it was needleſs, is to make God cruel to his ſon. Why ſhould he poure out his blood if there was no neceſſity of it? To ſay it is inſufficient, is to vilifie his perſon, to contradict Scriptures which ſaith, he is able to ſave to the uttermoſt. 5 *Arg.*

6. *This Doctrine eſtabliſheth boaſting.* Now the great deſigne of God in the juſtification of a ſinner, is to exclude boaſting, *Rom.* 3. 27. The Law of works layes a foundation of boaſting, but the law of faith excludes boaſting. 6 *Arg.*

7. *This Doctrine robs the ſoul of all conſolation, and leaves it unſetled and perplexed.* A man can never be free from troubles that builds the hopes of his juſtification upon himſelf, *Rom.* 10. 6, 7. The ſcope of the Apoſtle in that place is to put a difference be- 7 *Arg.*

tween the righteouſneſſe of the Law, and the righteouſneſs of faith Amongſt other this is one, the righteouſneſs of faith ſettles the heart; it ſaith not, who ſhall aſcend, &c? It knows Chriſt hath aſcended and deſcended, that he hath done all and ſuffered all, and ſo quiets the conſcience: He that truſts to his own righteouſneſs can never be ſetled, but will be ſtill diſputing, And therefore the Papiſts who cry up juſtification by their own works, cry down aſſurance of ſalvation. And they cannot do otherwiſe, for juſtification by our own righteouſneſſe and aſſurance of ſalvation are inconſiſtent. Thus I have proved the righteouſneſſe of juſtification to be from Chriſt.

2 *For the righteouſneſſe of ſanctification.* This is alſo from Chriſt he that is without Chriſt, is without ſanctification. Till this Sun be riſen upon the ſoul, there is no holineſs in the ſoul. A Chriſtleſs condition is an unſanctified condition. A man muſt prove himſelf intereſted in Chriſt, before he can be able to aſſert his Sanctification; we are ſaid to be ſanctified in Chriſt, 1 *Cor.* 1. 2. you muſt thank Chriſt as well for the righteouſneſs of ſanctification, as for that of juſtification. Till theſe beams ſhine upon you, you have no grace in you.

2 Vſe of Exhor.

2. For Exhortation.
- 1. To all in general.
- 2. To you that have no intereſt in Chriſt.
- 3. To them that have an intereſt.

1 Branch to all in gen.

1. To all men in general; I wonld recommend two things.

1. *Duty.*

1. *Bleſſe God for Jeſus Chriſt.* We have great cauſe to bleſs God for the light of the Sun, innumerable are thoſe benefits we receive by this creature. Tis our guide; tis our life, by the influences of it nature is revived, the body is cheered and all things uſefull for our life are refreſhed; the world had been an *Egypt* for *darkneſſe*, a *Wilderneſſe* for *barrenneſſe*, an *Hoſpital* of *diſeaſes*; if God had not made the Sun: the beauty of the creation would have been hid, the benefit of the creation would have been loſt if this lamp of heaven had not been hung out: much more cauſe have we to bleſs God for his myſtical Sun, *Eph.* 1. 3. This will be the work of heaven to all eternity, had not this Sun from heaven viſited us, our condition had been as miſerable as the condition of devils.

2. Duty.

Never ſee the Sun but meditate on Jeſus Chriſt. A ſpiritual Chriſtian may learn very much Divinity from the works of Creation. Though the whole book of Creation without that revelation of the Goſpel, could not have made Chriſt known to the world: the Philoſophers turn'd over every page of that great book, but they could ſpell nothing of Chriſt out of it: Yet now we that have the Goſpel may help our knowledge of Chriſt by the book of creation. Chriſt is reſembled to ſo many creatures, that we can hardly ſee any creature but it preacheth ſomething of him: when your eyes behold the light of the Sun, when you feel the warmth of the Sun, when you perceive the influential vertue of the Sun upon the creatures, then think on Chriſt: the very Sun in the Firmament will riſe up in judgment againſt us that have Chriſt revealed in the Goſpel as a Sun, if we do not fill our hearts with daily thoughts of him.

2 Branch to the unregenerate

2. To them that are without the ſaving beams of Chriſt. I have onely one thing to preſſe upon them. *That they would endeavour that this Sun may ſhine upon them; yea, that it may ſhine into them.* Be not contented to live without the Sun. I know it will be ſaid, What ſhall we do that Chriſt may ariſe upon our hearts.

1 Direct.

1. *Be ſenſible of your want of Chriſt.* He that ſees and bewails his own darkneſſe, will hardly dye without light. One reaſon why Chriſt doth not ſhine upon us, is, becauſe we think we have light in our ſelves, we think we ſaw Chriſt without the Sun, therefore we are ſuffered to walk in blindneſſe without the Sun. This our Saviour declares expreſly, *Joh.* 9.39.

2 Direct.

2. *Stand in thoſe places where the Sun uſually ſhines.* He that would have the Sun ſhine on him, muſt not keep in dark cellars and vaults, but muſt come into the open aire. The ordinary place of Chriſts ſhining, is where his Goſpel is preached; the Preaching of the Goſpel is the Eaſt, where this Sun ariſeth, 2 *Cor.* 4.4,6. The Goſpel is the Orb of this Sun; he that conſtantly waits here, will at laſt feel the warm beams of Chriſt coming down upon him, eſpecially if he make it his deſign to enjoy the beams of Chriſt in his Goſpel.

3 Direct.

3. *Take heed of ſhutting your eyes when the Sun begins to appear.* He that ſhuts his eyes will never ſee the Sun, though it ſhine in all its brightneſſe. Stand with your eyes open, yea, with your eyes fixed, looking for Chriſts appearing, and he

will cauſe his beames at laſt to fall upon you.

3 Branch to the regenerate. To you on whom this **Sun** hath ariſen, I have theſe things to recommend to you.

1 Advice. 1. *Walk as the children of the Light.* Put away darkneſſe, ignorance, blindneſſe, and be full of ſpiritual light. God may well expect light from thoſe on whom Chriſt hath ſhined. Stumbling in a child of God, is worſe then falling in another man. If you be ignorant of Gods Will, of your duty, you are inexcuſable, becauſe the Sun of light is riſen upon you, *Iſa.* 6.1. *Eph.* 4. 17,18,19,20.

2 Advice. 2. *Get and keep ſpiritual warmth in your hearts.* The Sun hath an heating vertue: coldneſſe of ſpirit is a temper unbefitting a child of God. If a man be cold in Winter, when the Sun is at a great diſtance, 'tis more excuſable; but to be cold when the Summer-Sun ſhines hot upon him, argues great diſtemper. To be lukewarm when Chriſt is riſen upon you, is inexcuſable. Chriſt expects heat and fervency from you in all your duties, hot love, hot devotion, fervency of ſpirit in the ſervice of God is expected from you, *Rom.* 12. 11. You will ſhame the beams of Chriſt, if you have not a holy warmth in all your ſervices: *My heart* (ſaith *David*) *was hot within me*, Pſal. 39. 3. *Ex omni parte caluit igne Dei*, i.e. *amore Cœleſtium.* A cold-hearted Chriſtian ſhames the Sun.

3 Advice. 3. *Be very fruitful.* The Sun hath a fructifying vertue, it ripens every thing. Chriſtians muſt be careful that their graces be ripened: raw, lean, weak graces ſhame the beams of Chriſt; you muſt be ſure to grow in grace to perfect holineſſe, 2 *Cor.* 7. 1.

4 Advice. 4. *Keep your ſouls ſweet.* The Sun hath a ſweetning vertue. A mouldy muſty heart diſparageth Chriſt, you muſt be as the ſmell of a field which God hath bleſſed.

5 Advice. 5. *Be raiſed up in affection to Heavenly things.* The Sun hath an exhaling vertue. Chriſtians muſt be higher then others, *Rev.* 12. 1.

6 Advice. 6. *Nouriſh ſpiritual ſoftneſs.* The Sun hath a mollifying vertue. A hard frozen heart is a ſhame to Chriſt. *Davids* heart was like melting wax, *Pſal.* 22. 14. *Joſiahs* heart was tender, 2 *Kings* 22, 19. A frown from God, an angry word from God, muſt melt a Chriſtians heart. If your hearts be hard, Chriſt may juſtly draw his beames from you; if the Sun of Righteouſneſs

teouſneſſe doth not melt you, it is becauſe you arr clay, not wax.

3. For conſolation. Great comfort ariſeth hence to godly men. *3 Vſe of Conſol.*

1. *Againſt ſpiritual darkneſſes.* Sometimes Gods people ſee neither Sun nor Stars, *Eſay* 50. 10. Well, be comforted, Chriſt is the Sun of righteouſneſſe, he will ariſe and ſcatter all thoſe black miſts that trouble you; your Sun is not ſet, it is only eclipſed, the light of it will ſhine again.

2. *Againſt all your own unrighteouſneſs.* The ſervants of God find much unrigheouſneſſe and guilt in themſelves: becauſe of it they are caſt down and goe heavily. Well, remember Chriſt is a Sun of righteouſneſs, he is as full of righteouſneſs as the Sun is of light, and his righteouſneſſe is for thy benefit. 'Tis as much thine, as if it were thine own.

3. *Againſt the want of ſublunary comforts.* Gods people have often but little of theſe things. Well, yet the Sun is up, what folly is it to complain for want of Moon-light or Star-light when the Sun ſhines! If God hath cloathed you with the Sun, the want of Moon and Stars may well be endured.

CANT. 1. 3.

Thy Name is as an ointment poured forth.

SERM. XXVII.

THe Scope of the Holy Ghoſt in this Song, is to diſcover the exceeding great love that is between Jeſus Chriſt and his Church. We may ſee here Chriſt and his Church as it were ſtriving who ſhould expreſſe their love to each other moſt. At the ſecond *ver.* in this *Chap.* the Church doth paſſionately deſire to be made partaker of further communion of Chriſt, *Let him kiſs me with the kiſſes of his mouth. Thoſe who have once taſted of the ſweetneſs of Chriſts love, are exceedingly carried out after a further degree of his love.* The reaſon of his paſſionate deſire is *ver.* 2,

3. namely, from the ſweetneſs of his love. This is ſet out by a double compariſon.

1. His *love is better then wine*, v. 2.

2. Its more deſirable then *precious ointments*. This is mentioned in the beginning of the third *ver. Becauſe of the ſavour of thy good ointments*, and amplified further in the Text, *Thy name is as ointment poured forth*. The words are a Propoſition, in which we have,

1. The ſubject.
Thy Name.
2. The Prædicate.
Oyntment poured forth.

By the name of Chriſt, ſome would underſtand the Doctrine of the Goſpel. So *Ainſworth*, *by his name* (ſaith he) *is meant the Doctrine of grace, the Law of faith.* His Doctrine is ſometimes in Scripture called his Name, as, *The Iſles ſhall wait for his Law*, Eſay 42. 4. Which is expounded, *In his Name ſhall the Gentiles truſt* Mat. 12. 21. And it is moſt certain that his Law is far more ſweet then the moſt precious oyntment. But yet by his Name in this place we are better to underſtand his perſon as it is ſet forth in the Goſpel, his perſon is often called his Name, as *Mat.* 10. 22. *Ye ſhall be hated of all men for my Names ſake*, and *Acts* 9. 16. *I will ſhew him how great things he muſt ſuffer for my Names ſake*, that is, for my ſake.

The Obſervation is this.

Doct. Doct. *That Jeſus Chriſt is like ointment poured forth.*

Jeſus Chriſt is a ſpiritual oyntment. His Name both in the Hebrew and Greek ſignifies anointing, or anointed. He is called in *Dan.* 9. 26 Meſſiah, which the *Septuagint* render χρισμα, anointing. The Prophet *Eſay*, chap. 10. 27. calls him the anointing. It is reported by Hiſtorians, that at the birth of Chriſt in *Rome*, a ſudden fountain of Oyle ſprung up and flowed for a day and a night together, our Annotators mention it in their Expoſition of this Text. The Oyls or Ointments uſed in ſundry caſes under the ceremonial Law, were ſome way or other typical of Chriſt the true oyntment.

In the handling of this Doctrine I ſhall open theſe four things by way of Explication.

1. In what reſpects Chriſt is Compared to ointment.
2. Why he is compared to ointment poured forth.
3. How this ointment is poured forth.
4. How Chriſt excels all other ointments.

1 In what reſpects Chriſt compared to oyntments.

1. For the firſt.

1. *Chriſt is ointment in regard of that divine unction wherewith he was anointed by God.* The Scripture makes mention of Chriſts being anointed with the graces of the ſpirit as our Mediator. This was typified by the anointing of the Prieſts under the Law, eſpecially of the high-Prieſt; you may read at large of the holy ointment, and of the anointing of *Aaron* and his ſons with it, *Exod.* 30.23,24,25, 30. It was alſo typified by the anointing of Kings & Prophets; ye may read much in ſcripture of the anointing of theſe. *Eliſha* was anointed to the office of a Prophet, 1 *Kings* 19.16. and Kings were alſo anointed. We read of *Davids* anointing, 1 *Sam.* 16. 1. of *Solomons* anointing, 1 *King.* 1.32. 39. All theſe were types of Chriſt, the great King, Prophet, and Prieſt of his Church; the anointing Oyl did typifie the graces of the Spirit, the anointing of *Aaron* with that Oyl did typifie Chriſts anointing with the Holy Ghoſt. Our Saviour was anointed with the Holy Ghoſt *Eſay* 61. 1. This *Peter* mentioned in his Sermon, *Acts* 10. 38. *God anointed Jeſus of Nazareth* with the Holy Ghoſt and with power. Now this ointment was ſhed upon the Lord Jeſus in ſuch great plenty, that he may well be called by the name of ointment, *Pſalm* 45. 7. he had more of this ſpiritual ointment poured upon his humane nature, then all the Saints put them altogether. The Spirit was not given him by meaſure, but above meaſure, *John* 3. 34. He was from his conception filled with the Holy Ghoſt; He was full of grace and truth, *John* 1. 14. He had not only drops, but whole rivers of Oyl poured upon his head; He may be denominated oyntment from that abundance of ſpiritual oyntment wherewith he was filled; his God-head anointed the manhood with an unſpeakable fulneſſe, *Col.* 1. 19. And, — 1. *Reſpect*

2. *Chriſt is oyntment, in regard of the excellent vertues which* — 2 *Reſpect*

are in him. He hath all the good properties of oyntment. I name five, As

1. *Oyntment is very fragrant and odoriferous.* Precious oyntment yields a very ſweet ſmell. When the woman in the Goſpel had poured her box of oyntment upon the head of Chriſt, the text ſaith, *the whole houſe was filled with the odour of it*, John 12. 3. The Lord Jeſus Chriſt is very odoriferous, he is ſweet in himſelf and he is exceeding ſweet in the noſtrils of his Saints; the perfume in the Law was a type of him, *Exod.* 30. 34. He doth perfume all perſons and places where ever he comes. If there be but one drop of Chriſt poured upon the ſoul, the whole ſoul is perfumed with the ſmell of it. When Chriſt had but put his finger into the hole of the door, how was the hand of the ſpouſe perfumed as with ſweet ſmelling myrrh! *Cant.* 5. 5. That ſoul wants its ſpiritual ſmelling which doth not find a ſweetneſſe in Jeſus Chriſt. Every thing in Jeſus Chriſt is very fragrant.

In what reſpects Chriſt is fragrant.

1. (1) *There is a fragrancy in his perſon. He is a bundle of precious myrrh*, Cant. 1. 13. His life and holy converſation yeilded a ſweet ſmell in the world, *Pſalm* 45. 8. *All thy garments ſmell of myrrh, aloes, and caſſia.* The graces of the Spirit, of which his life was full; His righteouſneſſe; meekneſſe, piety, patience, what a ſmell do they caſt abroad in the Goſpel to this very day.

2. (2) There is fragrancy in in his death. His death was a ſweet ſavour unto God, *Eph.* 5. 2. His dead body was enbalmed with ſweet ſpices, *John* 19. 39. not that he had need of any ſuch His body did never ſee corruption, *Pſal.* 16. 10. So fragrant was the death of Chriſt, that he hath perfumed the grave, and made it as a bed of roſes to all the Saints.

3. (3) *There is a ſweet fragrancy in his interceſſion.* The interceſſion of Chriſt is ſo ſweet, that it perfumes heaven it ſelf. See how it was typified under the Law, *Lev.* 16. 12, 13. The odours of the ſweeteſt incenſe are not ſo fragrant to the noſtrils of men, as the odours of Chriſts interceſſion are to God. So fragrant is his interceſſion, that the ſervices of his people, which are unſavory in themſelves, come up as a cloud of incenſe before the Lord. See this *Cant.* 3. 6. It's ſpoken of the Church becauſe it's the feminine gender, *Quæ iſta*? All this ſweetneſſe which is upon the Church and in her ſervices, is, becauſe they are perfumed with the incenſe of Chriſts mediation.

(4) *There is a fragrancy in the word of Chriſt.* The breath of 4.
Chriſts mouth is ſweeter then any perfume in the world: this is that which the Church mentions, *Cant.* 5. 16. His mouth or palat is ממתקים from מתק *ſweetneſſes*, ſo it is in the original; all his promiſes, all his precepts are very ſavory. 5.

(5) *There is a fragrancy in all his Ordinances*; Prayer, Sacraments, Preaching, ſinging of Pſalms are in themſelves, and to a gracious heart, like a ſweet ſmelling oyntment. The Church mentions this, *Cant.* 2. 3. No ſuch ſweet air bloweth under heaven as doth in the Church of God, where the Ordinances of Chriſt are diſpenſed in power and purity. In one word, there is nothing of Chriſt but is more ſweet then the beſt oyntment that ever was compounded by man. This is the firſt property of oyntment, it's very ſweet.

2. *Oyntment hath an exhilarating vertue.* It cheers the ſpirits, and makes the heart glad. This is obſerved by *Solomon*, Prov. 27. 2 *Property*
9. *Oyntment and perfume rejoyce the heart.* When *Solomon* exhorts men to a cheerfull life, he makes mention of oyntment, let thy head want no oyntment; alluding to the cuſtom of the ancients, who in their banquetings and feaſtings uſed ſuch ſignes of joy. And the Prophet expreſſing the joviality of thoſe Epicures, *Amos* 6. 6. ſaith, *they anoint themſelves with the chief oyntments.* The Lord Jeſus Chriſt hath a cheering vertue. The heart of a ſinner is never truly merry, till it be anointed with the graces of Chriſt, and the comforts of Chriſt; Chriſt is the only remover of ſpirituall heavineſſe. This oyntment is the only cure for ſpiritual melancholy, *Mat.* 11. 28. All ſpiritual refreſhing is from Jeſus Chriſt. He was anointed with the oyl of gladneſſe, that he might work gladneſſe in the hearts of others. This work is committed to him by God the Father, *Eſay* 61. 3. There's not one drop of the oyle of joy, but what comes out of this great olive tree, the Lord Jeſus; that gladneſſe which doth not proceed from Chriſt; and which is not bottom'd on Chriſt, is worldly madneſſe, not true joy. He is called the conſolation of *Iſrael*, Luke 2. 25. He hath laid the foundation of *Iſraels* comfort, and he it is that doth convey to them all their comfort.

3. *Oyntment hath a mollifying and ſuppling vertue.* If there be any 3 *Property*
hard tumour or ſwelling upon the body, we uſe oyntment to ſoften it The holy Ghoſt alludes to this, *Eſay* 1. 6. Where ſpeaking of the ſtate diſeaſes, he ſaith, *they have been mollified with oyntments.*

Jeſus Chriſt hath a mollifying vertue, let a heart of Adamant be but once anointed with this oyntment and it becomes a heart of fleſh. It was by this oyntment that the hard heart of *Manaſſeh* was ſoftned. God by his ſpirit chafed this oyntment into it and it became tender. And it is by the Application of this unction through the warm hands of the ſpirit of God, that the ſtony hearts of ſinners are ſoftened from day to day. Thou that haſt now a tender heart, wouldeſt have carried thy ſtony heart with thee to thy grave, if this precious oyntment had not been ſpread upon it.

4 Property 4. *Oyntment is of a ſhining nature.* It hath a brightning and beautifying vertue. Thoſe Virgins that were prepared for the *Perſian* King, did uſe divers oyntments to make themſelves beautiful, *Eſt.* 2. 12. they uſed ſix moneths ſweet odours, and ſix moneths oyl of myrrh. This oyl as thoſe that write of it ſay, had an abſterſive vertue; it did help to get wrinkles out of the skin, and ſo to beautifie the face and make it bright; *Naomi* therefore bids *Ruth*, when ſhe ſends her to *Boaz* to anoint her ſelf, *Ruth* 3. 3. And *David* ſpeaking of oyl, ſaith, it *makes the face to ſhine*, Pſal. 104. 15. Warriors of old, that they might make their armour gliſter, and ſo render themſelves formidable to their enemies, uſed to anoint them with oyl; the Prophet alludes to this, *Eſay* 21. 5. *Ariſe you Princes and anoint the ſhield.* The Lord Jeſus Chriſt hath a brightning vertue. As he is bright and beautifull in his own perſon, *Pſalm* 45. 2. So he makes his people beautifull. Chriſt is very bright in his own perſon. There is no ſcar no ſpot, no deformity in him. That which was ſaid of *Abſolom*, is much more true of Chriſt, 2. *Sam* 14. 25. Though men that are blind ſee no beauty in him, as the Prophet complain'd long ſince, *Eſay* 53. 2. yet in the eyes of God, in the eyes of the Angels, in the eyes of the Saints he is ſingularly beautiful; And as he is bright in himſelf, ſo doth he beautifie others. All the wrinkles of ſin, all the ſpots of the ſoul are done away by means of this oyntment. This oyntment, if it be ſpread upon the ſoul, turns blackamores into *Nazarites*. All the brightneſſe of the ſaints is from hence, *Ezek.* 16. 14. *Thou waſt comly through my comelineſſe which I put upon thee.* Hereby the old wrinkles of original ſin, which are as ſo many deep furrowes upon the ſoul, hereby the latter ſpots of actual ſin are taken away as if they had not been: you may read much of the brightneſſe and beauty of the Saints, *Cant.* 4. *init. Cant.* 7. *init.* All this

beauty is acquired by the application of this beautifying oyntment. Jeſus Chriſt is the Churches Golden anointing-pot; he that would have theſe ſpots removed, muſt daily drop this ointment upon his ſoul. This oyntment if it be applyed by faith will fetch off the red ſpots of cruelty, the black ſpots of diſcontent, the blew ſpots of envy, the heat ſpots of paſſion; it will put a ſhining luſtre upon the ſoul.

5 *Property*

5. *Ointment hath a healing vertue*, the *Samaritan* poured into the wounded man *wine and oyl*, Luk. 10. 34. Wine for cleanſing and oyl for healing; your Chirurgions make much uſe of oyntment. Search the diſpenſatory for the truth of this; Jeſus Chriſt hath a healing vertue. If the ſpiritual wounds of the ſoul, though they have been of long continuance, be anointed with this oyntment, they are in a ſhort time finely healed. Chriſt himſelf was that Samaritan, his blood was the wine that cleanſed, and the Oil that healed thoſe deſperate wounds. There is no other *balm in Gilead* beſides this ointment that can cure the leaſt ſore upon the inward man, without the application of this oyntment you will certainly dye in your ſins.

2 Why Chriſt compared to ointment poured forth.

1. For the ſecond. Chriſt is compared to ointment poured forth in three reſpects.

1. *Reſpect*

1. *To ſhew his communicativeneſſe.* Jeſus Chriſt is ready to make diſtributions unto his people of all that grace and goodneſs which is in him, he doth not keep his grace and vertue within himſelf, but lets it drop down upon his members; the Box of ointment ſtands continually open that his Elect may take out of it according as they ſtand in need; the ointment which was poured upon the head of *Aaron* at his Conſecration, *ran down to the very skirts of his cloathing*, Pſal. 133. 2. This was to typifie the communicativeneſſe of Chriſt. Jeſus Chriſt hath received the ointment of the Spirit, not for himſelf, but that he might anoint all his members; and he is very mindfull of the truſt repoſed in him he received for his members; and he is willing they ſhould receive from him, *John* 1. 6. Many are willing to have the patrimony of others poured into their treaſury, but they care not to pour out again; but Chriſt, as he was willing God ſhould pour out grace iuto him, ſo is he as willing to pour it out upon us.

2. *Reſpect*

2. *To ſhew his exceeding fulneſs.* Chriſt hath ſo much that he can ſpare for others. 'Tis poured out and yet it doth not decay, there is in Chriſt an undecayable fullneſſe; he is like the

widows cruſe of oyl. 2 Kings 4. 6. never leaves running, till the Soul wants a veſſel to receive him.

3. *Reſpect* 3. *He is compared to ointment poured forth, becauſe the fragrancy and other excellent vertues of ointment are beſt diſcovered in the pouring of it forth.* Ointment in the veſſel doth neither ſmell nor ſhine ſo as when its poured out; the excellency of Chriſt lies in the uſing of him when we come to pour out his graces, then, and not till then do we finde the ſweetneſs of them. *Taſt and ſee that the Lord is gracious,* Pſal. 34. 8. the graciouſneſſe of Chriſt is not apprehended till it come to be taſted.

3 How Chriſt is poured forth. 3. For the third, how Chriſt is poured forth. The great and ordinary way of pouring forth this name of Chriſt, which is as ointment, *is by the Ordinances which he hath appointed; Preaching, Prayer, Sacraments,* theſe are the means of pouring forth Chriſt: the Ordinances are as the *Alablaſter Box* wherein this precious oyntment is kept; you read in *Zech.* 4. Of a golden Candleſtick with two Olive-trees ſtanding by it, &c. the Olive-tree is Chriſt, the Candleſtick is the Churcq, the Lamps are the ſeveral members of Chriſt, the pipes which convey the Oyl to the Lamps are the Ordinances of Grace, Chriſt fills the pieps, and the pipes carry the Oyl to the Lamps. The Ordinances are the golden Cruſe in which the Oyl is kept, and by which it is diffuſed to every particular Saint as he hath need. The preaching of the Goſpel is called the bearing of his Name before the Gentiles, *Acts* 9. 15. When the Goſpel is preached and the Ordinances diſpenſed, then is the oyntment poured forth. The Apoſtle gives teſtimony to this, 2 *Cor* 2. 14. *Thanks be unto God which maketh manifeſt the ſavour of his knowledge by us in every place.* He that would ſmell the ſavour of Chriſts ointment, muſt wait conſcionably upon the Ordinances The Ordinances are the conſecrated pipes through which the Oyl runs. 'Tis true, the Spirit of Chriſt fills theſe pipes, and makes them effectuall to them that are ſaved; but yet the Ordinances are the inſtrumental. Every Prayer, every Sermon, every Sacrament conveys a drop of this oyntment to the ſoul. He that turns away his face from the Ordinances, makes himſelf uncapable of taſting the ointments of Chriſt.

CANT. 1. 3.

Thy Name is as an ointment poured forth.

SERM. XXVII.

How Chriſt excels other oyntments.

Fourthly, for the fourth, how Chriſt excels other oyntments; I ſhall open that in theſe five particulars.

1. Partic.

πολύτιμος

.1 *He excels all other oyntments in worth and value.* Some oyntments are of great value, but none are comparable to Chriſt. That oyntment which *Mary poured* upon the head of Chriſt, is ſaid to be very coſtly, *John* 12. 3. and yet it was but valued at three hundred Roman pence, v. 5. but Jeſus is ointment of invaluable worth. All the gold and ſilver on earth, all the pearls and diamonds in the world are not worth the leaſt drop of this oyntment. He that hath it would not part with one drop of it for ten thouſand rivers of oyl, he that wants it cannot purchaſe it for all the riches of the world; one drop of this ointment is worth a ſea of other oyntments.

2. Partic.

2. *He excels all other oyntments in duration.* The vertue of other oyntments may be loſt. Take the moſt fragrant oyntment in the world, keep it with never ſo much care, yet it will corrupt in time. Other caſual accidents may fall out which may corrupt it. You know what *Solomon* ſaith, *Eccleſ.* 10. 1. *Dead flies cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour.* The beſt oyntment that was ever compounded by the art of man, may loſe its ſavour, and be offenſive, but Jeſus Chriſt is incorruptible oyntment; he can never loſe his ſavour, no time can putrifie him, no accident can corrupt him. This oyntment hath continued ever ſince the promiſe made to *Adam*, Gen. 3. 15. yet the vertue of it in every reſpect, is as precious as it was at the very firſt day; his Name is as glorious, as fragrant, as beautifull, as ſhining now, as it was when the Alablaſter box was at firſt poured forth. The *Pſalmiſt* ſpeaks of this very expreſſely, *Pſal.* 72.17. *His name ſhall endure for ever, his Name ſhall be continued as long*

as the Sun, and dayly ſhall he be praiſed, all Nations ſhall call him bleſſed.

3. Partic. 3. *He excels all other oyntments in his fulneſs.* Other oyntment is of a waſting nature, take but one dram of oyntment out of the largeſt veſſel, and there is an abatement; take but one drop out of a river of oyntment, and there is a drop leſs, but this oyntment doth not grow leſs by ſpending. Chriſt hath anointed thouſands of his Elect in all the ages that are paſt, and yet the veſſel is as full, as if one drop had not been taken out of it. This Olive tree hath been emptying it ſelf for many ages into the golden bowl, and yet it continues running with as full a ſtream as it did the very firſt day.

4. Partic. 4. *He excels all other oyntments in vertue and operation*, this may be branched out into ſix particulars.

(1) *He anoints the ſoul as well as the body.* Other oyntments are poured only upon the outward man; the ſoul, the conſcience is not the better for the multitude of ointments that are poured upon the body; the face of a perſon may ſhine with oyntment, and yet his ſoul be black and filthy; but this oyntment reacheth to the conſcience and inward man, Yea, this oyntment is principally for the inward man, the heart is the chief place on which this oyntment is poured, 1 *John* 2. 27. the anointing which ye have received of him, abideth in you. Other oyntments are outward oyntments that abide *upon us*, but this is an inward oyntment which abideth in us. 'Tis *unctio ſpiritualis.*

(2) *This oyntment hath the good properties of all oyntments.* Some oyntments are fragrant to the ſmell, but they are not healing; others are healing, but they are not ſweet: No one kind of oyntment hath all excellencies in it; but now in Jeſus Chriſt all excellencies meet together, the good properties of every oyntment do all center in Chriſt, he is æqually excellent every way. You cannot ſay in what reſpect Chriſt is beſt, he is ſo excellent every way.

(3) *This oyntment doth change the very nature of the perſon upon whom its poured.* Other oyntments cannot change a perſon from what he is. They cannot make a ſinner a Saint, they cannot alter the nature of a perſon: But Jeſus Chriſt changeth the nature of perſons. If this oyntment be poured upon the head of a ſinner, he is preſently turned into a Saint, if it fall upon a dead man he becomes a living man; if a drop of this oyntment fall upon a

weed, it is preſently turned into a flower. When this oyntment was poured forth on *Saul*, he becamea *Paul*, from a perſecutor of the Goſpel, he was changed into a preacher of the Goſpel. This oyntment turns a filthy Sepulchre into a curious garden, an Ethiopian into a Nazarite as white as ſnow.

(4) *This oyntment upon whomſoever it is poured; doth abide upon him for ever.* A perſon may be anointed with material oyntment, and in a ſhort time loſe all the ſent and ſavour of it, as if he had never been anointed; but whoſoever hath been once anointed with this ointment, will ſmell of it as long as he lives. If Jeſus Chriſt do but drop one drop of this oyntment upon the ſoul of an Infant he carries the ſavour of it with him to his grave, 1 *John* 2,27. The unction which ye have received of him abideth in you. The ſent of this oyntment may be very weak in the children of God, but it can never be quite loſt. *David* once by his ſin had brought ſuch an ill ſavour upon his ſoul, that the ſmell of the holy oyntment was almoſt quite loſt. *My wounds ſtink and are corrupt through my fooliſhneſs*, Pſal. 38. 5. yet after a while his old ſavour did return again, the fragrancy of his oyntment did overcome the ill ſavour of his ſin. The ſoul and body may be ſeparated, but Chriſt and the ſoul cannot be ſeparated.

(5) *This oyntment hath a preſent efficacy upon the ſoul.* The effects which are wrought by other oyntments are not ſo ſuddainly done Oyntment heals, but not in a moment; oyntment makes the face ſmooth and clear, but it muſt have ſome convenient time: the Virgins which were to ſtand before the *Perſian* King, muſt be anointed ſix moneths before their beauty was perfect, *Eſt.* 2. 12. hard ſwellings are mollified by oyntment, but not at one dreſſing. Whatever operation the beſt oyntment hath, it requires a convenient time to accompliſh it. But whatever is done upon the ſoul by this oyntment, is done in a moment. No ſooner is this oyntment dropt upon the ſoul, but the ſpots are done away, it cures the moſt feſtred ſore with once dreſſing. Aſſoon as ever the Application is made, the effect follows. One moment is as good as an age for this oyntment.

(6) *The ſmalleſt quantity of this oyntment is as effectual as the greateſt quantity.* A little of other oyntment doth little or no

good. A drop will not cure a wound. A ſmall quantity will not perfume a great room, a drop or two will not ſupple a hard tumour. But now one drop of this ſpiritual oyntment is as effectual for the main work as a whole Ocean. One drop of Chriſt ſoftens the heart, one grain of this oyntment perfumes the ſoul. There is infinite vertue in every drop of Chriſt. He that is made partaker of any part of Chriſt, hath the merit and vertue of whole Chriſt. As our Savior tells *Peter* in another Caſe, *John* 13. 10. he that is waſhed needeth not to waſh ſave his feet. He that hath the leaſt meaſure of this oyntment, ſhall as certainly find all the effects of it as if he had the whole veſſel poured upon him.

5. Partic. 5. *He excels all other oyntments in the manner of compoſition.* All other oyntments are compounded and made by men; they are called the oyntments of the Apothecary, *Eccleſ.* 10. 1. God created the materials, and he it is that hath given man skill and underſtanding how to make uſe of them, but the compoſition is made by men. But this precious oyntment is not made by men, but by God. It is he that hath compounded this golden box of oyntment. It was God that anointed Chriſt with the holy unction of the ſpirit, *Pſal.* 45. 7. and it is he that hath deſigned him to be oyntment unto others. Yea, the truth is, this oyntment is God himſelf. Though the humanity be a creature, yet the Divinity is the Creator. Chriſt is not only *unguentum Dei*, the oyntment of God, but *unguentum Deus*, that oyntment which is God himſelf.

The Uſes. Theſe I ſhall draw
1. From the general Doctrine.
2 From the particular reſemblances.

Uſes from the general doctrine. Firſt, In general. We may take notice of,

1. Leſſon. 1. *The excellency of Chriſt.* He is compared in Scripture to all things that are neceſſary, and to all things that are pleaſant and delightfull One great piece of the ſtudy of Chriſtians in this life is to ſearch into the excellency of Chriſt: To know what Chriſt is in himſelf, and what he is to us comprehends a very great part of a Chriſtians ſtudy in this life. *Paul deſired to know nothing but Jeſus Chriſt and him crucified*, 1 Cor. 2. 2. This one reſemblance ſhews him to be a precious one, he is ſo excellent, that all the choice things in nature are made uſe of to ſhadow out his glory. *His Name.* ſaith the Prophet, *ſhall be called Wonderfull,* Eſay 9.6. how wonderfull is that Name which is compoſed of ſo many excellent things.

2. *This ſhould draw our hearts exceedingly towards the Lord Jeſus.* It ſhould beget in us deſire after him, and delight in him. Precious oyntments draw the affections of men towards them.The beſt oyntment is but a drug to Jeſus Chriſt. If we be not enamoured with him, we do deſpiſe him. He that looks on him as oyntment, cannot but be greatly delighted in him. It follows in the text, *Therefore do the virgins love thee,draw me, we will run after thee.* That man doth not value Chriſt as oyntment,that doth not love him and deſire to be drawn after him. 2 *Leſſon.*

3. *This ſhewes the excellency of grace.* 'Tis the graces of the Spirit in Chriſt that makes him compared to ointment; his ſweet oyntments are his meekneſſe patience, holineſſe and the reſt of thoſe heavenly graces. True grace is a choiſe thing. The Scripture compares it to the choiceſt things in all the world, *Cant.* 4. 13,14. Next to God, and Chriſt, and the Spirit,there's nothing in heaven or earth comparable to Grace. 3.*Leſſon.*

4. *This ſhews that the grace of Chriſt is not a thing common to all* His common graces are communicated to all; his ſpecial grace is more confined. His Name is oyntment. The holy oyntment in the Law was poured upon none but upon conſecrated things and perſons *Exod.* 30. 23,24, 25,30. It muſt not be poured on mans fleſh, *v.* 32. Chriſt is compared here to this oyntment. A ſelect number, the elect of God only, thoſe that are ſpiritual Prieſts, theſe, and theſe only, are made partakers of Chriſt and his graces. Thus much for the general doctrine. 4 *Leſſon.*

Uſes from the particular reſemblance

Secondly,particularly.

Firſt, from the fragrancy of Chriſt, we may learn four thing.

1 From the firſt Reſemblance.

1. *How unſavory they are that want Chriſt.* Wicked men have *animam pro ſale*, their ſouls keep their bodies ſweet,but what have they then to keep their ſouls ſweet?the holy Ghoſt compares men that are in the ſtate of nature to that which is moſt unſavory *Pſal.* 14. 3. They are unſavory both in their Perſons and in their ſervices, that want this oyntment. A heart unanointed caſts the worſt ſmell of any corrupt thing in the world.

2 *Leſſon.* 2. *acknowledge from whence it is that all your fragrancy proceeds* If there be any good ſmell upon your ſouls, it is becauſe this oyntment hath been poured forth upon you. Jeſus Chriſt mentions the ſweet ſmel of his Spouſe, *Cant.* 4. 10, 11. and indeed every beleever is a ſweet ſavour unto God. The precious oyntment of the graces of Chriſt poured upon your head at your converſion, is the only reaſon of this good ſavour; 'tis great pride and ingratitude not to own it.

3 *Leſſon.* 3. *This teacheth us all how to make and keep the ſoul ſweet.* Satan labours to make it muſty by breathing the ill ayr of ſin into it, and if you would have it ſmell ſweetly, you muſt anoint it with this oyntment every day. Drop but every day a drop of this oyntment upon it by prayer, meditation, or ſome other holy duty, and it will preſerve it ſweet notwithſtanding the thick fogs of ſin and temptation. Carry Chriſt in your boſome, and you will ſmell very ſweet in every company.

4 *Leſſon* 4. *When ever you ſmell any ſweet ſavour think on Chriſt,* The beſt uſe which we can make of perfumes and oyntments, is to make them remembrancers to put us in mind of him who perſumes both earth and heaven. And then,

2 From the ſecond Reſemblance.

Secondly, from the cheering vertue of this oyntment, learn two things.

1 *Leſſon.* 1. *Whither to go for heart reviving.* When you find your ſpirits dull and melancholy, when your hearts are tyred out, and your ſouls languiſh, ſmell to this precious oyntment, and it will revive you. It's Chriſts work to revive the ſpirit of the humble, and to revive the heart of the contrite. The ſmell of the oyntment, either of Chriſts ſatisfaction, or of his promiſes, or of his interceſſion, is the ſpedieſt and ſureſt way to be rid from the power of ſpiritual heavineſſe.

2 *Leſſon.* 2. *Let them that have this oyntment maintain ſpiritual cheerfulneſs.* God calls for ſpiritual gladneſſe, as well as ſpiritual ſorrow, *Phil.* 3. 1. A well-grounded cheerfulneſſe honours religion as much as holineſſe. The Scripture was written for conſolation, as well as for converſion, *John* 15. 11. *Rom* 15. 4. The Spirit is a comforter as well as a ſanctifier, *John* 15. 26. You that have this oyntment, maintain a holy light-hartedneſſe. There is a vain mirth, and there is a ſinfull and ſenſual mirth, avoid theſe, but the holy mirth muſt be kept up. Its a diſparagement to the holy oyntment, to ſee anointed ones droop in the blackeſt ſeaſons And then,

Thirdly,

3 From the third Reſemblance.

Thirdly, from the mollifying vertue of this oyntment, learn twothings.

1 *Leſſon.*

1. *The Scripture remedy againſt hardneſſe of heart.* It's a diſeaſe the beſt are troubled, with leſſe or more; chafe this ſuppling oyntment to it, aud it will grow ſoft. This oyntment was never uſed aright, but it did in time remove the ſpiritual hardneſs of the ſoul.

2 *Leſſon.*

2. *Aſcribe all heart ſoftneſſe to Chriſt.* Had not this ſuppling oyntment dropt upon it, it had been ſtony to this preſent day.

3 From the fourth Reſemblance.

Fourthly, from the beautifying vertue of this oyntment, learn two things.

1. Leſſon.

1. *What true beauty is.* To be anointed with Chriſt; to be filled with his graces, to be made partaker of the divine nature, this is beauty, this is true beauty, this is laſting beauty, this is beauty that will commend us to God. 'Tis not he that hath the beautifull face, but he that hath the beautiful ſoul, that is accepted of God. And then.

2 *Leſſon.*

2. *He that would be beautifull let him anoint himſelf with Chriſt* How vain are perſons in painting their faces? *Jezabels* daughters abound, 2 *Kings* 9. 30. as if they would mend Gods workmanſhip, it was formerly whores cuſtoms, *Ezek.* 23. 40. Anoint your ſelves once with this oyntment, and all others will be unpleaſant. And then,

5 From the fifth Reſemblance.

Fifthly, from the healing quality of this oyntment, learn two things.

1 *Leſſon.*

1. *To acknowledge how your ſores were healed.* Thou waſt one full of wounds, now they are bound up and healed. Thou mayeſt bleſs God for this balſome of heaven, Jeſus Chriſt, otherwiſe thou hadſt dyed of thy wounds.

2 *Leſſon.*

2. *Get this oyntment into your houſes.* Wiſe men will not be without healing oyntment in their houſes, eſpecially where they are far from Chirurgions All our houſes by reaſon of ſin are no better then ſpiritual hoſpitals. There's no balm in *Gilead* that can heal one ſore, but this divine balm, Jeſus Chriſt; get your veſſels fill'd with this oyntment, and all will be well; pray that God would poure this oyntment into your wounded children and ſervants, elſe they are but dead men.

LUK. 2. 25.

Waiting for the conſolation of Iſrael.

THere are in this Chapter foure things obſervable concerning Jeſus Chriſt.

(1) His nativity, *ver.* 1. to *ver.* 21.

(2) His circumciſion, *verſe* 21.

(3) The preſenting of him in the Temple, *verſe* 22. to *ver.* 41.

(4) A proof of his prophetical office, *v.* 41. *ad finem.* In that part which ſpeaks of his preſentation in the Temple, we have many things obſervable.

1. The time of it, *v.* 22. which was the fourtieth day after his nativity.

2. The efficient cauſe of it, his parents, *Joſeph* and *Mary*.

3. The final cauſe of it, this is declared, *v.* 23, 24.

4. The adjuncts accompanying this work. Theſe are principally two.

Firſt, the prophecy of *Simeon*, *v.* 25. to *v.* 36.

Secondly, the prophecy of *Anna* concerning him, *v.* 36. to 39. In this prophecy of *Simeon* we have

1. A deſcription of ſome things concerning his perſon, *v.* 25, 26. And then,

2. A declaration of his prophecy, *v.* 27, &c. His perſon is deſcribed two wayes.

Firſt, by his piety, *v.* 25. *init.*

Secondly, by his gift of prophecy, this is expreſſed generally by the efficient cauſe of it, *v.* 25. *The holy Ghoſt was upon him*, particularly by the revelation which he received, *v.* 26.

His piety is ſet down by three graces.

1. His juſtice or righteouſneſs, *He was juſt.*

2. His devotion, he was *a devout man.*

3. His faith and hope in expecting the fulfilling of Gods promiſe concerning Chriſt. This is in the text. *He waited for the conſolation of Iſrael.* In which words we have two things.

1. A deſcription of what Chriſt is to his people.

2. A declaration of what *Simeon* did in reference to Chriſt; *He waited for him.* God had revealed to him by the holy Ghoſt, that Jeſus Chriſt ſhould come in the fleſh before his ſoul went out of the fleſh. The holy man beleeved this, and did earneſtly wait for it.

From theſe two particulars we have this double Obſervation.

1. That Jeſus Chriſt is the conſolation of *Iſrael.*

2. That godly men do expect and wait for the accompliſhment of divine promiſes, even of ſuch as are moſt unlikely to be fulfilled. I begin with the firſt, *viz.*

Doct. 1. *That Jeſus Chriſt is the conſolation of the Iſrael of God. Simeons* expectation was for the coming of Chriſt in the fleſh, as is clear from *v.* 25. He that is there called the Lords is here called παράκλησις τȣ̃ Ἰσραὴλ. *the conſolation of Iſrael.* Chriſt is the only true conſolation of all Gods *Iſrael*, the conſolation of *Iſrael* is a periphraſis of Chriſt the Meſſiah, ſaith *Piſcator.*

(1) See the type, *Noah* was herein a type of Chriſt, *Gen.* 5. 29.

(2) See it in the prophecies. They that foretold Chriſt, propheſied of him as a comforter, *Eſay* 9. 3, 6. *Eſay* 40. 1. *Eſay* 51. 3. *Eſay* 51. 9, 10.

(3) See it in the Angels that proclaimed his birth, *Luk.* 2. 10, 11.

In opening of this doctrine I ſhall handle theſe three particulars.

1. *Who are meant by Iſrael.*
2. *In What reſpects Chriſt is ſaid to be the conſolation of Iſrael.*
3. *That he is the conſolation of Iſrael only.*

Who meant by Iſrael. True beleivers called *Iſrael*. 1. For their likeneſs to the people of Iſrael in 3. particu. 1. Partic.

1. For the firſt, By *Iſrael* we are to underſtand true beleivers the members of the truly inviſible Church, ſo we find them called, *Gal.* 6. 16. They are called Iſrael. or *the Iſrael of God* in two reſpects.

Firſt, in reference to the people of *Iſrael,* beleevers are like the people of *Iſrael* in three reſpects.

1. *In regard of their inward circumciſion.* It was the badge of an *Iſraelite*, and that whereby he was diſtinguiſhed from all other Nations, that he was circumciſed, Other Nations are called *uncircumciſion*, the Iſraelites are called ordinarily *The circumciſion.* Beleevers, they and they only are ſpiritually *circumciſed*; the foreskin of their fleſh is mortified and cut off, they are circumciſed with the *circumciſion not made with hands*; Col. 2. 11. The body of ſin is truly mortified in them; Hence they are called in Scripture *The circumciſion* as the Iſraelites were, *Phil* 3. 3. *We are the circumciſion,* ſaith the Apoſtle, ſpeaking of beleevers, *which worſhip God in the Spirit*, a true beleever is a true circumciſed perſon.

2. Partic.

2. *In regard of the Law written in their hearts.* It was the great priviledge of the people of Iſrael that they had the Law of God amongſt them. The Apoſtle mentions this, *Rom.* 2. 2. And the Prophet *David* long before him, *Pſalm* 147. 19. Beleevers have this priviledge above all people under heaven, that the Law of God is with them, nay the Law of God is in them; not the Law of nature, but the Law of grace; it is not only written amongſt them, but it is written in them. The Apoſtle ſpeaks of this, *Heb.* 8. 10.

3. Partic.

3. *In regard of their neerneſs to God.* It was the great dignity of the people of Iſrael, that they were of all people neereſt to God, *Deut.* 4. 7. They were Gods heritage, his peculiar people ſeparated from all people under heaven: it is the great priviledge of beleevers, that they are neerer to God then all other people, They are neer to God in affection, they are neer to God in relation. Of this the Apoſtle ſpeaks, *Eph.* 2. 13. thus they are called

led *the Iſrael of God*, in regard of the people of Iſrael.

3. For their likeneſſe to the perſon of Iſrael in 3 partic.

Secondly, in reference to the perſon of *Iſrael. Iſrael* is *Jacob* he had that name given him of God, *Geneſis* 32, 28. Now every true beleever doth very much reſemble *Jacob*; and that,

1. *Partic.*

1. *In regard of their godly ſimplicity.* It was the commendation of *Jacob*, that he was a plain man, *Gen.* 25. 27. It relates not ſo much to his outward condition, as to the inward frame of his heart. Beleevers are a ſingle hearted generation, That which our Saviour ſaith of *Nathaniel* is true of them, at leaſt in deſire and affection; they are not only *without gall*, but even *without guile*, Joh. 1. 47. they ſtudy to plainneſs rather then greatneſs, they put away deceit far from their Tabernacles.

2. *Partic.*

2. *In regard of their holy zeal. Jacob* was a man full of the fire of heavenly zeal. How earneſt was he in reforming his family? *Gen.* 35. 2, 3. Here is true zeal, it begins reformation at home; all true beleevers have ſparks of this cæleſtial fire in their boſoms, *Tit.* 2. 14. They deſire that they and theirs may be reformed, who ever walk diſorderly. They reſolve as *Joſhuah, I and my houſe will ſerve the Lord*, Joſh. 24. 15.

3. *Partic.*

3. *In regard of their wreſtlings with God. Jacob* had the name of *Iſrael* given him, becauſe of his violent wreſtlings with God by prayer, *Gen.* 32. 28. The Prophet doth fully interpret what this wreſtling was, *Hoſea* 12. 3, 4. his prayers and tears were the two armes by which he wreſtled with God. Every true beleever is frequent in this exerciſe. *I give my ſelf to prayer*, ſaith *David*, Pſal. 109. 4. he that hath true grace loves no exerciſe better then this of holy wreſtling with God. *Epaphras* is deſcribed by his frequency in theſe holy wreſtlings with God, both for himſelf and others, *Col.* 4. 12. In all holy vertues, true beleevers are like *Iſrael*, and therefore may well be called by his name.

2 Chriſt the Conſolation of Iſrael two waies.

2. For the ſecond. Chriſt is the conſolation of *Iſrael* in two reſpects. By way of purchaſe. By way of conveyance.

1 By way of purchaſe

Firſt, *By way of purchaſe and merit.* Whatſoever is an ingredient or cauſe of true conſolation, is by the purchaſe and procurement of Jeſus Chriſt. The Scripture makes mention of many grounds of ſpiritual conſolation. To inſtance ſome particulars.

1. *Re-*

1 Ground of Coſol. 1. *Reconciliation with God.* There can be no true comfort till God and the ſinner be made one. Reconciliation, is the firſt bottom of Conſolation, *Rom.* 5. 2. The beginning of the Prodigals joy was the reconciliation of his father to him, *Luke* 15. latter end. Now the Scripture tells us, that reconciliation is the purchaſe of Chriſts blood; he is the only atonement of the ſoul, *Col.* 1. 21, 22. There had never been any pacification between heaven and earth, if Jeſus Chriſt had not interpoſed himſelf. He was contented that the Father ſhould make war with him, that his fury towards us might ceaſe. He is our peace-offering, by whom we have peace with God and with our ſelves.

2 Ground 2. *The work of grace in the heart.* Sanctification is one ground of conſolation. *The Kingdom of God is righteouſneſſe, and peace, and joy in the holy Ghoſt*, Rom. 14. 17. That comfort which is true, is builded upon righteouſneſſe. *The effect of righteouſneſſe ſhall be peace, and the fruit of righteouſneſſe, quietneſſe, and aſſurance for ever*, Eſay 32. 17. Now all our holineſſe and grace is the purchaſe of Jeſus Chriſt. The ſhedding of his blood doth not only procure for us glory hereafter, but grace here. The conſcience is purified by the ſtreams of his blood, *Heb.* 9. 14. He is as properly our Sanctification as our Salvation.

3 Ground 3. *The pardon of ſin.* Remiſſion is an inlet of Conſolation, *Eſay* 40. 1, 2; *Comfort ye, comfort ye my people, tell them that their iniquity is forgiven.* Senſe of pardon is the true ground of ſpiritual laughter. Our Saviours uſual receipt for the working of comfort is this, *Be of good cheer, thy ſins are forgiven thee.* So he ſayth to the paralitick *Mat.* 9. 2. the heart may be light in heavineſſe when ſin is once remitted. Now we know Chriſts blood is the meritorious cauſe of the remiſſion of ſin. Tis he that hath expiated our ſins, *Col.* 2. 13, 14. He that will be forgiven any other way, ſhall never be forgiven; his blood is the only bath for the waſhing away of ſin, *Eph.* 1. 7.

3 Ground 4. *Right to the promiſes.* The promiſes of the Goſpel are the wells of true comfort. The Apoſtle makes mention of the comfort of the Scriptures, *Rom.* 15. 4. If there be any *comfort in the Scriptures*, it is in the *promiſes*. Precepts are written for direction; threatnings for terror; promiſes chiefly for conſolation. The Prophet mentions the *breaſts of the Churches conſolation*, *Eſa.* 66. 11. The promiſes of the Goſpel are the *breaſts of the Churches conſolation*, by ſucking at theſe breaſts the heart is made glad.

Now, who but Chriſt purchaſed the promiſes: The Apoſtle ſaith, that all the promiſes of God are in Chriſt, 2 *Cor.* 1. 20. They are in him as the procuring and meritorious cauſe of them all. The Covenant of grace which is nothing elſe but a bundle of rich promiſes, is the purchaſe of Chriſts blood. The world had never heard of a promiſe of any good, if it had not been for Jeſus Chriſt.

5. Ground. 5. *Hope of ſalvation.* Hope is the door of conſolation. We rejoyce in the hope of the glory of God, ſaith the Apoſtle, *Rom.* 5. 2. There's more cauſe of rejoycing in this, then in being able to caſt out devils, *Luke* 10. 20. Now we know that it was none but Jeſus Chriſt that did or could unlock the way to heaven. He is the way to heaven, He is the purchaſer of heaven. God hath given us eternal life, and this life is in his Son, 1 *John* 5. 11. He is called *the ſalvation of God* in this ſong, *v.* 30. There would have been no entrance for any of *Adams* loſt ſeed into glory, if Chriſt had not ſet the door open; it is he that opened the Kingdom of heaven to all beleevers.

6. Ground. 6. *The gift of the ſpirit.* The holy Ghoſt is called the comforter *John* 14. 26. His office is to work conſolation in the hearts of Gods people. Spiritual comfort is therefore called joy in the holy Ghoſt,, *Rom* 14. 17. becauſe the holy Ghoſt doth create it in the ſoul. Now we know the indwelling of the holy Ghoſt in us is the purchaſe of Chriſt. *John* 15. 26. *When the comforter is come whom I will ſend unto you from the Father.* The third perſon had never been our comforter, if the ſecond perſon had not been our redeemer. There is nothing can be thought on which hath any cauſality or efficiency in our conſolation, but it is of Chriſts procurement. This is the firſt.

2 By way of Conveyance Secondly, *By way of conveyance.* As all our grace is communicated and conveyed unto us from Chriſt, ſo is alſo our conſolation. Jeſus Chriſt doth by his Spirit in the Ordinances of grace actually convey comfort unto his people as he ſees them ſtand in need of it. The Apoſtle ſpeaks of the beleevers conſolation abounding by Chriſt, 2 *Cor.* 1. 5. All comfort is in Chriſt as a fountain; in him God hath put it for all his members, and from him it is commuicated to them according to their neceſſity, As we receive out of his *fulneſſe grace for grace,* ſo we receive out of his fulneſſe conſolation for conſolation; that is one drop one ſtream after another in a ſweet ſucceſſion. He that hath purchaſed our comfort and doth ſeaſonably adminiſter to us according to the exigencies of our ſouls.

3 Chriſt the Conſolation of Iſrael only proved

3 For the third; That he is the conſolation of *Iſrael* only. As he alone is the conſolation of his people, ſo is he the conſolation of his people alone. None but beleevers have a ground of actual comfort in Chriſt. This may be evinced by a threefold Argument,

1 *Arg.*

1. *The Scripture makes conſolation to be the priviledge only of ſuch* Eſay 40. 1. *Comfort ye comfort ye my people*, ſaith their God. The Miniſters of Chriſt in the holding out of comfort, are confined and determined only to the people of God. The whole current of Scripture runs this way. *Eſay* 65. 13, 14. Conſolation is proper only to them that are ſanctified by grace.

2 *Arg.*

2. *None but they have any actual intereſt either into Chriſts merit or interceſſion, or any of his benefits.* None but the beleever can ſay, Chriſt died for me; none but the beleever can ſay, Chriſt intercedes for me; both his ſatisfaction and interceſſion are confined to them, *John* 17. 9. 19. 'Tis true, the elect that are unconverted have benefit in Chriſts Mediatorſhip, by vertue of which they ſhall in time be brought in to God; but as to actual application, none but the true *Iſraelite* hath intereſt. Chriſt is actually the portion of none but the beleever.

3 *Arg.*

3. *Jeſus Chriſt is terror to all unbeleevers.* not in himſelf, but becauſe they reject him. He that is the ſalvation of the beleever, is accidentally the damnation of the unbeleever, becauſe he refuſeth him. *John* 3. 18. It will be the greateſt condemnation of the wicked another day, that there was a Chriſt, and that they would none of him; he is to the unbeleever *a ſtone of ſtumbling and rock of offence*, 1 Pet. 2. 8. They ſtumble upon him to their own ruine. That is a conſiderable paſſage which you have in this ſong, *ver.* 34. This childe is ſet for the fall and riſing again of many in *Iſrael*. Chriſt that is ſet for the riſing of the true *Iſrael* of God, is ſet alſo for the falling of the carnal Iſraelites; the condemnation of the unbeleever would have been more eaſie if Chriſt had never been. Thus much for Explication.

The uſes of this are { Information.
Exhortation.
Conſolation.

1 Uſe of *Informati.*

1. For Information. It teacheth us a fourfold leſſon.

1. Leſſon

1. *That the ſtate of a beleever is not a diſconſolate eſtate.* It is the deſigne of Satan and his inſtruments to

caſt what *odium* and infamy they can upon the ways and children of God. Amongſt many other unworthy reports, they raiſe this, that they are uncomfortable and ſorrowfull ways. The devil bears men in hand, that if they once become holy, they muſt for ever bid farewell to all joy and pleaſure, and by this means many are affrighted from the wayes of God. How falſe and ſcandalous this is, the Word of God and the experiences of godly men abundantly ſhew. *Her wayes*, ſaith the holy Ghoſt, *are wayes of pleaſantneſſe, and all her paths are peace*, Prov. 3. 17. And ſaith the text, Chriſt came for the conſolation of Iſrael. Beleevers through their own careleſneſſe do many times droop and go heavily, but they are never without a ground of true comfort. Their conſolation is a hidden conſolation, which the eyes of carnal men cannot ſee, and therefore they think they are without it. God hath made as full and large proviſion for the beleevers comfort as for his duty; and let Satan out of the envy of his heart ſuggeſt what he will to the contrary; if there be any conſolation in Chriſt, the beleever ſhall have his portion of comfort. Their preſent mourning and ſorrow doth but make way for the filling of their hearts with a greater meaſure of comfort, *Matth.* 5. 4. *Pſal.* 97. 11.

2. *That ſpiritual conſolation is not to be tendred promiſcuouſly unto all.* Precepts belong to all, but promiſes are appropriated only to godly men. Men are apt to quarrel with the Miniſters of Chriſt, becauſe they do not pour out the comforts of the Goſpel upon them. They think that they have as great an intereſt in the conſolations of the Goſpel as the beſt of men. This Text ſhews the contrary. God hath by his poſitive command bound up his Miniſters, and they cannot, without going beyond their commiſſion tender any of the comforts of the Goſpel to ſuch as are unconverted, *Eſay* 40. 1. Chriſt came to be the conſolation of none but beleevers. Penitential mourning muſt go before Evangelical comfort. This order is obſerved by the Father in Chriſts commiſſion, *Eſay* 61. 1, 2, 3. and this method is obſerved in Chriſts Miniſtration, *Matth.* 11. 28. 'Tis as high a breach of duty in a Miniſter to tender conſolation to an unbeleever, as to preach terror to a true beleever. A man muſt be a true Iſraelite before he can look on Chriſt as his conſolation, And then, 2 *Leſſon.*

3. *Why the beleever is ſo overwhelmed with ſorrow when Chriſt is withdrawn.* That Chriſt doth ſometimes abſent himſelf in his 3. *Leſſon.*

gracious preſence from his people; few people of God but are able to ſay by their own experience, that upon ſuch withdrawments the ſoul is exceedingly troubled, Scripture examples do fully prove, *Cant.* 5. 4. the troubling of our bowels notes more then ordinary trouble; it was ſo great that her ſoul failed and ſunk within her, *ver.* 6. *Egreſſa eſt anima mea*, ſhe was without her ſoul while ſhe was without her Saviour. Thus it was with *David*, Pſalm. 30. 7. The world wonders at ſuch dejection, but there is no cauſe of wondering, for the withdrawment of Chriſt is the withdrawment of all comfort. He is the comfort of their ſouls, and of all other comforts which they enjoy. Every thing looks black when Chriſt is removed. That which *Judah* ſaid to *Joſeph* concerning the affection of his Father to *Benjamin*, Gen 44. 33. is much more true of the beleevers affection to Chriſt, his life, and all the comforts of his life are bound up in the enjoyment of Chriſt. Their health is turned into ſickneſſe, their riches into poverty, their comforts into diſcomfort: when Chriſt is withdrawn, no wonder if their faces look pale, and their countenance fall. The Diſciples were much oppreſſed with ſorrow when Chriſt told them of the loſſe of his bodily preſence, *John* 16. 6. *Joſeph* and *Mary* had the ſorrow of a travailing woman upon them, when they had loſt Chriſt but for a little time, *Luke* 2. 48. How much more cauſe of ſorrow is there when Chriſts ſpiritual preſence is taken away? how did *Mary* weep when ſhe miſſed the body of Chriſt in the Sepulchre? *Joh.* 20. 13. It was a ground of comfort to her, and all beleevers, though ſhe knew it not, that Chriſt was riſen. Had not Chriſt been alive our comfort had been for ever dead. That ſpeech of the Church in another caſe is truly applicable to this caſe, *Lam.* 1. 16. Jeſus Chriſt is he that is the only Reliever of the ſoul, and therefore if the beleevers eyes run down with water, when he is withdrawn, there is no cauſe of wondering, unleſſe at this; that every tear is not an ocean.

4. Leſſon. 4. *That a Chriſtians conſolation is a moſt rich and dear bought conſolation.* What the Apoſtle ſaith of our redemption, we may well ſay of our conſolation, 1 *Pet.* 1. 18, 19. You that are beleevers, ye are not comforted with corruptible things but with Jeſus Chriſt himſelf. Your conſolation is not bottom'd upon any outward thing, but upon Jeſus Chriſt himſelf. Nay conſider it Chriſt became a man of ſorrow, that he might be

made to you a God of comfort; He drank up the cup of his Fathers wrath, that he might purchaſe for you a cup of conſolation. Jeſus Chriſt did willingly pour out his own precious blood, that he might mingle a cup of ſtrong conſolation for the reviving of thy ſoul. The God of conſolation hath gone the moſt coſtly way infinite wiſdome could deviſe to provide comfort for his Elect.

2. Uſe of Exhort. to ſeveral Duties.

2. For exhortation or Inſtruction. This commends many duties to the people of God, *viz.* theſe ſix.

1. Duty.

1. *Take heed of bottoming your conſolation on any worldly thing.* It is not unlawful to take moderate contentment in outward comforts. God hath giuen us theſe things for delight as well as for neceſſity, and we are allowed to rejoyce in them, *Eccleſ.* 5, 18, 19. But great care is to be taken that we do not place our chief conſolation in any worldly enjoyment. Moſt men build their comfort on riches, honour, pleaſure, or ſome ſuch thing. Gods own children are but too apt to offend in this kind. I might ſay many things to beat off the heart from ſeeking comfort in theſe things. As,

That they are fading conſolations. The beſt of earthly comforts is a dying comfort; riches, honours, pleaſures, friends, children are ſhort-lived comforts the ſoul will live when theſe are not

That they are inſufficient conſolations. They comfort but the loweſt part of man. What joy can the ſoul, which is a Spirit, take in any ſenſual comfort?

That they are common and ordinary conſolations. The bad have as great nay many times a greater portion of all theſe things then the good.

Conſiderations to take men off from bottoming their Conſolation upon any worldly thing.

That they are diſtreſſing conſolations. The bitterneſſe that is in them is more then the ſweet that is in them. *Iobs* bed which he thought ſhould have been a place of comfort, was a *place of terrifying*, Chap. 7. 13, 14. There is no comfort in this life, but it may, and many times doth prove a diſcomfort. Many other things I might ſay to this purpoſe, but I ſhall only ſay this, God hath made none of theſe things a Chriſtians main conſolation.

1.

(1) *Its a diſparagement to Gods wiſdom*: To bottom thy comfort on any worldly thing, 'Tis as if thou ſhouldeſt ſay the infinitely wiſe God wanted judgement to chuſe the fitteſt conſolation.

(2) *It's*

2. (2) *It's an undervaluing of Chriſt himſelf.* As if he had not enough of all manner of conſolations in himſelf. *Are the conſolations of God ſmall to thee?* Iob 15. 11. To bottome the great comfort of thy heart on any worldly comfort, is to ſay, the conſolation of Chriſt is ſmall to thee.

3. (3) *Its the way to loſe thy worldly comforts.* Jeſus Chriſt cannot but in honour either ſtrip thee of that comfort, or elſe turn it into a croſs which thou placeſt thy conſolation more upon, then upon himſelf.

2. *Duty.*

Motives to preſſe Gods people to live comfortably.

2. *Let the Iſrael of God live comfortably.* It is often commanded in Scripture to the children of God, to live as a comforted people, *Pſal.* 33. 1. *Phil.* 4. 4. The ſame God which bids you mourn for ſin, bids you glory and rejoyce in him. Much might be ſaid to preſſe this duty.

1 1. *It is one end why the Scriptures were written*, Joh. 15. 11. As precepts were given for direction, ſo were promiſes for conſolation.

2. (2) *It tends greatly to the honour of Religion.* A mournful ſad life diſparageth godlineſſe as well as a profane life, it makes men think there is nothing but ſowerneſſe in Gods wayes.

3. (3) *To live dejectedly is a wrong to the ſpirit of God.* It denies one of his works; He is given for a Comforter as well as for a ſanctifier *Ioh.* 15. 26.

4. (4) *A diſconſolate ſpirit doth much indiſpoſe the ſoul for the duties of godlineſſe.* An habitual heavineſſe of heart makes duties tireſome and unpleaſing. A melancholy heart is almoſt as unfit for the ſervice of God as a frothy heart.

5. (5) *A melancholy heart creates many jealouſies and ſinful ſurmiſings in the ſoul againſt God.* The ſoul that is ſo continually clouded with melancholy, cannot ſo heartily cloſe with God, or commend his ſervice to others as he might do. Much might be ſaid to preſſe this duty on beleevers, but I ſhall keep to the text, *Chriſt is the conſolation of Iſrael*; and it is ſome kind of diſparagement to him to walk uncheerfully. It makes men think there is not enough in Chriſt to cheer you. You are bound to honour Chriſt as well in this Name, *The conſolation of Iſrael*, as in his other names. As you have in Chriſt many foundations of real comfort ſo let it be your care to preſerve and increaſe actual comfort. As it is a ſin to look for comfort more then grace; ſo it is unpleaſing to Chriſt to be ſo covetous after grace as to throw aſide comfort. Your comfortable life honours Chriſt as well your life.

3. *Take heed of ſlighting the conſolations of the Goſpel.* We are very apt to look upon the duties of the Goſpel as very hard, and very prone are we to judge the comforts of the Goſpel very mean It was that which *Eliphaz* charges *Iob* withal, chap. 14. 11. It ariſeth from the pride of our hearts. We think we deſerve great things from God; hence we reckon our comforts and encouragements as low things. Now amongſt many other conſiderations which do exceedingly greaten Goſpel comforts, this is one, That they are bottomed upon Chriſt himſelf. To ſlight the comforts of the Goſpel, is to ſlight Chriſt our conſolation. 3 *Duty.*

Though others perhaps enjoy a greater portion of conſolation then thou, yet thou enjoyeſt more then thou deſerveſt; yea, the comforts which thou accounteſt ſmal, coſt Jeſus Chriſt as much ſweat and ſorrow as theirs did, who enjoy the greateſt meaſure of comforts. Saith *Moſes* to *Korah* and his aſſociates, *Seemeth it a ſmal thing that God hath ſeparated you from the Congregation, &c.* Numb. 16. 9. 'Tis juſt God ſhould remove all comforts from ſuch as look upon any conſolation received from Chriſt as a ſmall thing.

4. *Acknowledge him the foundation of all your conſolation.* When any beam of comfort is let fall upon the ſoul how apt are we to neglect the true fountain of it? we look perhaps at our own graces and duties, as if our comfort ſprung from thence; Or elſe we look only at the ordinance through which it is conveyed; Seldome are our eyes lifted up ſo high as Chriſt. We ſhould labour to be better informed for time to come. Whatever conduit pipe be uſed, Chriſt is the fountain and foundation of every drop of comfort; Chriſt is the God of all true conſolation. It is not in the power of all the Angels of heaven to give any ſoul one drop of comfort. Nor can all the Miniſters on earth give you one dram of comfort. They can ſpeak the words of comfort, but they cannot cauſe the ſoul to receive comfort. God comforts by them, 2 *Cor.* 6. 6. *Titus* was but an inſtrument. Comforting is called frequently in Scripture, the ſpeaking to the heart, *Hoſea* 2. 14. Who is able to ſpeak to the heart, but he who is the Lord and commander of the heart? God hath put all the oyle of ſpiritual joy into the hands of Chriſt, *Eſay* 61. 3. and none but he can give it out. He that wants comfort, muſt go to Chriſt, he that hath received any true comfort, muſt aſcribe it to Chriſt. *All my ſprings*, ſaith the Church, *are in thee*, Pſ. 87. 7. 4 *Duty.*

5. Duty. 5. *Let the Iſrael of God take heed of being a diſcomfort to Chriſt.* We cannot properly be either a comfort or diſcomfort to Chriſt by any thing we do. He receives properly no joy from us, nor is he capable of enduring any ſorrow from us; yet our ſins are ſaid in a figurative ſenſe to be a grief and diſcomfort to him; If Chriſt were capable of ſorrow nothing would go nerer his heart then this to ſee his people ſin againſt him. What the Apoſtle ſaith of the ſpirit, we may in the ſame ſenſe ſay of Chriſt, *Epheſ.* 4. 30. it is but a diſingenuous and unfriendly thing to be a grief to him that is a conſolation to thee, if Chriſt be thy comfort it's an unworthy thing in thee to be his tormentor. The Apoſtle ſpeaks of ſome who crucifie to themſelves a freſh the Son of God, *Heb.* 6. 6. Every ſin is in a ſort the crucifying of Chriſt afreſh if there be any dram of thankfulneſs in our hearts, we ſhall loath the thoughts of vexing Jeſus Chriſt.

6. Duty. 6. *Maintain cloſe communion with Chriſt.*

3. *Uſe of Conſol.* *Uſe* 3. Conſolation to the people of God. 'Tis better in his hands then in ours: we are cruel to our ſelves, fooliſh,

1. Caſe. 1. *In caſe of the want of outward comforts.* It's often the lot of Gods people to be cut ſhort of outward things. God ſees they are apt to ſurfeit on this ſweet fruit, therefore he with-holds it well, Chriſt is thy conſolation. Theſe things could not comfort thee without Chriſt, he can comfort thee abundantly without theſe.

2 *Caſe.* 2. *In caſe of ſpiritual heavineſſe and trouble of heart.* Remember Chriſt is the conſolation of Iſrael.

Firſt, *He can comfort in all caſes*, 2 *Corinth.* 1. 4.

Secondly *He can comfort againſt all difficulties.* He can bring comforts through hell, through an hoſt of temptations to the ſoul, *Hoſ.* 2. 14.

Thirdly, *He can give the ſoul ability to receive comforts*, Eſay 66. 13. Wait on him and on his Ordinances, and you ſhall have comfort as much as is ſufficient.

Fourthly he is full of comfort.

Fifthly, he is willing to comfort. He hath undertaken to be thy conſolation as well as thy ſalvation. He's anointed to comfort them that mourn, *Eſay* 61. 1, 2, 3. Say not, I have been ſo long without comfort. Jeſus Chriſt can drop that into thy ſoul in one moment which ſhall make thee forget all thy diſcomfort. Only wait on him, wait patiently, wait beleevingly; Wait on him, at the pipes of comforts, the Ordinances and deſire grace rather then comfort, and thou ſhalt find heart-revivings before thou die.

Uſe 4. Advice to them that are without Chriſt. Labour to cloſe with him, he is the conſolation of *Iſrael*. What poor comforts are thoſe which you now feed upon? You feed on aſhes, you eat husks, you are jolly and brisk, and full of a frantick joy. If Chriſt be not yours, no comfort in Scripture is yours. Come and taſte of theſe comforts, they are pure; They are ſoul-ſatisfying. They are eternal. All your comforts will be your torments, if Chriſt be not your comfort.

LUK. 2. 25.

Waiting for the conſolation of Iſrael.

I Proceed to the ſecond doctrine, which is this, *viz.*

Doct 2. *That true beleevers do wait for the accompliſhment of divine promiſes, even thoſe that are moſt unlikely to be fulfilled.* No promiſe which God ever made to man had more improbabilities, and ſeeming impoſſibilities to break its way thorough, then the Promiſe of Chriſt. He is called a root out of a dry ground, *Eſay* 53. 2. He was to be born of a Virgin; *A woman ſhall compaſſe a man*, Jer. 31. 22. and yet this good man having a revelation from God, that he ſhould not depart this life till his eyes had ſeen him, did wait for the fulfilling of this promiſe. If any ſhould wonder why *Simeons* waiting for Chriſt ſhould be noted as an act of ſuch ſingular faith; when as now the generality of the Jewes were big with the ſame expectation, *Chemnitius* gives two good Reaſons of it.

1. *The common bulk of the Jews did expect Chriſt only for external advantages.* They expected him only as one that ſhould re-

ſtore their outward liberties, which were now invaded and taken away; but *Simeon* waited for him as a ſpiritual Redeemer, that ſhould ſave their ſouls from ſin and hell.

2. *Simeon expected his coming to be near at hand.* According to the predictions of the Prophets, whereas the generality of the Jews had but only a looſe uncertain expectation of him. *Simeon* waited for a ſpeedy coming of Chriſt, therefore doth the holy Ghoſt take ſuch ſtrict notice of it. Other examples we have in Scripture of the holy waitings of godly men for the fulfilling of Divine promiſes. *Abraham* waited for the promiſe of a Son, when his body was even dead, and his wife unlikely according to the courſe of nature, to conceive; the Apoſtle mentions it, *Rom.* 4. *Verſe*, 18, 19, 20, 21. *David* waited many years for the promiſe which God made to him of ſucceeding *Saul* in the throne: Though upon difficulties and croſſe providences which did ariſe, he was ſometimes put to a ſtand, yet he did expect the accompliſhment of the thing promiſed. He doth often in the book of *Pſalms* make mention of his waiting, as *Pſalm* 62. 1. 2, 5. *Daniel* waited for the accompliſhment of Gods promiſe, for the reſtoring of the Church from their captivity, though there were many difficulties in the way, the Church being then as *dry bones*, Ezek. 37. 3, 4, 5, 6. yet *Daniel* beleeved and waited for it, as appears by *chap.* 9. *init.* He did count the number of the years, and when they drew neer a period, then he ſtirs up himſelf to pray with more then ordinary faith. The whole Church waited for the fulfilling of this promiſe, *Micah* 7, 7. *I will wait for the God of my ſalvation, my God will hear me.* So in that other ſad caſe, they did wait for deliverance, though God hid his face from them, *Eſay* 8. 17. The people were in great diſtraction becauſe of *Senacheribs* Army, and many waited on *Rezin*, and *Remaliahs* Son; yet did the true beleevers wait on God for ſalvation. This is the duty, this hath been the practice of Godly men in all ages.

In the handling of this Doctrine I ſhall open two things.

1 What meant by waiting for a promiſe.

1. What's meant by waiting for a promiſe.

2. Why the people of God do wait on God for the fulfilling of his promiſes.

It includes 3 things

1. For the firſt. Waiting on God for the fulfilling of his promiſes, comprehends theſe three things.

1. *Faith.*

1 *A firm beleeving that the thing ſhall come to paſſe.* Waiting is the

acting of hope, and the foundation of hope is faith; *Faith is the ſubſtance of things hoped for*, Heb. 11. 1. Tis impoſſible the ſoul ſhould wait on God for that which it doth not firmly believe ſhall be made good by God. *Abraham* would never have waited for a Son of promiſe, if he had not firſt beleeved the promiſe of a Son. *Simeon* could not have expected the conſolation of *Iſrael*, if he had not firſt beleeved the promiſe of God for the birth of him who was the *Conſolation of Iſrael*. Take away the belief of the promiſe, and waiting for it ceaſeth. 'Tis not an act either of Grace or Reaſon, but of folly and madneſs to wait for that which is not firſt beleeved. This is the firſt.

2. *A patient tarrying of the Lords leiſure.* Waiting on God for a promiſe, is an act of patience as well as faith. *He that beleeveth makes not haſt*, Eſay 28. 26. and he that waiteth, makes no haſt. He that would have a promiſe fulfilled one day before Gods time, is not a waiter, but a commander. The holy Ghoſt deſcribes waiting on God for a promiſe, by *tarrying till it be made good*, Hab. 2. 3. He was a wicked man who ſaid, *Why ſhould I wait on God any longer?* 2 King. 33. True waiting doth not limit the holy one of *Iſrael*, either for manner, or time. *Reſt on the Lord, wait patiently*, that's *Davids* counſel, *Pſal.* 37. 7. *Daniel* waited for the fulfilling of that promiſe of the Churches deliverance out of *Babylon* till the ſet time came, *Pſal.* 102. 13. which was pen'd by *David*. Waiting on God is called by *David* a being *ſilent to God*. Pſal. 62. 1. A quick eye and a ſilent tongue becomes him that waits on God. He that waits on God may pray for the haſtening of the promiſe, but the concluſion of all muſt be, not when I will, but when God will. Our Saviour tels his Apoſtles what it is to wait on God. *Act.* 1. 4. *Tarry at Jeruſalem* ſaith he, *and wait for the promiſe of the Father.* He that ſets God a time to fulfil his promiſe, doth not wait for a promiſe, but ſteal a promiſe. The Church expreſſeth well the nature of true waiting upon God, *Pſal.* 123. 2. *Our eyes wait upon the Lord, until that he have mercy upon us.*

3. *An earneſt deſire to have the promiſe made good.* Patient waiting forbids murmuring, but it doth not forbid deſire. Waiting for a promiſe cannot be without hungring after the promiſe. The Church in *Pſal.* 123. 2. was contented to ſtay Gods time, yet in the next verſe ſhe expreſſeth her deſire, *Have mercy upon us O Lord, have mercy upon us.* The Apoſtle expounds Waiting by a

word ſignifying deſire, 2 *Pet.* 3. 12. *Looking for and haſtning unto the coming of the day of God.*

There is a twofold haſtning of a promiſed good.

The one ariſing from impatience.

The other ariſing from deſire; now though waiters muſt not haſten any good with a haſtening of impatience, yet they may, and muſt haſten it with a haſtening of deſire. To haſten any good which God hath promiſed, out of diſcontent, argues diſtruſt of God; but not to haſten out of ardent deſires, argues ſome ſleighting of the good promiſed. *I have longed for thy ſalvation, O Lord*, ſaith the Prophet, *Pſal.* 119. 174. Longing is the very height and extremity of deſire. A waiter may not be a limiter of God, but he may be a petitioner unto God for the fulfilling of his promiſe. The Scripture expreſſeth waiting by a word which ſignifies heat of deſire, *Rom.* 8. 19. *The earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God*, 'Αποκαραδοκία, the word ſignifies waiting, or looking with a ſtretched out neck. As a priſoner looks for an expected pardon, or as a man looks for a friend, whom he hath long expected and would gladly ſee.

This vehement deſire for the fulfilling of the promiſe is to be expreſſed,

(1) *By frequent muſings and meditations.* The ſoul muſt have its thoughts much upon the promiſe. What *David* ſaith of the Precepts of God, that *they are alwayes before him*, ſo we muſt ſay, and ſo muſt we do with the promiſes of God, they muſt be ever before us, we muſt meditate on them all the day long.

(2) *By fervent prayer.* Patience in waiting for a promiſe, and paſſionate earneſtneſſe in praying for the fulfilling of it, are not inconſiſtent. We muſt dayly beg of God that he would give being to his promiſes. We muſt ſay with the Church, *Come away my beloved, &c.* Cant. 8. *ult.*

(3) *By a careful uſe of all lawful means to make good the condition of the promiſe.* We muſt be as earneſt to do what God hath commanded, as to enjoy the good which God hath promiſed. This is the firſt particular.

Reaſons why Gods people wait for the thing promiſed.

2. For the ſecond. Why godly men do thus wait for the good which God hath promiſed. I ſhall name a ſeven-fold Reaſon.

Firſt. *They know themſelves to be ſervants.* Servants muſt wait upon their Maſters for the good they expect, *Pſ.* 123.2. The people of God know they are but ſervants, and ſervants that do depend 1. *Reaſon* upon the free will of God for every thing; this makes them willing to wait on God. He that will not wait on God, denies himſelf to be a ſervant, and denies God to be his Maſter, *Luke* 12. 35, 36. And then,

Secondly, *They know God hath given them both faith and hope for this purpoſe, that they may wait on him.* Waiting is nothing elſe 2. *Reaſon* but the acting of hope. A childe of God would not have any grace lie idle in his ſoul. He knows God hath given every grace for exerciſe. Not to employ and act grace received, is to abuſe grace received. A child of God would not abuſe a thing ſo excellent as hope is. Now he knows that hope is given to enable him to wait for the fulfilling of promiſes, *Ergo*. And,

Thirdly, *They know in ſome meaſure what a great ſin it is not to wait.* To refuſe to wait on God for the fulfilling of his promiſe 3. *Reaſon* is to ſlight God, to undervalue the promiſe as if there were nothing in it worth our waiting for. A man cannot lightly diſparage either God or his promiſes more profeſſedly, then by refuſing to wait on him for his promiſes: Now a child of God would not willingly caſt any reproach either on God or his promiſes from which he receives ſo much good, *Ergo*. And then,

4. *Reaſon* Fourthly, *They are not unmindfull how long, and with how much patience God waited on them for their obedience.* They remember God tarried Sermon after Sermon, year after year for their converſion. The Apoſtle ſpeaks of Gods long-ſuffering in waiting on the old world, 1 *Pet.* 3. 20. Every one of Gods children are ble of Gods patient waiting on them when they had no minde to know him. When they ſlighted grace, when they ſcorned mercy, God waited; this makes them ſo ready to wait on God, *Eſay* 30. 18. And then.

Fifthly, *Their own undeſerving of the good promiſed.* The children 5. *Reaſon* of God know that all Gods promiſes are free as to them. *Jacobs* acknowledgment will be readily aſſented unto by them, *Gen.* 32. 10. They know how well they deſerve the heavieſt threatning, but how unworthy they are of the leaſt mercy. They do with an unfeigned heart, ſay as *David* did, when God had promiſed him to build his houſe, 2 *Sam.* 7. 18. *Who am I, O Lord God, and what is my houſe that thou haſt brought me hitherto?* A child of Gods Motto is, *Leſſe then the leaſt of all mercies of God.* This makes them wait. And, 6.*Reaſon* Sixthly, *They know how certain the promiſes of God are.* They have had experience how he hath made good the promiſes that are paſt, and they know he will ſhew the ſame unchangeableneſs in thoſe that are to come. They know his Name is Jehovah.God that hath his own being from himſelf, and that will give being to all his promiſes. This encourages them to wait. It was the Apoſtles Logick in their generation,2 *Cor.*1.10.It is ignorance of God that cauſes the heart to diſtruſt. *They that know thy Name*, ſaith *David*, *will put their truſt in thee*, Pſal. 9. 10. Gods children know his Name,therefore they will wait. And,

7. *Reaſon* Seventhly, *The ſatisfaction they expect from the enjoyment of what is promiſed.* They know every promiſe of God will bring full contentment of heart when it is fulfilled. They cannot now expect ſo much as they ſhall then find in the promiſes of God They know they are, as the Apoſtle ſpeaks of them in 2 *Pet.* 1. 4 *Exceeding great and precious promiſes.* They know the harveſt will make amends for all their expectation, therefore they wait for it.

The Uſes are for,
- 1. Information.
- 2. Reprehenſion.
- 3. Exhortation.

1 Uſe of *Informati.*
1 *Leſſon.* 1. For information. This teacheth us three leſſons.

1. *That Godly men have a very good opinion of God.* They dare take his Word for that which they love with the deareſt affection. They are willing to wait the whole time of their life for the accompliſhment of that good which he hath promiſed. As they dare follow God when they know not whether he will carry them, *Heb.* 11. 8. ſo they dare wait on God, when they ſee no reaſon for their waiting; Did they not bear a ſingular affection to him, they could never with ſo much ſatisfaction wait upon him.

2 *Leſſon.* 2. *The excellency of grace.* Grace is a choice thing in it ſelf, and it is choice in its effects. This is one excellent effect of grace that it doth enable the ſoul to wait on God for things that are moſt difficult to be brought to paſſe. Corruption teacheth the heart to wrangle with God,but grace teacheth the heart to wait on God. A gracious ſpirit is a choice ſpirit.

4. Leſſon. 3. *That faith doth not only look to things preſent, but to future*

things. Senſe only minds things preſent, but faith minds things that are a great way off, *Heb.* 11. 1. It is as willing to wait on God for a future good, as it is to receive a preſent good. Faith hath an Eagles eye, and a Lions heart. It hath a Lions heart to bear preſent evils, and it hath an Eagles eye to ſee future good. It's ſaid of the Patriarchs that *they ſaw the promiſes and embraced them afar off*, Heb. 11.13. A beleever is as able to live upon good in reverſion, as on good in preſent fruition. This is the firſt uſe of the point.

πόῤῥωθεν αὐτὰς ἰδόντες καὶ πεισθέντες καὶ ἀσπασάμενοι.

2. For reprehenſion. To thoſe that will not wait for the fulfilling of Gods promiſes. Theſe are of two ſorts.

2 Uſe of of Reprehenſion to two ſorts.

1. Such as are over haſty, that would have the promiſe fulfilled before its time. And then,

2. Such as never minde the promiſes of God, look no more after them then if they had never been made. *Simeons* practiſe blames both theſe.

Firſt, *For thoſe that would anticipate God in his promiſes.* They are ſo eager for the fulfilling of the promiſes, that they would have them accompliſhed before their time. I would deſire ſuch men to conſider theſe three things.

1. *This is a very ſinful frame of heart.* What ever may be pretended as an excuſe or extenuation, it cannot be denyed but the ſin is great to be over-eager with God to give being to his promiſe before the time. Conſider five particulars.

1 Such as are over-haſty for the things promiſed They are to conſider 3 things 1 The ſinfulneſs of it in 5 particulars.

(1) *'Tis an implicite denyal of Gods right to appoint his own time.* The Scripture puts times and ſeaſons, as well as things and perſons under the juriſdiction of God. Its his right to determine times. *Acts* 17. 16. He that made time, hath the ſole power to appoint and ſet times. Our Saviour tells his Diſciples, *Acts* 1.7. *That times and ſeaſons God hath put in his own power.* Now, not to be willing to ſtay Gods time, is to deveſt God, as far as we are able, and to inveſt our ſelves with this great piece of royalty, and ſoveraignty of appointing times. It is interpretatively to ſay that we will be the Lords of time, and not God.

1 *Partic.*

(2) *'Tis a limiting of God.* *Moſes* reproves the Jews for this as a great preſumption, that *they limited the holy one of Iſrael*, Pſal. 78. 41. Men that are free, will not be limited. To limit God, is to exalt our ſelves above God, as if we were wiſer then he. We are not wiſe enough to improve the times which God

2 *Partic.*

hath ſet, much leſs are we wiſe enough to ſet God a time. To endeavour to reduce or circumſcribe God to our time, is to take away from him his freedom and liberty in working.

3 *Partic.* (3) *'Tis a queſtioning of Gods faithfulneſſe as if we were fearful he would not be as good as his word.* When we hurry men too haſtily to fulfill their promiſe before the time, we give them cauſe to think we ſuſpect their honeſty, as if their words were but winde. To be overhaſty with God, argues a ſecret ſuſpition in the heart, that God will let time ſlip: 'Tis a ſign that we do not eſteem Gods bond as good as ready payment. *Abraham* by wiſhing that *Iſhmael* might live, *Gen.* 17. 18. did argue ſome inward doubt whether he ſhould have an *Iſaac* or no. *Turbati adhuc & vacillantis animi vox iſta eſt*, as *Calvin* notes. Though he did recover himſelf, ſo as to believe without ſtaggering, yet there was at preſent ſome kinde of vacillation in his heart. He that is overhaſty with God, gives occaſion to men to think that he doth not receive the promiſe without ſome diſtruſt. To ſuſpect God never ſo little, is a great ſin.

4 *Partic.* (4) *It argues much impatience of heart.* He that would have a promiſe before Gods time, doth bewray a ſecret diſcontent of heart, becauſe the time was not ſet ſooner. It implies diſſatiſfaction with what God hath done, as if it might have been done in a better time. The ſoul that would have the promiſe brought to paſſe before its time, doth in effect ſay, God hath not choſen the beſt time. Now to diſparage Gods choice is a great ſin. He that ſaith any thing might have been done after a better manner, or in a better time then that wherein God hath done it, doth deny God to be God onely wiſe. Thus you ſee the ſin is great in being too haſty with God, I might adde one thing more.

2. Partic. (5) *Tis a denyal of our ſelves to be beggars.* We ſay beggars muſt not be chuſers. To be too haſty to have promiſes made good, is as if we ſhould ſay Gods promiſes are not acts of grace, but due debts. This is the firſt Conſideration.

2 The folly of it in 4 particulars. 2. *'Tis a weak thing as well as ſinful.* 'Tis Chriſtian Wiſdom to pray for the fulfilling of promiſes, but tis more then brutiſh folly to be impatiently eager for the accompliſhment of promiſes. The folly of it appears in theſe four particulars.

(1) *We*

1. Partic. (1) *We ſhall obtain it never the ſooner for our impatience.* No man ever did, no man ever ſhall wreſt a promiſe out of Gods hand by impetuous violence. *I the Lord will haſten it in his time*, *Eſay* 60. 22. Our willingneſſe to wait for a promiſe ſhall not keep us without it one houre longer, our impatience ſhall not produce it one moment ſooner then the ſet and appointed time. Waiting patiently is the beſt way to ripen promiſes, impatient wrangling with God is the way to ſet back the promiſes. God loves the force of faith, but he doth exceedingly loath the force of impatience.

2. Partic. (2) *If we could through over much eagerneſſe haſten a promiſe before its time, it would prove hurtfull to us.* An unripe promiſe is like unripe fruit, it doth not tend to nouriſhment, but to diſeaſes. An abortive birth is neither ſo beautifull, nor ſo ſtrong as that which is brought forth in its full time. A promiſe is then ſweet, when its brought to paſſe in its due ſeaſon. *He hath made every thing beautiful in his time*, Eccl. 3. 11. Tis as true of promiſes, as of providences. Grace hath its maturity as well as nature. Promiſes grow to perfection by tract of time. When the ſet day is come, then, and not till then it hath full ſhape and proportion. That which is obſerved by our Saviour concerning the fruits of the earth, is true concerning the promiſes, *Mark* 4. 28. *The earth bringeth forth fruit, firſt the blade, then the ear, after that the full corn in the ear* God in the producing of promiſes uſeth the ſame method, firſt the blade ſprings up, then the ear ſhoots out, after that, the full corn in the ear, and ſo in proceſs of time its fully ripe. If a man ſhould reap his field in the blade, or in the ſhooting, he might poſſibly have ſtraw, but he would have no corn. Should God permit the impatient Chriſtian to reap the promiſes when they are but in the blade, or in the ear, he would loſe all the benefit and vertue of them. Its mercy to the beleever that God gives him in the promiſed good in the juſt ſeaſon of it. If they ſhould ſtay never ſo little beyond the ſeaſon, if they ſhould be performed never ſo little before the ſeaſon, the whole benefit of them would be loſt. We ſhall when we come to heaven bleſſe God as much for the timing of his promiſes, as for the making of his promiſes. The fooliſh child is eager for green fruit; the father will not give it him till it be fully ripe, becanſe he knowes it would then be prejudicial, when it's ripe then he gives it him. The fooliſh Chriſtian longs for a promiſe; when its green, his heavenly Father

knowes it would be to his diſadvantage to have it at that time ; he will have him to ſtay till it be ripened, then he ſhall enjoy it. A promiſe before its time , is like bread half baked , or like meat half roaſted , it doth neither feed nor nouriſh. Our wiſe Father loves his children too well to feed them with raw meat.

3 *Partic.* (3) *Impatient haſtening of a promiſe deprives us of much of the comfort of the promiſe.* The promiſes of God lay a foundation of preſent comfort. The great comfort of the promiſe is in the fulfilling of it, but it yields ſome comfort as ſoon as ever it is made to the ſoul. *Even to day I do declare,* ſaith God, *that I will render double unto thee*, Zech. 9. 12. It's a promiſe of return to the captived Jews. Now aſſoon as ever the promiſe was made , they had a ground of comfort that God would put an end to their miſery , and reſtore to them double what they had loſt by their long bondage. Aſſoon as ever God hath made a promiſe to a ſoul , that ſoul is ſure.

1.) That God will never do it hurt.

2. That God will in due time perform what he hath promiſed. The husbandman, though he do not reap preſently upon the ſowing of his ſeed , yet he hath ſome ground of comfort aſſoon as the ſeed is ſowen , he hath the comfort of hope that harveſt will come , when he ſhall reap what he hath ſown. Now a violent and impatient eagerneſſe of Spirit drinks up all the comfort which the ſoul might receive from the promiſe. The promiſe is almoſt to ſuch a ſoul as if it had never been made. His wearineſſe in tarrying breeds more torment , then the promiſe doth comfort to his ſoul.

4 *Partic.* (4) *It renders the heart leſſe thankfull to God for the making of the promiſe.* It is the duty of the children of God to be very thankfnll for every promiſe of God. That God that did not owe us any thing, ſhould ſo ſtrongly bind himſelf to by the cords of a promiſe, this is worth your heartieſt thankfulneſſe. All the good we expect from God is by vertue of his promiſe. Grace and glory are both wrapt up in promiſes. He that is not thankful for a promiſe, deſerves juſtly the edge of the threatning. Now the heart that is too haſty to have the promiſe fulfilled , will never be ſo thankfull as is meet , that the promiſe was made. The anguiſh of his ſpirit in being delayed , will weaken, if not quite deſtroy the thankfulneſſe of his ſpirit. A tumultuous wrangling

Chriſtian can never be a thankful Chriſtian. Diſcontentment of heart in tarrying for a promiſe, will certainly hinder that thankfulneſſe of heart which ſhould be given to God for making a promiſe. This is the ſecond.

3 The undecency of it in 3. reſpects.

3. *Tis an undecent thing.* 'Tis a very uncomly thing that God ſhould be hurried by his creatures to make good his promiſes before his owntime, The undecency of it will appear theſe wayes. As.

1. *Reſpect*

1. *God is our Superiour.* He is our King, he is our Maſter, he is our Father, he is the ſupreme Lord, he is as far above the higheſt of us as the Creator is above the creature. Tis not good manners to be too haſty with a Superiour. *Woman*, ſaith our Saviour to the Virgin, *What have I to do with thee, mine hour is not yet come*? Joh. 2.3. It is unſutable to the highneſſe of the God of glory to ſtoop ſo low as to obſerve the time of the beſt of creatures. Great men will not be haſtened by their ſervants, its incongruous that the great and mighty God ſhould haue his time appointed him by the works of his own hands. The great God is willing to be petitioned by the meaneſt, but he will not be determined by the greateſt of his creatures. Greatneſſe will not be uncivilly hurryed by meanneſs.

Luther having once been too bold with God about a buſineſſe which he thought neceſſary, telling God it muſt be done, thought he heard this anſwer, *Martine, ad modum ſapis, ſed ego non ſum Deus ſequax.* It is not meet that God ſhould either take counſel, importunately hurried by his ſervants.

2. *Reſpect*

2. *God is a free agent in whatever he doth or promiſes.* All his promiſes are gracious, and all his gracious promiſes are free. Nothing but his meer will cauſed him to make any promiſe. They are called promiſes of grace, not only becauſe they containe gracious things, but becauſe they are the effects of free grace. Now it is not meet that a free agent ſhould be determined either for matter or time. When we do with impatience over-eagerly put God on to fulfil what he hath promiſed, we do forget that he doth all things according to the counſel of his own will, which is affirmed by the Apoſtle, *Epheſ.* 1. 11. Its not equal to determine a free agent.

3 *Reſpect*

3. *God haeh waited patiently, and doth ſtill wait patiently upon us.* Before our converſion he waited long, ſtretching out his hands with unwearied patience while we did oppoſe him. Since

our converſion, he waits ſtill, *Cant.* 5. 2. *Rev.* 3. 20. He waits for our riſing after falls, for our obedience to duties commanded. Tis the moſt incongruous thing in the world, that a patient-waiting God ſhould be impatiently haſtened. This is the firſt.

2 For the Reprehenſion of ſuch as mind not the promiſes.

2. *For thoſe who never look after the promiſes of God.* Many men are ſo negligent and careleſs, that they never take any thought about the promiſes of God, they neither pray for them, nor wait for them. If God will give them a being, they can be contented, if he never fulfil them, they can bear it.

four Conſiderations for them

I would have ſuch Chriſtians conſider theſe four things.

1 Conſid.

1. *This is a great ſleighting of the promiſes & of the good which is contained in them.* The Apoſtle *Rom.* 2.4. ſpeaks of ſome who *deſpiſe the riches of Gods goodneſſe.* He that never looks after the promiſe, is guilty of this ſin. He ſcornes the love of God the Father, the maker of the promiſe; the blood of God the Sonne, the purchaſer of the promiſe, the grace of God the holy Ghoſt, the applyer of the promiſe. God complaines of his people, that they *accounted the great things of his Law as ſtrange things.* Hoſ. 8. 12. He that never looks after the fulfilling of the promiſes of God, accounts the Goſpel and the great things thereof mean things.

2 Conſid.

2. *It renders the promiſe leſſe comfortable when it is fulfilled.* The ſouls conſolation in receiving the good of the promiſe, is according to the ſouls expectation in waiting for the promiſe. The Prophet mentions this, *Eſay* 25. 9. He that exerciſeth moſt faith and hope in waiting for a promiſe, ſhall finde moſt joy in gathering the promiſe. We know how it befel that incredulous Lord, who would not believe the promiſe of plenty which God made by his Prophet, 2 *Kings* 7. 19. He ſaw it with his eyes, but did not eat of it. He that minds not the good which God hath promiſed, robs his ſoul of half of that joy which he might have from the promiſe. The promiſe will neither be ſo fat, nor ſo ſweet as it would have been, if the heart had been more confident in expecting it.

3 Conſid.

3. *This makes the promiſe wholly uncomfortable till the accompliſhment of it.* The very bloſſoms of Gods promiſes yield ſome comfort to the ſoul. God hath for this end revealed his promiſes that the ſouls of his people might have ſome refreſhment by them before they be brought forth. The thoughts that ſuch

a good ſhall certainly be ours, bear half as much comfort as if it were already ours. *We rejoyce in the hope of the glory of God*, ſaith the Apoſtle, *Rom.* 5. 2. The preſent hope of future glorification is not without ſome joy. Good in reverſion yields much joy in poſſeſſion. The promiſe made to Chriſt, that *his body ſhould not ſee corruption*, was a foundation of preſent comfort, *Pſalm* 16.9. 10. The hope of the bodies reſurrection makes a Childe of God die with comfort. All Gods promiſes lay a foundation of preſent comfort. But he that never looks after the promiſe, what joy can he have from the promiſe? 'Tis the ſouls beleeving and ſtudying of the promiſe, that draws comfort out of the promiſe. He that mindes not what God hath promiſed hath as little preſent joy from the promiſe as it were not at all.

4. *The neglecting of the promiſes is a real ſlighting of the precepts.* **4 Conſid.** The ſame God which hath made the promiſe, hath commanded the ſoul to wait for the promiſe, and no man can diſ-regard the promiſe, but he doth thereby make himſelf guilty of diſobeying the Precept. This is the ſecond uſe of the point.

3. For Exhortation. *2 Uſe of Exhortat.* Let all that profeſſe themſelves to be of *Simeons* religion, wait as he did for the accompliſhment of the promiſes of God. God hath made many promiſes which are of general concernment to the Church of God; the promiſe of calling the Jews, of ruining Antichriſt, of *Eſtabliſhing the mountain of the Lords houſe upon the top of the mountains*; of ſetling unity and uniformity of worſhip in his Church. God hath made many promiſes of particular good things to beleevers; the taking away the ſtony heart, the giving of them victory over their ſpiritual enemies, &c. be intreated to expect the fulfilling of all theſe. I ſhall in this Uſe,

1. Urge the duty by ſome Motives.
2. Propound ſome rules to direct us in the manner of our waiting,
3. Anſwer ſome objections which the ſoul makes againſt waiting.

Motives to the duty of waiting.

1. For Motives. Conſider,

1 Motive For the certainty of the Promiſes

1. *That all the promiſes which God hath made, ſhall have their certain accompliſhment in their time.* The Apoſtle ſaith in 2 *Cor.* 1.20. *That all the promiſes of God in Chriſt Jeſus are Yea, and Amen.*

It is impoſſible that any promiſe of God ſhould fall to the ground See what compariſons God uſeth to declare the certainty of his promiſes, *Eſay* 54. 10. Mountains are the moſt fixed parts of the earth, yet the promiſes of God are ſurer then they, and *Jer.* 33, 20, 21. The Lord compares his promiſes for the certainty of them, to the conſtant ſucceſſion of the day and night. We have Gods vow and oath ſuperadded to his promiſe, to ſet out the certainty of them, *Heb.* 6. 17. The Lord hath annexed his broad ſeal of the Sacraments to his Covenant to ſhew the certainty of his promiſes. *His bow is ſet in the cloud*, Gen. 9. 13. Yea, conſider that the Scripture ſpeaks of things promiſed, as if they were already accompliſhed, and all to ſhew the certainty of the promiſes, *Eſay* 44. 22, 23. This deliverance was not to be accompliſhed till one hundred years after, yet becauſe it was promiſed, God ſpeaks of it as a thing done. So *Lam.* 3. 58. *O Lord thou haſt pleaded the reproach of my ſoul, &c.* The Church was at that time in the very depth of affliction, yet ſhe ſpeaks of her deliverance as a thing paſt, *Thou haſt redeemed my life. Dabar* in the Hebrew ſignifies both a word and a work, to teach us, that when the Word is gone out of Gods mouth, the work is as good as done. To preſſe this point a little further, conſider theſe things which diſcover the certainty of the promiſes of God.

Grounds the Certainty of the promiſe.

1 Ground (1) *The fidelity of his nature*, God is the faithful God, that *God that cannot lie*, Tit. 1. 2. *Men of low degree are vanity, men of high degree are a lie*, as *David* found by experience, *Pſal* 62. 9. But God is a God of truth. The Scripture builds the certainty of Gods promiſes upon the fidelity of his nature, 1 *Theſ.* 5. 24. So *Pſal.* 89. 33, 34. ***Sara*** builded her confidence on this foundation in expecting that great promiſe, *Heb.* 11. 11. *She judged him faithful that had promiſed.*

2 Ground (2) *The immutability of his counſel.* God is unchangeable in himſelf, and in his counſels, *James* 1. 17. There is nothing in God like change. Mens promiſes fail, becauſe their natures are changeable. They ſee ſome inconveniences or miſchiefs in their determinations afterward, which they could not foreſee before, therefore they reverſe and alter, but God foreſees from eternity every accident and difficulty which doth fall out in every age, therefore he changeth not. Men reſolve and determine of things ſometimes very raſhly; ſecond thoughts with them are often better then the former; God reſolves on nothing raſhly, but with the deepeſt deliberation which infinite wiſdom can uſe, therefore he changes not. And becauſe his decree is unchangeable, his promiſe is certain. The Scripture doth argue certainty of promiſes from the immutability of divine counſel, *Heb.* 6. 17 and *Rom.* 11. 28, 29 God never alters his decrees, therefore he can never change his promiſes.

3 *Ground* (3) *The infiniteneſs of his wiſdom.* God knows how to bring both ends of his promiſes together. Men breake their promiſes often, becauſe they want wiſdom to make them good; but God is a God of knowledge, he knows how to give being to every word of his mouth; he knows how to deliver, 2 *Pet.* 2. 9. he knows how to defend, how to ſupply. The fulfilling of his threatning word is builded on his wiſdome, *Eſay* 31.2. He is as wiſe to fulfil his promiſe as his threatning.

4 *Ground* (4) *His Almighty power.* God hath ſtrength to remove all obſtructions and impediments which ſeem to thwart his promiſes. We find his power mentioned in order to the fulfilling of his promiſes, *Rom.* 11. 23. *They ſhall be graffed in, for God is able to graff them in again.* Upon this bottom did *Abraham* ſtrengthen his faith in the promiſe of God, *Rom.* 4. 19, 20, 21. Men break their promiſes for want of power. The Apoſtles confeſſe they were hindred, 1 *Theſ.* 2. 18. *But who can hinder God.* Eſay 43. 13. if mountains ſtand in his way, he can leap over them, *Cant.* 8. He can melt them, *Eſay* 64. 13. If ſins oppoſe him, he can ſcatter them; if devils ſtand in his way, he can rout them: Nothing but his will can oppoſe his power, and he cannot Will to break his Word.

5 *Ground* (5) *The riches of his goodneſſe and mercy.* The firſt riſe of all Divine promiſes is Divine mercy. *David* confeſſeth it, 2 *Sam.* 7. 18, 21. All the promiſes of God are nothing but a fabrick of mercy, *Pſal.* 89. 1, 2. Mow mercy and goodneſs which made the promiſe, will not fail to make it good. *David* bottomes his faith on this, and ſo may we, *Pſal.* 23. *ult. Surely goodneſſe ſhall follow me all the days of my life.* When mercy and goodneſs in God fail, then may promiſes wither.

6 *Ground* (6) *The exactneſſe of his juſtice.* Righteouſneſſe doth *ſuum cuique tribuere.* Not only grace, but juſtice pleads for the fulfilling of the promiſes. *If we confeſſe our ſins he is juſt to forgive us,* ſaith the Apoſtle, 1 *John* 1.9. God hath in Chriſt received a

valuable conſideration for all the good he hath promiſed,therefore its but juſtice to make it good. Chriſt pleads with God in point of Juſtice, *John* 17. 25. And the ſervants of God have expected the beſt of good things upon this account, 2 *Tim.* 4.8. God gives heaven to his Elect as a merciful Father, becauſe 'tis undeſerved; and as a juſt Judge, becauſe 'tis Chriſts purchaſe. Promiſes are not only acts of grace, but bills of debt. God in juſtice will make them good. This is the firſt Motive, promiſes are certain; upon this ground doth God require his people to wait, *Hab.* 2. 3. Promiſes may ſeem to languiſh, but they cannot dye. And let this be added that the difficulty of the thing doth not in the leaſt hinder the accompliſhment of the promiſe. The things which are hard to us, are eaſie to God. That which is very marvellous in the eyes of men, is not at all marvellous in the eyes of God, *Zech.* 8. 6.

2 Motive For the good of the Promiſes.

2. *Conſider the good of the promiſes.* The promiſes contain things that are very excellent. The Apoſtle calls them *exceeding great and precious promiſes*, 2 Pet. 1. 4. The promiſes are cabinets full of rich treaſure. Promiſes of ſpiritual things are very excellent, and promiſes of outward things have much good wrapt up in them. One promiſe of the leaſt good that is imaginable, yields more comfort then the enjoyment of greater good by common providence. Whatever a man enjoyes in a promiſe,he hath Gods love and Gods bleſſing with it. A little coming from the heart of God, is better then a great deal coming only from the hand of God. Better to be an heire of one promiſe, then the poſſeſs or of the whole world by common providence,

3 Motive from the excellency of the duty.

3. *Conſider the excellency of a waiting frame of ſpirit* A waiting ſpirit is a choice ſpirit. Waiting on God is one of the great duties which God requires from his people. To wait on God continually, comprehends much of our work and duty to God, *Hoſ.* 12. 6. A waiting frame of heart (1.) honours God greatly. A waiting heart (2.) hath as much benefit by good in reverſion, as by good in poſſeſſion, *Heb.* 11. 1. A waiting heart (3) can live comfortably under the croſſeſt providences; he that can wait on God for the good he hath promiſed, will not faint becauſe of evil inflicted, *Micah* 7, 7. He that can wait on God for his promiſes may (4.) conclude himſelf

to be deſcended from the old Patriarchs, for *they ſaw the promiſes afar off, and imbraced them,* Heb. 11. 13. A waiting Chriſtian hath a clear eye, and a long arme. He can ſee things at a great diſtance; he can reach things that are afar off. (5.) A waiting Chriſtian is not much inferior to a comprehending Chriſtian. None but the Saints in heaven live ſo glorious a life as the Saints that can wait on earth. The ſight of faith is the next to the ſight of viſion. Thus much for Motives.

Rules for waiting

2. For Rules to direct the ſoul in waiting for promiſes.

1. *Rule.*

1. *Waiting for promiſes is to be accompanyed with obedience to precepts.* *M*any talk much of their expectation about divine promiſes, who make no conſcience of obedience to divine Precepts: Such a waiting is a groundleſſe preſumption. Precepts and promiſes muſt be eyed both of them in their kind. *I have waited for thy ſalvation* ſaith *David*, *and kept thy Laws* Pſal. 119. 174. and 166. *I have hoped for thy ſalvation, and have done thy commandements.* It's a bleſſed conjunction when waiting on promiſes, and doing of Commandements go together.

2. *Rule.*

2. *Waiting for promiſes muſt be accompanyed with prayer for the fulfilling of promiſes.* He that is a true waiter, muſt be a dayly petitioner. The Church puts praying and expecting together, *Pſalm* 123. 2. 3. The freeneſſe of promiſes excludes the merit of prayer, they do not exclude the means of prayer. *I will be ſought unto by the houſe of Iſrael to do theſe things for them*, Eze. 36. 37. Prayer doth not purchaſe the promiſe, but it doth help both to ſanctifie and ripen the promiſe. He will beſt hold out waiting that holds on praying.

3. *Rule.*

3. *Waiting for the promiſe muſt be accompanied with joy in the promiſe.* A waiting heart muſt be accompanyed with a thankſgiving heart. *We rejoyce in the hope of the glory of God*, Rom. 5.2. While the ſoul waits for ſalvation, it muſt rejoyce in ſalvation. We muſt not wait with a ſowr face, nor a diſcontented heart, but with cheerfulneſſe of ſpirit. To be admitted to wait, is a privilege, as well as to receive what we wait for. Thus much for Rules.

Objections

3. For Objections. Mans fooliſh heart is ready to pretend many vain excuſes againſt this duty. As

Object.

Obj. 1. We have waited long, and yet *God* puts us off; the promiſe is as far off as ever it was in our thoughts.

1. Sol. *Sol.* 1. *The day of the promiſe draws neerer and neerer ſtill.* Do not faint at laſt, *Heb.* 10. 36, 37.

2 Sol. 2. *The longer thou ſtayeſt the fuller will the crop be.* Gods promiſes will bear their own charges. The longer the ſhip ſtays out, the richer will the adventure be. The promiſe will recompence thee fully for all thy ſtay.

3 Sol. 5. *The comfort of thy waiting is more then full wages for thy waiting.* God doth beſtow ſome drops on the waiting ſoul.

4 Sol. 4. *God doth but ſtay to ripen the promiſe for thee, and thee for the promiſe.* It is not forgetfulneſs, but love that makes God delay.

Obj. 2 *Obj.* 2. I ſee no likelyhood of the fulfilling of it, No meanes appear.

1 Sol. *Sol.* 1. *He that made the promiſe can create means* That, that now ſeems to obſtruct the promiſe, may be the midwife of the promiſe.

2 Sol. 2 *Weak means will ſerve omnipotency to work by.* A broken plank is as good as a whole one, *Acts* 27. 44.

ZECH. 31. 1.

SERM XXXI. ***In that day there ſhall be a fountain opened, &c.***

IN the former Chapter the Lord promiſeth repentance to the Elect Jews, *v.* 10, 11. This promiſe was fulfilled partly upon the converſion of thoſe which are mentioned, *Acts* 2. 37. 41. and *Acts* 4. 4. and it ſhall be fully accompliſhed when the body of the Jews ſhall be brought home to God. Of which we read, *Rom.* 11. 25, 26, 27, 28, 29.

Note *There are none ſo far off from God but God is able to bring them neerer to himſelf by true converſion.* The Jews that lie ruſting and ſoaking in their ſin for many ages together, ſhall at laſt be converted and brought in to Chriſt.

In this text we have a promiſe of pardoning and cleanſing mercy to theſe penitent Jews. *In that day a fountain ſhall be opened for ſin and for uncleanneſſe.* In the words we have four particulars.

1. A ſpiritual bath. *A fountain ſhall be ſet open.*

2. The perſons for whom this bath is prepared, *The houſe of David, and the inhabitants of Jeruſalem,* that is, for all true penitent beleevers. *The houſe of David, and the inhabitants of Jeruſalem* are mentioned, becauſe they were the firſt fruits of the goſpel-Church according to that prophecy, *Eſay* 2. 3. *Out of Zion ſhall go forth the Law, and the word of the Lord from Jeruſalem.*

3. The diſeaſes or diſtempers for which this bath ſhall be effectual. *For ſin and for uncleanneſs*, or for ſeparation from uncleanneſſe, under theſe words all ſpiritual diſtempers are comprehended. 'Tis by way of alluſion to the legal impurities.

4. The time of the opening of this fountain. In that day. It refers generally to goſpel times, particularly, and ſpecially, and ultimately to the time of the converſion of the Jews,

I might lay down many Obſervations; but I ſhall ſum up all into this one general doctrine, *viz.*

Doct. *That Jeſus Chriſt is a fountain ſet open in the Goſpel to all true penitents for the purging away of ſin and ſpiritual uncleanneſſe.*

In the handling of this Doctrine I ſhall open theſe following particulars.

1. That Chriſt is the only bath for the purging of ſpiritual uncleanneſſe.
2. Why Chriſt is compared to a fountain.
3. How Chriſt purgeth away ſin and uncleanneſſe from the ſoul.
4. That only penitent ſinners ſhall be purged in this fountain.
5. How Chriſt is ſaid to be a fountain opened.

1 Chriſt only can purge away ſpiritual uncleanneſſe proved

1. For the firſt. That the purging away of ſpiritual unclean-

neſſe is the work of Chriſt. He can do it and none but he is able to do it. This may be evinced by three arguments.

1 *Arg.* 1. *From expreſſe texts of Scripture.* All purging work is attributed to Chriſt, and to Chriſt alone. His blood is the only Scripture-bath, the Word of God mentions this and no other. See the following places, 1 *Joh.* 1. 7. *Rev.* 1. 5. and *Heb.* 1. 3. The holy Ghoſt tells us, that Chriſt did by himſelf purge our ſins, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος. All the ingredients of this ſpiritual purgation came out of the heart of Chriſt alone. No creature contributed ſo much as one herb towards this cleanſing medicine. That in *Prov.* 16.16. where it is ſaid that *by mercy and truth is iniquity purged*, is only to be underſtood as a qualification of the perſon that is purged, not of the meritorious cauſe of purging away ſin, which the Scripture doth ever aſcribe to the allſufficient ſacrifice of Chriſt, who is the only propitiation for ſinne, 1 *John* 2. 2.

2 *Arg.* 2. *From the legal purifications.* Many waſhings did God appoint in the Law for the purifying of thoſe that were legally unclean. There were two great ways of ceremonial purification The blood of the ſacrifices which were offered to God; this was to be ſprinkled by the Prieſts round about the Altar; ſo we read, *Lev.* 1. 5, 11. And the water of ſeparation, of which we read *Numb.* 19. *init.* where you may ſee how it was to be made, and how uſed. Now what was typified by both theſe, but this ſpiritual purgation of Chriſts blood? The Apoſtle doth clearly and expreſſely unfold this to us in *Heb.* 9. 13, 14. The Goſpel myſtery of all the Levitical waſhings did amount to this, that the blood of Chriſt did meritoriouſly purge away ſin.

3 *Arg.* 3. *From the baptiſmal waſhing.* God hath appointed Baptiſm as the ſeal of his covenant under the Goſpel. Water is the outward element to be uſed in the adminiſtration of this Ordinance. What is the meaning of this, but that by the application of Chriſts blood, ſin is purged away from the ſoul? Therefore is Baptiſme called the *waſhing away of ſin*, Acts 22. 16. becauſe by the outward waſhing of the body with water, is the inward waſhing of the ſoul from ſin ſhadowed out. This is the firſt particular.

2. For the ſecond. Why his blood is compared to a fountain. It's called a fountain in five reſpects.

2 In what reſpects Chriſts blood is compared to a Fountain.

1. *To ſhew the fulneſſe of his merit.* Fountains are full of water there is an abundance, a redundancy of merit in Jeſus Chriſt. The Prophet would diſtinguiſh the Goſpel waſhing from the legal Thoſe lavers were not fountains, but veſſels, but Chriſts blood which is the ſpiritual laver is an abounding fountain; the ſpiritual waſhing is a rich and plentiful waſhing, The Scripture doth mention the merit of Chriſt ſometimes by *fulneſs*, as *John* 1. 14. ſometimes by the term of *abundance*, as *Rom.* 5. 17. The grace of Chriſt is every way proportionable to the neceſſity of the ſoul. The ſoul may waſh it ſelf all over in the blood of Chriſt. 1 *Reſpect*

2. *To ſhew the laſtingneſſe of his grace.* The blood of Chriſt doth endure for ever. Streams dry up, veſſels may be emptied, but fountians have a ſpring in themſelves, and can never be emptied, Chriſts blood hath been running for many ages, and yet it runs in as plentiful ſtreams as if it had been but newly opened. It's an ever flowing fountain. 2 *Reſpect*

3. *To ſhew the purity of it.* Streams are ſometimes muddy and dirty, but the fountain is clear. There is not the leaſt mixture of any defilement in the blood of Chriſt. It's compared to chryſtal for the clearneſſe of it, *Rev.* 22. 1. The blood of Chriſt waſhes away defilement; but it ſelf is not capable of contracting any defilement. 3 *Reſpect*

4. *To ſhew the freſhneſſe and lively efficacy of it.* Streams, may loſe their vertue and efficacy; ſometimes water that is ſweet in the fountain, is bitter in the Streames, eſpecially if thoſe ſtreams be any great diſtance from the fountain. The neerer the ſtreams are to the fountain. The more vertue they have in them, and the fountain it ſelf hath the moſt vertue of all. Chriſts blood is full of efficacy and ſpiritual vigour. It hath not loſt, it cannot loſe that livelineſs and operativeneſs which it once had. 4. *Reſpect*

5. *To ſhew the freeneſs of it.* 5 *Reſpect*

Thus have I ſhewed why it's calld a fountain. Let me now ſhew how this fountain excels all other fountains in 4 particulars.

Wherein this Fountain excels all others. 10. Partic.

(1) *This fountain doth heal all manner of diſtempers.* Other fountains though they may be of great uſe for ſome diſtempers,

yet they are not uſefull for all. Yea, the beſt of them are deſtructive in ſome caſes; but this fountain is as good for every ſpiritual diſeaſe as it is for any. Its ſet down indefinitely in the text, *for ſin and for uncleanneſſe*, that is for all ſin, and for all uncleanneſſe. The pool of *Betheſda*, of which we read, *John* 5. 4. did ſhadow out this; that cured all diſeaſes after the moving of it. Chriſts blood is the true pool of *Betheſda*, which heals all manner of ſpiritual ſores and diſeaſes.

2.*Partic.* (2) *One drop of this fountain is as efficacious as the whole fountain.* In other fountains, though every drop be of the ſame nature, yet it is not of the ſame vertue; but here every drop is of the ſame vertue with the whole. One drop of Chriſts blood applyed by faith, will purge away ſin and uncleanneſſe, as well as the whole fountain. The ſame infinite merit that is in all, is in every part.

3.*Partic.* (3) *This fountain purgeth the ſoul in a moment of whatſoever filthineſſe is upon it.* Things that are very filthy muſt lye a long time ſoaking in other fountains, before they can be made clean. They muſt be waſhed againand again before they be made;whitebut this fountain purgeth immediately. One minnte is as good as a thouſand yeers, as to the main and principal work. Let a leper ſtep into this fountain, and he doth in one moment become a Nazarite as white as ſnow. *Naaman* muſt dip ſeven times in *Jordan*, or ever he could be cured of his Leproſie, 2 *Kings* 5. 14. If a ſoul do but dip once in this fountain, he is preſently cured.

4.*Partic.* (4) *That ſoul that is once made clean in this fountain, is never filthy again.* Other fountains cannot give any ſuch power to them that waſh in them, as to be preſerved from future defilements, but this fountain doth. Not as if a ſoul could never defile it ſelf at all after its cleanſing, for we do gather new filth every day, and have need of new waſhings; but as to the principal cleanſing, the ſoul is made clean for ever. It can never again return to that extremity of filthineſſe, under which it was. The old blackneſs of unregeneracy can never return. Every elect perſon is or ſhall be once born again, but when he is once regenerated he is regenerated for ever. The foreskin can never overgrow the ſoul again as it did before. Thus much for the ſecond particular.

3. For the third. How, or in what reſpects Chriſt cleanſeth away the uncleanneſſe of the ſoul. This he doth in two reſpects.

3 In what reſpects Chriſt purgeth the ſoul.

1. *His blood cleanſeth the ſoul from the guilt of ſin.* Sin doth lay a perſon under guilt. Of this uncleanneſſe of guilt the Scripture ſpeaks, *Lev.* 5. 2. From this uncleanneſſe Chriſts blood cleanſeth, as it is our juſtification; for his blood is the meritorious cauſe of our juſtification. The Prophet ſpeaks of this, *Eſay* 53. 4. 5. God doth for the obedience and ſufferings of Chriſt acquit the ſoul from ſin, and pronounceth it guiltleſſe and innocent. Hence it is that Chriſt is called *our righteouſneſſe*, Jer. 23. 6. The Apoſtle ſpeaks of this fully, *Rom.* 3. 24, 25, 26. *He is the Lamb of God that taketh away the ſins of the world.*

2. *His blood cleanſeth the ſoul from the filthineſſe of ſin* Sin is a filthy thing in it ſelf, and it doth bring filthineſſe upon the ſoul. This filthineſſe is removed by the ſprinklings of Chriſts blood in the work of ſanctification. He doth by his blood *purge the conſcience from all dead works, that it may ſerve the living God.* We are ſaid to *be ſanctified in Chriſt Jeſus*, 1 Cor. 1. 2. He is as well the meritorious cauſe of our Sanctification, as of our juſtification, Every drop and dram of grace, coſt his heart blood. Had not God poured forth upon us the blood of his Son, our black and polluted ſouls had never been made white, We owe our holineſſe to Chriſt as well as our righteouſneſſe. This is the third.

4. For the fourth. That only penitent ſinners are purged in this fountain. This is clear by comparing this Text with *v.* 10. of the former Chapter. There the prophet deſcribes the quality of the perſons, they are ſuch as *look on Chriſt whom they have pierced*, and ſuch as *mourn for him.* The fountain of Chriſts blood is a ſealed fountain to all impenitent ſinners; but to them that mourn and are in bitterneſſe for ſin it's a fountain opened. Conſider.

4 That only the penitent are purg'd in this fountain.

1. *Impenitent ſinners will not prize it.* A man muſt both ſee and bewail his uncleanneſſe, before he can value the healing fountain. Chriſt never comes with acceptation till the ſoul ſee its need of him, When the Apoſtle ſaw that the Jews began to be in

ſadneſſe, then he ſhews them the fountain, *Acts* 2. 37, 38. An impenitent ſinner will care no more for the grace of Chriſt in the Goſpel, then an innocent man will for a pardon. When the Scripture holds out Chriſt, it doth uſually mention ſomething of this nature, *Eſay* 55. 1. and *Matthew* 11. 28. No man will greatly prize either eaſe or reſt, but he that feels his load heavy.

2.*Reaſon* 2. *Impenitent ſinners will abuſe and ſleight it.* A hardned ſinner will as much deſpiſe a Chriſt, as a full ſtomach dainty meat. This is the fourth.

5 In what reſpects Chriſt is call'd a Fountain opened.

5. For the fifth. Why Chriſt is called a fountain opened. He is called ſo in three reſpects.

1.*Reſpect* 1. *To ſhew how willing he is that ſinners ſhould make uſe of him.* He is not a *ſealed fountain*; but *a fountain opened*. Jeſus Chriſt is marvellous ready and deſirous that polluted ſouls would make uſe of his blood. All the invitations which he uſes in the Goſpel ſhew his readineſs, *Rev.* 22. 17. He hath for this purpoſe appointed the Miniſtery of the Goſpel, that ſolemn invitation might therein be made to defiled ſouls, that they would waſh and be clean. All the complaints which he makes of ſinners remiſneſs and backwardneſſe in coming to him, are a proof of his readineſſe. Take but two places for this, the one is, *John* 5. 40. The other is in, *Luke* 13. 24. With how much ſadneſs of heart doth Jeſus Chriſt utter thoſe words, *How often would I have gathered thy children as a hen gathereth her chickens and ye would not:* He that commands his doors alwaies to be kept open, doth declare his minde to be, that all that want ſuccour ſhould turn in for relief. Chriſt keeps open houſe for all penitent ſinners.

2.*Reſpect* 2. *To ſhew the clearneſſe of the Goſpel revelation above the Legal* *Non dubito*, ſaith *Calvin*, &c. I do not doubt, but by this word he notes the difference between the Law and the Goſpel. Chriſt was a fountain for ſin and for uncleanneſſe under the Law but he was a ſealed fountain, he was a typified fountain, ſhadowed out under the blood of bulls and goats, and other legal purifications; but now he is a fountain opened, he is clearly, and fully diſcovered without ſhadows, or types, or any ſuch thing. The fountain was then covered over with leaves of many veils and ſhadows, but now all thoſe are taken away, and the blood of Chriſt appears plainly; the ſtone that formerly lay upon the mouth of the fountain, is now removed; the ſtreames run ſo clear, that all that read the Goſpel may perfectly ſee it And then,

3 *Reſpect*

3. *To ſhew the readineſſe and eaſineſſe of acceſſe which is afforded to Chriſt.* The Apoſtle in *Rom.* 52. makes mention of the acceſſe which the beleever hath to the grace of Chriſt. Men pretend many difficulties and obſtructions. *There is a lion in the way, ſaith the ſluggard, a lion in the ſtreets,* Prov. 26. 13. *Who ſhall roll us away the ſtone*, ſay the women? *Mark* 16. 3. the ſame thoughts have men generally in their hearts concerning their coming to Chriſt. When they are invited to waſh in this fountain, they preſently reply, who ſhall roll a way the ſtone, who ſhall unlock the fountain for us? This objection is fully anſwered, the fountain is unlockt already, the way is plain, all impediments are taken out of the way when the ſoul is willing to come; all the ſtraits and hindrances are in your own hearts; do but conquer your own unwillingneſſe, and the paſſage is eaſie the fountain isnot ſealed, but open.

The Uſes are for { Information.
Exhortation.
Conſolation.

1 Uſe of *Informati.*

1 *Leſſon.*

1. For Information. This doctrine may teach us theſe profitable leſſons, *viz.*

1. *Behold the hainous and abominable filthineſſe of ſin.* The Scripture ſets out ſin as a very filthy thing Its compared to ſuch things asare of a polluting nature. To *the ſcum of a boiling pot* Ezek. 24. 6. To *the filthineſſe of a removed woman*, Ezek. 36. 17. to *mire*, to the *vomit of a dog*, 2 Pet. 2. 22. To the *plague of peſtilence*, and the *plague of leproſie*, 1 Kings 8 38 Sin is often called *a ſpot*, Deut. 32. 5. 'Tis a ſpot exceeding black & exceeding broad, and very deep. Many things ſhew the filthineſſe of ſin. The waters of the deluge in the old world; the flames of fire and brimſtone ſent down upon *Sodom and Gomorrah.* But above all, this ſhews it to be a filthy thing, that it could not be waſhed away without the blood of Chriſt. That's a foul ſtain which cannot be taken

away without the ſhedding of mans blood. The ſtain of that ſin of covenant-breaking with the *Gibeonites*, was very hainous, that could not be done away without the blood of all *Sauls* houſe, 2 *Sam.* 21. 1, 2, 6. Sin is ſuch a black ſpot that it could never have been done away without the blood of Chriſt. The Son of God muſt open a fountain of blood in his own heart to expiate ſin, or it could never have been expiated: *The blood of bulls and goats could not do it*, Heb. 9. 12. The garment was too foul to be cleanſed by any ſuch thing. Oh that ſinners would lay this to heart! thy lying, thy bloody oaths which thou lookeſt upon as things ſo mean, thy cheating and defrauding, thy overreaching and falſe dealing, thy covetouſneſſe, the guilt and filthineſſe of the leaſt of thy ſins could never have been taken away, if Ieſus Chriſt had not opened the fountain of his blood as a laver for ſin. When thy heart hath any good thoughts of ſin, remember this way of expiation, and it will appear very hainous.

Leſſon. 2. *Behold the dignity and merit of Chriſts blood.* The Scripture calls it τίμιον αἷμα, 1 *Pet.* 1. 19. *precious blood.* Its precious blood in regard of the dignity of his perſon, it is the blood of God himſelf, that is, of that perſon who is true and very God. *Acts* 20. 28. And its precious in regard of the vertue and effect of it. By this blood God and man are reconciled; By this blood the Church of God is Redeemed; And, by this blood ſin is expiated and perfectly done away. Conſider theſe three things.

(1) *The multitude of ſinners that are cleanſed by Chriſt.* An innumerable company, all the Elect of of God in all ages.

(2) *The multitude of ſinnes in every perſon,* not one, but many, every ſinner is full of ſores, not one free part, either of ſoul or body.

(3) *The perfection of the cure.* Every ſinner is as perfectly healed as if he had never been wounded. He is ſaid to cleanſe *from all ſin* in 1 *Joh.* 1. 7. He is ſaid, *to take away the ſins of the world.* He is ſaid *for ever to perfect them that are ſanctified*, Heb. 10. 14. All theſe expreſſions ſhew the compleatneſſe of the ſinners cleanſing. Were not his blood of infinite value, it could never have wrought ſuch an effect. The blood of all the men in the world could not expiate one ſin, but the blood of Jeſus Chriſt cleanſeth multitudes

of ſinners from millions of ſins, and every one of them mortal.

3 *Leſſon.*

3. *Behold the exceeding greatneſſe of the love, both of God the Father, and of Chriſt to mankind.* The Evangeliſt admires it, *Joh.* 3. 16. It is admired by the Saints in heaven, *Rev.* 5. 9, 10. and it may well be admired by the Saints on earth. That God ſhould let out the blood of his own Son to make a ſpiritual fountain for us to waſh in; This argues not only exactneſſe of juſtice but abundance of love. It will appear to be love indeed, if we conſider what Chriſt muſt endure before he could expiate ſin: He muſt drink up the deep fountain of his Fathers wrath, before he could be a fountain for us to waſh in. *He ſhall drink of the brook in the way*, ſaith the prophet of Chriſt, *Pſal.* 110. 7. This brook is the wrath of God, it was a large brook, and deep brook, the ſtreams of it were very fierce and very muddy. This brook Chriſt did not only ſail over, or ſwim thorough, but he drank it up, even the thickeſt dregs of it. That God ſhould cauſe his Son and that the Son ſhould be willing to drink up ſuch a brook of wrath, that he might become a fountain to waſh away our ſin, this argues love unſpeakable, and ſtupendious in both towards elect men.

4 *Leſſon.*

4. *The Church of God ſhall never want ſufficient means for ſpiritual purification.* Here is a fountain opened, and being once opened, it ſhall never be ſhut again, and as it ſhall never be ſhut, ſo it can never be drawn dry. The ſtreams of it ſhall perpetually flow out in the Goſpel whileſt the Church hath need of waſhing. Other fountains may fail through continuance of drought, but this fountain can never fail God promiſes to his Church perpetual ſprings, *Eſay* 51. 11. *Thou ſhalt be as a watered garden, and like a ſpring of water, whoſe waters fail not.* This continuance of the fountain is intimated in the circumſtance of time mentioned in the text, *in that day*. The whole time of the Churches pilgrimage in this life is comprehended under that expreſſion. The fountain ſtands open, and runs all the day long in a full and plentifull ſtream. It is the Churches miſery that ſhe contracts defilement continually, but it is her comfort that the purifying fountain doth and ſhall run continually.

5 *Leſſon.*

5. *How inexcuſable thoſe are that dye in their filthineſſe under the Goſpel.* Thoſe who live and die with their filthineſs upon them where the Goſpel is not, ſhall be without excuſe at the day of

judgement, becauſe God made them at firſt clean, and they did wilfully defile themſelves. Mans firſt tumbling in the mire of ſin was his own voluntary act, he can blame none but himſelf, therefore none of mans defiled poſterity can be acquitted; but of all men thoſe that live under the Goſpel ſhall be moſt without excuſe For to them a fountain is ſet wide open, and they are daily invited to waſh themſelves therein, their ſin is double. They do not only ſin in polluting themſelves, but they ſin in keeping the pollution upon them. They are filthy, not becauſe they want water. but becauſe they want a heart to make uſe of water. he ſtreams of Chriſts blood run by their doors, and therefore if their guilt abide, nothing can be pleaded by way of excuſe. They were told of their filthineſſe, they were invited to waſh, they ſaw others by waſhing were cleanſed, therefore their guilt remaineth. If *Naaman* after the Prophet directed him to waſh in *Jordan*, had returned without waſhing, who would have pittied him, if he had died a leper? Thoſe that are brought to this ſpiritual *Jordan*, if they will not waſh, 'tis pitty but their ſinful leproſie ſhould remain npon them. They do ſhut that fountain againſt themſelves, that God hath graciouſly opened. Thus
2 *Vſe of* much for the firſt uſe Uſe of Information.

Exhortat. 2. For Exhortation. It commends ſeveral duties which we
3. *Duty.* ſhould carefully practiſe. As,

1. *Take heed of deſpiſing this fountain.* The Prophet foretelling of Chriſt, did long ſince by way of complaint, ſpeak of the deſpiſing and rejecting of him, *Iſa.* 53. 3. We have cauſe to joyn with him in the ſame complaint; the fountain of Chriſts blood is exceedingly deſpiſed.

1. *The Jews they keep open the typical fountain.*

2. *The Papiſts deſpiſe this fountain in that they make other expiatory fountains.* They inſtead of going to the fountain of Chriſts blood, 1. They go to the Maſſe, which they call a propitiatorie ſacrifice; And, 2. To the merit of their own works, thinking thereby to expiate ſin, purchaſe the favour of God Jeſus Chriſt may complain againſt the Papiſts as God doth againſt his people of old becauſe of their apoſtaſie, *Jer.* 2. 13. *My people have committed two evils, they have forſaken me the fountain of living waters and have hewen them out ciſterns, broken ciſterns that can hold no water.* The Scripture makes not good works, but Chriſts blood our ranſome and propitiation, *Tit.* 3. 4, 5, 6. Our good works are

ſo far from cleanſing us from the guilt of ſin, that they themſelvs have need of cleanſing. *Domine lava lachrimas meas* was the prayer of that father, and it muſt be our prayer. Doth not the Scripture attribute filthineſſe to the beſt of our works? *Eſay* 64.6. *All our righteouſneſſes are as filthy rags.* Thy repentance, thy prayers, thy duties muſt be ſprinkled with this fountain, elſe God will loath both thee and them. How unable is that to expiate ſin, which doth it ſelf ſtand in need of expiation 3. The Popiſh Purgatory is alſo a direct deſpiſing of this fountain, it reproaches Chriſt's purgatory, as if it were not ſufficient, contrary to *Heb.*1,3,

3. *The Socinians deſpiſe this fountain, in that they deny Chriſt to be a price for ſin.* They ſay Chriſt did not ſuffer *vice noſtrâ* in our ſtead, but only *commodo noſtro* for our profit, to be as an example to us. We deny not, but that Chriſt by his ſufferings hath left us an example of patient ſufferings. The Apoſtle is expreſſe for this, 1 *Pet.* 2. 21. but this was but an inferior and leſſe principal end of his ſufferings; We have benefit by *Pauls* death, and al othere Saints, but the principal end was to be a propitiation for ſin. Therefore he is called *a ranſome*, ἀντίλυτρον 1 *Tim.* 2.6. A counterprize, becauſe the end of his ſufferings was to ſatisfie the juſtice of God for our ſins. The Apoſtle ſaith, *That he himſelf bare our ſins in his body on the croſſe, and by his ſtripes we are healed*, 1 *Pet.* 2. 24. If Chriſt did not ſuffer in our ſtead as well as in our nature, we muſt ſuffer and ſatisfie for our ſelves; God will have ſatisfaction, but the Scripture ſaith, and let us for our comfort beleeve it, *That he was wounded for our ſins, he was bruiſed for our offences, the chaſtiſement of our peace was on him*, and that God *hath laid on him the iniquity of us all, Eſay*, 53. 5, 6.

4. *All unbeleevers that make no uſe of this fountain, are guilty of deſpiſing it.* Though men do not with the Jews, waſh in the blood of bulls; or with Papiſts, make other expiatories, either of the Maſſe or purgatory; nor with Socinians, deny the ſatisfaction of his blood; yet if we reject the tenders of grace in and through his blood made in the Goſpel, we do deſpiſe it as much as they. The Prophet makes *not-beleeving in Chriſt* and *deſpiſing of Chriſt*, equivalent, *Eſay* 53. 1, 3. There is no *medium* between *not-beleeving* and *deſpiſing*

I have two things to ſay to all that deſpiſe this fountain.

Firſt, *It is a great ſin.* 'Tis a deſpiſing of the richeſt love, the deepeſt wiſdom, the gloriouſeſt grace that ever God did or could manifeſt to the ſons of men. The waſhing away of ſin by Chriſts blood is the deepeſt plot of infinite wiſdom, the richeſt piece of unſearchable grace that ever was manifeſted to the ſons of men. 'Tis that which the Angels do, and ſhall ſtudy for ever.

Secondly *The danger is great.* He that deſpiſeth Chriſt, deſpiſeth cleanſing. *All that hate me love death*, Prov. 8. 38. 'Tis a queſtion diſputed by Divines, whether God could have forgiven ſin without ſatisfaction. Moſt conclude God by his abſolute power might, but now he hath declared himſelf that he will not expiate ſin any other way, nor by any other means but by Chriſt, whom he hath ſet forth to be a propitiation for ſin, *1 Rom.* 3. 25. Therefore he that refuſeth to waſh in this fountain, muſt of neceſſity periſh in his own filthineſſe. *Behold ye deſpiſers*, ſaith the Apoſtle, *and wonder and periſh*, Act 13. 41. God himſelf cannot now ſave him that rejects Chriſts blood.

2. Duty. 2. *Let the opening of this fountain occaſion the opening of other fountains in all our hearts. Deep calleth unto deep*, Pſal. 42. 7. There are five fountains which the conſideration of the opening of this fountain ſhould open in the heart of every beleever.

(1) *A fountain of love.* We ſhould ſet this fountain wide open both to God and Chriſt. It was love that ſet open this fountain, *Rev.* 1. 7. and it ſhould work love in us towards him again; we are commanded *to love* Chriſt. We are threatned with a curſe, if we love him not, in 1 *Cor.* 16. 22. The ſtreams of this fountain, if any thing will cauſe the ſprings of love to overflow in our hearts,

(2) *A fountain of thankfulneſſe.* The Apoſtle ſpeaking of the redemption we have by Chriſts blood, begins with *Benedictus Deus.* Epheſ. 1. 3. We are unworthy to waſh in this fountain, if we do not dayly render praiſes to God and Chriſt for it. Ordinary thankfulneſſe will not ſerve for ſuch an extraordinary fountain. We owe much thankfulneſſe to God for the fountains of common water and much more for this fountain of Grace in the blood of Chriſt. Sing *Davids* ſong of praiſe, *Pſal.* 103. *init. Bleſſe the Lord, O my ſoul, and all that is within me bleſſe his holy Name.* Our hearts if it were poſſible, and our lips too

ſhould be as full of praiſes as this fountain is of grace.

(3) *A fountain of ſorrow.* This fountain ſhews our guilt. We ſhould not have wanted a fountain for ſin, if we had not fallen into ſin. We ſhould never think on this fountain for ſin, but we ſhould break forth into ſorrow becauſe of ſin.

(4) *A fountain of faith.* We can neither waſh in this fountain nor go to it without faith. Chriſt will be to us ſtill as *a fountain ſealed*, if we do not beleeve in him. *In his Name, through faith in his Name, whoſoever beleeveth in him ſhall have remiſſion of ſins* Acts 10.43. This is the teſtimony both of prophets & Apoſtles And then,

(5) *A fountain of humility and ſelf denyal.* By nature we have proud thoughts of our ſelves. All the good which is wrought in us we arrogate to our ſelves. This ſhould teach us to aſcribe all our purification to Chriſt. 'Tis this fountain that hath cleanſed us if we be cleanſed. The fountain is opened to our hands. We could neither open the fountain, nor come to the fountain. God hath done both. This is the ſecond branch of Exhortation.

3 *Duty.*

3. *Make dayly uſe of this fountain.* Bathe your ſelves in it continually. Though once waſhing be enough to purge away ſin as to the main work, yet there will be need of dayly purging. Though we need no new ſacrifice for ſin, yet we need daily applications of the merit of that one ſacrifice upon every miſcarriage.

4. *Duty.*

4. *When ever you ſee a fountain of water, think on Jeſus Chriſt.* Had we ſpiritual hearts we might think on Chriſt all the day long; few creatures but have ſome memorial of him. He bears the names of his people upon his breaſt, ſhould not we bear him in our heart by holy thoughts and meditations on him? The more we think on him, the more ſhall we love him, and the more will he communicate his love to us. This is the ſecond Uſe.

3. *Vſe of Conſol.*

3. For Conſolation. This Doctrine is the foundation of all comfort to beleevers.

1. *Againſt that bitter fountain which is in our hearts.* We have a bloody fountain in our nature, which is alwayes running. The droppings of this fountain defile us, defile our ſervices. Well, oppoſe this fountain to that fountain. Gods fountain is more able to cleanſe, then this fountain is to defile. This fountain can drown

thy founntain, Chriſt is a greater cleanſer then ſin is a defiler, *Mic.* 7. 19. The ſea of Chriſts blood is deep enough to drown all thy ſins; Though thy fountain defile thee daily, yet Chriſts fountain can cleanſe thee daily.

2. *Againſt their inability to make uſe of this fountain.* They are diſcouraged becauſe of the obſtructions which lie in their way This text tells you, they are all done away; the fountain is not ſealed, it ſtands wide open day and night.

John 1. 29.

Aug. 21. 1653.

Behold the Lamb of God, &c.

[illegible] Sermons over [illegible] v. 139.

IN theſe words we have a ſolemn Teſtimony given by *John* Baptiſt to Chriſt. The Jews hearing a report of *Johns* preaching and Baptiſm, ſend from *Jeruſalem* divers Prieſts and Levites to enquire who he was *verſe* 19. They were now in expectation of the comming of the Meſſias, and therefore ſend Meſſengers to know whether *John* was not he. *John* doth humbly and ingenuouſly tell them, that he was not Chriſt, *but one ſent by God,* as *Eſaias* had foretold, to make way for him. *v.* 23, 24. When they queſtioned with him about his baptiſm, he tells them that there was another Baptiſt come into the world, whoſe Miniſter he was, that did adminiſter a far more glorious Baptiſm than that of his was. *v.* 26, 27. *I indeed baptize you with water, but there ſtandeth one among you whom ye know not, &c.* Having by this general deſcription of Chriſt raiſed their expectation to look farther after him, he doth next day point him out with his finger in the ſight of them all, in theſe words: *Behold the Lamb of God, &c.* the words are but ſhort; yet they contain a large and full Teſtimony of the Prieſtly Office of Chriſt, ἴδε

Behold, if ever ſpeech was worthy of a word of attention, this is worthy of it, he doth not uſe the Adverb ἰδοὺ which is ordinarily uſed, but the Verb ἴδε &c. this word is uſed when matters of greateſt concernment are ſpoken of. This ἴδε ὁ ἀμνὸς is as much as οὗτος ἐστὶν ὁ ἀμνὸς as *Piſcator* obſerves, tis a punctual pointing out of the perſon of Chriſt.

ὁ ἀμνὸς τοῦ θεοῦ

The Lamb of God. The Jews, though they did acknowledge their ſins, yet they did not, at leaſt the generality of them, look to have them remitted by Chriſts ſacrifice, ſo much as by the legal ſacrifices. They looked more to the Typical Lamb, than to the true Lamb, therefore doth *John* call Chriſt, *The Lamb of God* to let them ſee that the guilt of ſin was to be purged not by the Levitical ſacrifices, but by the ſacrifice of Chriſt, the true expiatory ſacrifice which God had appointed. The levitical Lambs were Lambs of God, but this is the ſubſtance of all them therefore the Article is prefixed ὁ ἀμνὸς that excellent ſingular *Lamb* of which all other were but types and ſhadowes.

ὁ αἴρων.

Which taketh away. The word ſignifies to lift up and carry away; To take away by taking on ones ſelf. Chriſt takes away our ſin by taking the guilt of it upon himſelf, the phraſe ſignifies both the perfection of the work, and the facility of the work. Chriſt takes away the ſin of his elect perfectly, and he takes it away without difficulty. And that note of *Chryſoſtome* is obſervable, the evangeliſt doth not ſpeak in the future tenſe or in the preterperfect tenſe, but in the preſent tenſe, ὁ αἴρων, to denote the continuation of the Act. Chriſt is a taking away the ſin of his people ſo long as they are in this world.

The ſin. Tis in the ſingular number, ſin.

τὴν ἁμαρτίαν

Original ſin, and all the ſins which flow from that bitter fountain doth Chriſt take away. *Omne quicquid habet rationem peccati totam molem peccati.* Chriſt takes away all ſins as if they were but one ſin. It notes the perfection and exactneſſe of the work Chriſt takes all away ſo clearly that one hoof is not left behind.

τοῦ κόσμου

Of the World. Not as if all and every individual perſons ſins were taken away, Chriſt did not ſacrifice himſelf alike for all, *Joh.* 17. 9, 19. but he uſeth this word *World* to ſhew that Chriſts ſacrifice is extended both to Gentiles and Jews. All the world that have been purged from their ſin have been purged by Jeſus Chriſt Tis like to that of this Apoſtle in 1. *John* 2. 2. that is, all Nations and ſorts of people in the world that ſhall embrace the Goſpel. Thus much for the opening of the words.

In which we have two parts, *viz.*

1. A deſcription of what Chriſt is, The Lamb of God.

2. A Declaration of what Chriſt doth, He taketh, *&c.*

From theſe two ariſes a twofold Doctrine.

1. That Jeſus Chriſt is the lamb of God.

2. That this lamb of God is he that taketh away the ſin of the World.

That the Lord Jeſus Chriſt is the Lamb of God. This title is Doct.1 twice given to him in this Chap. Once in the Text, And a ſecond time, verſe 36. Chriſt is a myſtical *Lamb.* He is often called ſo in Scripture; As in 1 *Pet.* 1. 19. *Ye were redeemed* ſaith the Apoſtle *with the precious blood of Chriſt, as a Lamb without ſpot and without blemiſh.* And in the Book of the Revelations, this name is given to Chriſt almoſt thirty times, See *Cap.* 5. 6. 8. 12. 13. And almoſt in every Chapter to the end of the Book

In the handling of this Doct. I ſhall open theſe three particulars.

1. Why Chriſt is called a *Lamb. Quæ proportio*

2. Why he is called *the Lamb of God.*

3. How he excels *the typical Lambs.*

1. In what reſpects Chriſt cald a Lamb. 1. For the firſt. Jeſus Chriſt is compared to a Lamb in theſe two reſpects, *viz.*

1. Reſpect 1. *In reſpect of his expiatory ſacrifice.* He was the ſubſtance of all that which was ſhaddowed out by the Lambs which were offered to God in the ceremonial Law. Lambs were appointed for many ſacrifices under the Law. We read of the Lamb appointed for *the daily ſacrifice*, *Numb.* 28. 3, 4 And the *Lamb of the peace offring.* And the *Lamb for the treſpaſ-offering.* The *Lamb for the free-will offering, for the New Moons and firſt fruits*, Numb. 28.

We read alſo of the *Paſchal Lamb*, *Exod.* 12. In theſe with many other ſacrifices they offered Lambs. All theſe Lambs did typifie Chriſt and his ſacrifice which he ſhould offer for the expiation of ſin. That the truth might anſwer theſe types the Lord Jeſus is called a Lamb. The Apoſtle hints at this 1. *Pet.* 1. 18, 19. Where he tels us, that *we are redeemed not with the blood of corruptible things but with the blood of Chriſt, as of a Lamb without blemiſh and without ſpot.* This is the firſt.

2. Reſpect The properties of a Lamb which are found in Chriſt. 2. *In reſpect of the reſemblance that is between Chriſt and a Lamb* Chriſt hath all the good properties of the Lamb. Conſider theſe three. As,

1. Property. 1. *A Lamb is a patient & meek Creature.* He ſuffers himſelf not only to be ſhorn but to butcherd without noiſe; the meekneſſe of the Lamb is grown into a Proverb, as meek as a Lamb. Jeſus was

very meek and patient when he was on earth, he was a perfect Pattern of meekneſs, *Mat.* 11, 29 He ſuffered revilings, buffetings, yea even death it ſelf, without noyſe: *when he was reviled he reviled not again*, ſaith the Apoſtle. *When he ſuffered, he threatned not*, *in* 1 *Pet.* 2 23. The Prophet foretold his incomparable meekneſs even in ſuffering a moſt bitter and curſed death, *Eſa.* 53. 7. this immaculate *Lamb* did not only loſe his fleece but even his blood without the leaſt bleating of impatience. And then.

2. *A Lamb is a harmleſs Creature.* The Lamb ſuffers wrong, but it doth none; its an inoffenſive Creature. Innocent perſons are called *Sheep* in Scripture, *Theſe ſheep what have they done?* 2. *Sam.* 24. 17. Jeſus Chriſt is harmleſſe and innocent; he received much wrong while he was in the world, but he never did any manyt ook offence both at his words and Actions unjuſtly, but no man ever received juſt cauſe of offence; he commands his people *to be harmles and blameleſſe,* Phil. 2. 15. and he was a ſtrict obſerver of his own rule; the Apoſtle tells us, that he was both *holy and harmleſſe*, Heb. 7. 26. he was willing to paſſe by offences, but he did never give offence. And then ?. *Property*

3. *A Lamb is a profitable Creature.* Their fleſh is good for food, for nouriſhment, their fleece for Cloathing. Jeſus Chriſt is of infinite profit to the ſoul. Nothing that Chriſt ever did, nothing that Chriſt ever ſaid but is of marvellous uſe to the ſons of men; his righteouſneſſe is profitable, thereby is the unrighteous ſoul made righteous; his blood is profitable, thereby is Gods juſtice ſatisfied. All his prayers, all his tears, all his counſel, what ever he did, what ever he ſuffered doth ſome way or other redound to the benefit of the ſoul; his great deſign both living and dying was, that he might everlaſtingly be for the advantage of his elect; he did many wayes inconvenience and diſadvantage himſelf that he might benefit his Church, *for by his ſtripes we are healed.* 3. *Property*

2. For the ſecond, Chriſt is called *the Lamb of God* in theſe two reſpects. 2 Why Chriſt cald the Lamb of *God.*

1. *Becauſe he was ordained of God.* God did from eternity appoint Jeſus Chriſt to be that Lamb that ſhould by the ſacrificing of himſelf purge away ſin, and procure our peace, The Apoſtle mentions this 1 Pet. 1. 20. *Who verily was foreordained before the foundation of the world:* ſaith *Abraham* to his ſon, *God will provide himſelf a Lamb for a burnt-offering.* Gen. 22. 7. Jeſus Chriſt is a Lamb 1. *Reaſon*

of Gods own providing; he is ſaid to be a *Lamb ſlain from the foundation of the World*, Rev. 13. 8. God did from eternity elect him, God did prepare and fit him, God did actually call him to be that Lamb that ſhould make himſelf a ſacrifice for ſin.

2. *Becauſe he is ſo acceptable to God.* This followes upon the former, he being a *Lamb of Gods* own deſignation, his ſacrifice muſt needs be very acceptable to God The Apoſtle calls him *an offering and ſacrifice well-pleaſing to God*, *even a ſweet-ſmelling ſavour*, Eph. 5. 2. God is mightily pleaſed with Chriſt, and with the ſacrifice which he offered up for his elect. He is *the Lamb of God*, becauſe ſo dearly beloved of God; his perſon is beloved, and his ſacrifice is well pleaſing. *Therefore doth my Father love me, becauſe I lay down my life for the Sheep.* John 10. 27. He is *the Lamb of Gods* affection as well as of his appointment. This is the ſecond particular.

Wherein Chriſt excels the Typical Lambs.

3. For the third. Chriſt excels the Typical Lambs in theſe five reſpects.

1. *They were offered up frequently, the Lambs of the daily ſacrifice* were offered up continually from morning to morning and from evening to evening, Numb. 28. 3. but this *Lamb of God was offered up but once*, Heb. 10. 11, 12. his ſacrifice is ſo perfect that there needs no repeating of it, *For by one offering he hath perfected for ever them that are ſanctified*, as it is at the 14. *verſe* of that *Cap.* This Lamb is both the morning ſacrifice and the evening ſacrifice.

2 *The Typical Lambs when they were offered up there was an end of them*, they lived no more, there was no reviving of thoſe Lambs, they periſhed in the ſacrificing: But *this Lamb of God* quickened his dead body. Though he laid down his life upon the Altar yet he took it up again. *I have power to lay down my life* ſaith he, *and I have power to take it up again*, John cap. 10. 18. The bodies of the Typical lambs ſaw corruption, but Chriſts body ſaw no corruption. *This man*, ſaith the Apoſtle, *after he had offered one ſacrifice for ſins for ever ſate down on the right hand of God* Heb. 10. 12. We read of the ſacrificing of the Typical lambs but not of their reſurrection; but we read of the reſurrection of this Lamb as well as of his ſacrifice.

3. *The Typical Lambs were but meer Creatures*: But this Lamb is more then a Creature, he is not only *Agnus Dei, the Lamb of God*, but *Agnus Deus*, that Lamb that is God himſelf. Though the God-head was not ſacrificed, yet the perſon ſacrificed was

God. All the Lambs which were offered in the Law were the Creatures of *this Lamb of God.*

4. *The Typical Lambs were offered up by others*; The prieſts were to offer up thoſe Lambs as ſacrifices to God : but this *Lamb of God* offered up himſelf,he was both Altar,ſacrifice and Prieſt;the Apoſtle ſaith, that *he offered up himſelf without ſpot to God*,Heb.9. 14. had he not offered up himſelf, he could never have been offered.

5. *Typical Lambs had no efficacy at all in themſelves.* All the vertue which was in the ſprinkling of of that blood,or in the ſacrificing , was , as they pointed out Chriſt and looked to him ; they were as all other legal ſacrifices , *ſhadows of good things to come*, Heb. 10. 1. but the efficacy and vertue of *this Lamb of God* , and of his ſacrifice , is in himſelf; his blood purgeth, and his death reconciles. Theſe lambs did not take away our ſin, but this lamb by the meer vertue of his own blood doth *take away the ſin of the World.*

The Uſes of this point

1. *This in the Text, Behold the lamb of God.* We ſhould often fix the eye of the mind on Jeſus Chriſt. (1) *Let us behold him with an eye of Affection.* Our hearts ſhould be ſet upon him, *this Lamb of God is the deſire of all Nations*, Hag. 2. 7 he ſhould be the deſire of our ſouls. This *lamb* is *in the boſom of the Father* let him be continually in our boſom. He is *a lamb without ſpot and without blemiſh.* He is a lamb in whom all perfections meet ; we are unworthy to enjoy him if we do not love him. (2.) *Let us behold him with an eye of faith*, cloſe with him for life and ſalvation;he is *the lamb of God*;God is well pleaſed with him and he cannot but be well pleaſed with thoſe that by an Act of ſaving faith venture themſelves on him. All the legal ſacrifices had their vertue from him , and their accompliſhment in him; the great Commandement of God is, *that we ſhould beleeve in the Son of God*,Joh. 9. 29. This is to do Gods work, this is to obey Gods word,he that will not beleeve in him ſhall have no benefit by him. Tis faith that makes over unto us the vertue of the ſacrifice he offered.

2. *Let us ſhew our ſelves to be the Lambs of God by being like this lamb of God* We ſhould imitate *this lamb of God* in all thoſe Actions that are imitable. We are not to offer up our ſelves a ſacrifice to God ; this was proper only to this *Lamb* ; But we ſhould imitate

him in the moral excellencies which are in him. Let us, (1) *imitate this lamb of God in his meekneſſe and patience.* He ſuffered meekly, ſo ſhould we learn to doe. He calls on us to imitate him in this, *Matth.* 11. 29. The Apoſtle preſſeth this in 1 *Pet.* 2. 19, 20, 21, 22. Chriſt had not one diſcontented look, he uttered not one paſſionate word for all that befell him, here is a royal pattern for us to imitate. (2) *Imitate him in his harmleſneſs.* *This lamb of God* lived without offence in a world that was full of offences; let us learn this leſſon. To live a harmleſs life is to live as a child of God *Phil.* Cap. 2. 15. *To be without rebuke in a froward Generation* is worthy commendation. (3) *imitate him in his profitableneſſe.* *This lamb of God went about doing good*; the more uſefull we are to others, the more like we are to Jeſus Chriſt.

3 *Uſe.* 3. *Give honour, glory, worſhip, and obedience to this lamb of God.* The Saints and Angels in Heaven *worſhip the lamb*, Rev. 5, 8, 12, 13. If we worſhip him not, his wrath will break out upon us. This *lamb* hath wrath for them that obey him not, *Rev.* 6. 16. He came firſt in a way of meekneſs, he will come the ſecond time to them that provoke him in a way of wrath.

4. *Uſe* 4. *Follow the lamb whitherſoever he goeth.* The Saints are deſcribed by their *following of the Lamb*, Rev. 14. 4. Follow him univerſally follow him conſtantly, follow him cheerfully. The Lamb will not miſlead them that follow him. He that *followes the lamb* here, *the lamb* ſhall hereafter lead him *unto living fountains of waters*, Rev. 7. 17. he that is here called *the lamb* is elſewhere called *the Shepherd*; you cannot approve your ſelves to be Lambs, if you do not follow *this lamb of God.* Yea I ſhall ſay this more, we can have no well-grounded hope to believe that we have an intereſt in the ſacrifice of this Lamb, unleſſe we endeavour to yield true obedience to the *lamb.* Thus for the firſt Doctrine.

Doct. 2. *That this lamb of God is he that taketh away the ſin of the world.*

The Scripture aſcribes this great work of taking away ſin only to Jeſus Chriſt. See 1 *John* 3. 5. where the Apoſtle makes this one end of the manifeſtation of Chriſt, *that he might take away our ſins.* The Prophet calls his *death an offering for ſin*, Eſay 53. 10. be-

becauſe the reaſon why he offered himſelf upon the Croſs, was, that he might take away ſin from his people. This is further confirmed by the Angel to *Joſeph*, Math. 1. 21. *Thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins.*

In the handling of this point I ſhall open theſe four particulars.

1. What that is in and about ſin which Chriſt takes away.

2 How Chriſt doth take it away.

3. *Quæ motiva*, Why Chriſt would take away ſin.

4. Whoſe ſins are taken away by Chriſt.

For the firſt. What Chriſt takes away in and about ſin.

1 In what reſpect Chriſt taketh away ſin.

The expreſſion hath relation to four things.

1 *Reſpect*

1. *To the guilt of ſin.* Sin makes a perſon guilty in the ſight of God, it expoſes him to the juſt wrath and anger of God. This is an inſeparable conſequent of ſin. Whoſoever commits ſin, is lyable to undergoe all the puniſhment which God hath denounced againſt ſin, the Apoſtle mentions this conſequent of ſin; *Ro.* 3. 19. Now when the Apoſtle ſaith that Chriſt *takes away ſin*, he means the guilt of it, that how ere a ſoul be in himſelf guilty, yet this guilt is not imputed to him, but is done away. See 2 *Cor.* 5. 19.

2 *Reſpect*

2. *To the filthineſſe of ſin.* Every ſin doth leave a ſpot and defilement upon the ſoul, whereby the ſoul is polluted and becomes unclean in the ſight of God. The Prophet ſpeaks of this, *Ezek.* 22. 4. *Thou art become guilty in blood that thou haſt ſhed, and haſt defiled thy ſelf in thine Idols which thou haſt made.* Filthineſſe is as eſſential to ſin, as heat is to fire. Now when the Apoſtle ſaith Chriſt *takes away ſin,* he hath reſpect to this, he frees and delivers a ſoul from the defilement of ſin; of this, ſee *Heb.* 9. 14. *Heb.* 10. 10. & 1 *Pet.* 2. 24.

3. *Reſpect*

3 *To the puniſhment.* God hath threatned in his Word ſevere puniſhment againſt every ſin, *Ro.* 6. *ult. Gal.* 3. 10. *Curſed is he that continueth not in all things which are written in the Law of God to do them*; Now when the Apoſtle ſaith Chriſt *takes away ſin*, he hath reſpect to the puniſhment, of which *Gal.* 3. 13.

4. *Reſpect*

4. *To the Dominion of ſin.* Sin keepes the ſoul in bondage.

Chriſt takes away the Lordſhip of ſin. Of this the Apoſtle ſpeaks *Rom.* 8. 3. ſo that Chriſt takes away both the guilt of ſin, the filthineſſe of ſin, and the condemnation or puniſhment of ſin, and the command of ſin

2 How Chriſt takes away ſin.

Secondly, How Chriſt *takes away ſin*; he doth this two wayes.

1. *By making ſatisfaction.* Jeſus Chriſt did by his death make ſatisfaction to the juſtice of God for ſin, and by ſatisfying for it did take away both the guilt and puniſhment of it. He was contented that the puniſhment of ſin ſhould be laid upon him, the whole wrath of God which ſin did merit was laid upon his ſhoulders. This is noted by the expreſſion of *the lamb of God*; it refers to the ſacrifice of his death. The Prophet ſpeaks of this, *Eſa.* 53. 5, 6. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, &c. *All we like ſheep have gone aſtray, and God hath laid on him the iniquity of us all, he was made ſin for us that knew no ſin, &c.* 2 Cor. 5. 21. & Gal. 3. 13. *He hath redeemed us from the curſe of the Law, being made a curſe for us.*

Thus hath Chriſt taken away both the guilt and puniſhment of ſin.

2. *By the Communication of his grace.* Chriſt doth not only ſatisfie the juſtice of God by ſuffering what ſin deſerved, but he doth communicate to the elect of his righteouſneſſe for their ſanctiſication; he doth by his Spirit renew and ſanctifie the heart with grace. And by this means he takes away the filthineſſe, the pollution and dominion of ſin. The Apoſtle ſpeaks of this, 1 *Joh.* 1. 6. where he tells us that *the blood of Jeſus Chriſt cleanſeth us from all ſin*, he puts his Spirit into us, writes his Law in our hearts, makes us partakers of his holineſſe, and ſo takes away the ſpot and pollution of ſin; we are as truely ſanctified by Chriſt, as we are juſtifyed by him. The Apoſtle ſaith that *Chriſt is made unto us of God ſanctification* as well as righteouſneſs, 1 *Cor.* 1. 30. God gave Chriſt to his people, as well to free them from the blot of ſin, as from the puniſhment and guilt of ſin; and hence its ſaid, *Eph.* 5. 25, 26. *that he gave himſelf for us that he might ſanctifie us and cleanſe us by the waſhing of water through the word.*

3. Why Chriſt would take away ſin.

Thirdly, *Qæ motiva.* Why did Chriſt *take away ſin.*

1. *The greatneſſe of his love.* This was the principal cauſe on

his part, *Rev.* 1. 5. love brought him to the Croſſe, love carryed him through the winepreſſe of the wrath of God. this made him ſhed his bloud. and pour out his ſoul unto death. It was his love that put him upon the deſign, and it was love that carried him through the deſign when he had undertaken it.

2. Reaſon

2. *That he might fulfill all the types which ſhadowed him out to this purpoſe.* All the ſacrifices under the Law, were ſhadows of Chriſts ſacrifice, The ſcape-Goat carrying away the ſins of the people into a Land of ſeparation, was a Type of Chriſts carrying away the ſins of his people, *Lev.* 16. 21, 22. Now Chriſt would not falſifie theſe Types, therefore did he actually take away ſin.

3. Reaſon

3. *The neceſſity of his people.* This was the reaſon on mans part. There was no other way or means for the taking away either the guilt or puniſhment of ſin, but only this;his people muſt for ever have periſhed under their ſin, if Chriſt had not taken it away. The Apoſtle hints at this in that 10 *Heb.* 4, 5, 6, 7, 8, 9. There was no merit in man to deſerve Chriſt, but there was inſufficiency and inability in man, which was a motive to Chriſt to undertake the work. They were neither able to take away the guilt,nor puniſhment,nor pollution of ſin,therefore did Chriſt undertake it for them.

whoſe ſins are taken away by Chriſt.

Fourthly, whoſe ſin is taken away by Chriſt? The ſins of the Elect only. Pelagians, and Arminians ſay, the ſins of all and every perſon, but the Scripture appropriates this only to a certain number of men. See *Eſay* 1. 21. *he ſhall ſave his people from their ſin*, John. 17. 19. *For their ſakes I ſanctifie my ſelf*, ſpeaking of a peculiar number. And it cannot be ſaid that Chriſt bare the ſins of every man, for, (1) *Chriſt bare the ſins of none but of ſuch whom the Father hath given him*, Joh. 17. 6. 19. Compared together. The Fathers gift, and Chriſts death are limited by one another; thoſe Chriſt dyed for, who were given him of the Father, but all were not given him,ſee *verſe* 6. *I have manifeſted thy name to them, whom thou haſt given me out of the world.* (2) If Chriſt *equally intended to take away the ſins of all and every man, then either every mans ſin muſt be taken away, or elſe Chriſt ſhould loſe his intention*; but the ſins of all and every man are not taken away, many die in their ſins, yea, the greateſt part of men dy under the guilt of their ſin, *Narrow is the way, &c. Math.* 7. 1. And its impoſſible that Chriſt ſhould be deprived of his intention, *Eſa.* 46. *cap.* 10. *verſe*, *Thoſe that the Father hath given me ſhall come to me*, Joh. 6. 37. Chriſts power is ſo ſtrong, that his intention cannot be hindred, And then (3) *Chriſt doth not pray for all, therefore he did not die for all.* Chriſts ſacrifice is not larger than his interceſſion. Satiſfaction and interceſſion are the two parts of his Prieſthood, and one is not larger than the other; but ſome are left out of his interceſſion, *Joh.* 17. 9.

If it be ſaid Chriſt prayed for thoſe whom he did not ſave, as
Obj. 1 *Luc.* 23. 34.

Sol. The Anſwer is plain, we muſt diſtinguiſh between the Prayers which Chriſt made as a private man, and thoſe which he made as mediator; that Prayer *Luc.* 23. 34 is of the former kind, Chriſt as a man made under the Law, prayes for his enemies, as *Steven* did, *Acts* 7. That prayer, *Joh.* 17. was made by him as mediator, and therein he prays only for the Elect. (4) *Chriſt takes away the guilt and puniſhment of ſin from none but ſuch from whom he takes away the pollution of ſin alſo*, Heb. 10. 10, 14. and Heb. 9. 14. But the pollution of ſin is not taken away from all, then all ſhould be regenerated; therefore the guilt of ſin is not taken from all.

If it be ſaid, but the Apoſtle ſaith, that Chriſt taſted death for
Obj. 2 every man, *Heb.* 2. 9.

Sol. I anſwer, 1. Every man is often put for many, 1 *Cor.* 4. 5. 2. The Apoſtle doth, *ver.* 10, 11. fully interpret who thoſe all are; They are *Sons*, Sons brought to glory, they are ſuch as are ſanctified, they are ſuch as Chriſt calls *brethren*: for every man of theſe Chriſt did truly taſt death, but theſe are not all but a certain number only.

If it be again ſaid, the Apoſtle ſaith. 2 *Cor.* 5. 14. that Chriſt
Obj. 3 dyed for all.

Sol. I anſwer. The Apoſtle doth *ver.* 15. limit this *All.* They are ſuch as live not to themſelves but to Chriſt, they are ſuch, *ver.* 17. as are new creatures; now for all theſe we deny not that Chriſt died.

The Uſes are, {
Information.
Exhortation.
Conſolation.

1 Uſe of *Informati.*

1 *Leſſon.*

1 For Information. (1) *The mighty power of Chriſt.* The Prophet calls him *the mighty God*, Iſa. 9. 6. None but a *mighty God* could have carryed ſuch a burden and weight as the ſin of the world. A world of men cannot ſtand under the weight of one ſin yet did one Chriſt carry a world of ſins without ſinking, he could not have taken away ſin, if he had not born the whole weight of his Fathers wrath; when the Lord did impute to a great company of Angels the guilt of one ſin they could not ſtand under it, yet did Jeſus Chriſt without ſinking bear all the weight, which an infinite God could lay upon his ſhoulders, and that triumphantly as the word ſignifies, *ſurely he hath born our griefs*; his power doth not appear more viſibly in the creation and ſuſtentation of the world, than it doth in taking away the guilt, puniſhment, filthineſs and dominion of ſin ſo clearly and fully.

2. Leſſon.

(2) *The infinite merit of Chriſts blood.* The Apoſtle calls it *precious blood*, 1 *Pet.* 1. 19. This Text if there were no more in all the Book of God proves it to be exceeding precious. Tis by the vertue and efficacy of Chriſts blood that ſin is taken away, *he hath offered one ſacrifice for ſin for ever,* as the Apoſtle ſpeaks, *and by that one ſacrifice he hath for ever perfected them that are ſanctified.* Heb. 19.12.14. Yea, there is ſuch a redundancy of merit in this blood, that if there were 10000. worlds of ſinners, more than there are, there is vertue enough in it to take the guilt of them all away, that no ſtain ſhould be left behind.

3 *Leſſon.*

(3) *The deare and tender love of Chriſt to the Elect.* Many glaſſes are hung out in Scripture to diſcover Chriſts love to his Elect. None ſhews it more clearly than this Text. *He loved us,* ſaith the Apoſtle, *and waſhed away our ſins in his blood*, Rev. 1. 5 he might have taken away the world for ſin, but he rather choſe to take away ſin from the world; his love will appear the more if it be conſidered, that he took them away from us by laying them upon himſelf, ſo the phraſe ſignifies, he took the burthen from our backs, and laid it upon his own; *his own ſelf bare our ſins in his body on the tree*, 1 Pet. 2, 24. To take away ſin from us had been great love, though he had laid it on ſome other, I, but to take it from us, and to put it upon his own Shoulder this is love paſt example; eſpecially conſidering what it muſt coſt him to bear the ſame. The reading of this Text may well conſtrain us to ſay; that the love of Chriſt is a *love that paſſeth knowledge*, Epheſ. 3. 19. he that believes this Text, cannot queſtion whether Chriſt love him or no; he would not have taken

away the ſins of his Elect this way, if he had not dearly loved
4 *Leſſon.* them. (4) *Why the Devil did ſo oppoſe Chriſt?* As ſoon as he
was born he ſtirs up *Herod*, *Matth.* 2. 7, 8. It was *Magnus Herodes*
in Herode; when he entred upon his Miniſtry he aſſaults him
Matth. 4. *init.* the reaſon is, Chriſt came to take away ſin;
therefore did Satan oppoſe him. (5) *Who can deny that Chriſt*
5 *Leſſon.* *ſuffered in the beleevers ſtead?* The Socinians will grant, that Chriſt
ſuffered *noſtro commodo*, for our profit; but they will not believe,
that he ſuffered *noſtro loco*. The Scripture affirms it, for it calls
Chriſt 'Αντιλυτρον 1 *Tim.* 2. 6. *he gave himſelf a ranſome for ſin.*
A Counterprice. Its a military word; when one payes that
which another ſhould pay; when one mans life is ranſomed by
the life of another. A man cannot be λύτρον ϗ ἀντίλυτρον, unleſſe
he ſuffer in anothers ſtead, yea, and the ſame puniſhment, which
he that is ranſomed ſhould have ſuffered. Chriſt could not have
taken away ſin, if he had not ſuffered in our ſtead, as well as in
our nature. And then, (6) *Who can deny that Chriſt ſuffered the*
6 *Leſſon.* *wrath of God?* Some deny this, they think it not fit to aſſert that
Chriſt ſuffered the wrath of his Father, or any torments in his
ſoul at all; doth not he ſay, *my ſoul is ſorrowfull even unto death*
Matth. 26. 38. *Thou ſhalt make his ſoul an offering for ſin*, Eſa.
53. 10. He could not have taken away the ſin of his people, if he
had not ſuffered what they ſhould have ſuffered; he did bear our
burden, otherwiſe ſin could not be taken away. Tis true, he did not
ſuffer eternally; the merit of his perſon, made his ſhort ſufferings
equivalent to the eternal ſufferings of men; he could not be ἀντίλυτρον
if he did not ſuffer what we ſhould have ſuffered. This is the
2 Uſe of Exhort. firſt uſe.

Secondly, For Exhortation. (1) *Take heed of thinking to take away ſin by any other means.* Papiſts will take away ſin by their own works; filth cannot take away filth; *our righteouſneſſes are as a filthy rag*, Eſa. 64. 6. A filthy rag cannot waſh away other filth. They make the Maſs an expiatory ſacrifice, and ſo nullifie the ſacrifice of Chriſt, *who hath*, as ſaith the Apoſtle, *Heb.* 10. 14. *by one offering for ever perfected them that are ſanctified.* Take heed of theſe deceits; he that will have ſin taken away by another than Chriſt, or by any other means, ſhall dye in his ſins, *John* 8. 24. (2) *bleſſe God for Jeſus Chriſt.* Adore, admire this *Lamb of God who taketh away the ſin of the world.* It will be the work of heaven, let it be our work on earth. This one doctrine ſhould ſet all our ſouls on fire with the praiſes of God and Chriſt. Sin would have taken away thy ſoul, if Chriſt had not taken away thy ſin. Thy ſin would have deſtroyed thee,if Chriſt had not deſtroyed thy ſin. This is the ſecond uſe.

Thirdly, For Comfort. Its a ground of wonderfull Comfort to all the Elect believers. 3 Uſe of Conſol. (1) *In caſe of the contracting of new guilt.* 1. *Caſe.* Every new ſin brings new guilt. This guilt ſhall never redound upon thy perſon. Chriſt hath taken away the guilt of ſin; fear not, Chriſt hath taken away all thy guilt; 2. *Caſe.* by freſh acts of faith lay all on his ſcore: he hath, he will ſatisfie. (2) *In caſe of the revivings of ſin.* Chriſt hath taken away both the filthineſſe and dominion of ſin; remember 'tis ὁ αἴρων he hath begun the work, and he ſtill continues it; he will take it away that it ſhall not have a being in any of Gods Children, at leaſt have power over him; mind him of his work, he will do it.

Chriſt a bundle of Myrrh

Septemb. 25. 1653.

Cant. 1. 29.

A bundle of Myrrh is my beloved unto me.

THis Chapter is a ſpiritual Dialogue between Chriſt and his Church. Sometimes we have Chriſt commending the Church, and ſomtimes the Church commending Chriſt. In this Text the Church is the ſpeaker. She doth here declare both what Chriſt is in himſelf, and what he was to her. This ſhe ſets out by way of reſemblance, My beloved is to me a bundle of myrrh, a cluſter of Camphire. Tis a propoſition, In which we have theſe two things conſiderable.

1. The ſubject of the propoſition; *my beloved.*

2 The Predicat; he is *a bundle of Myrrh*, *he is a cluſter of Camphire.*

Or if you pleaſe,here 1. The perſon ſpoken of, this is Chriſt under this title of the *Churches beloved:* 2. The thing ſpoken in reference to that perſon,he is unto me *a bundle of myrrh*, *&c.*

Before

Doct. 1. Before I come to theſe particulars, I ſhall from the whole lay down this general Doctrine. *viz.*

The ſoul that is eſpouſed to Chriſt, hath a very great and high eſteem of Chriſt. Let others judge of him as meanly as they pleaſe yet theſe are my thoughts of him, he is a *bundle of Myrrh*, he is *a Cluſter of Camphire.* The Apoſtle 1 *Pet.* 2. 7. makes it the Character of a beleever, that he hath precious thoughts of Chriſt: he that is married to Chriſt hath a mighty great opinion of Chriſt.

That beleevers have a high eſteem of Chriſt proved by 6 Evidences

Firſt, That they have ſuch eſteem of him. This appeares in that

1 Eviden. 1. *They can rejoyce in him in the want of all other things.* Heb. 3. 17, 18. *Pſal.* 73. 26, 26. The Apoſtle ſpeaks of triumphing in Chriſt, 2 *Cor.* 2. 14. A beleever can glory in Chriſt, even to triumphing, when he is ſtript of all other things wherein he did glory.

2 Eviden. 2. *Nothing can ſatisfie them when they think of wanting Chriſt*; their joy is turned into ſorrow when they conceive that Chriſt is not theirs; See this in *Abraham*, Geneſis 15. 2. There was more in it than the bare want of a child; Chriſt was promiſed to ſpring out of his loynes; It was the child Jeſus.

3 Eviden. 3. *They are willing to part with the beſt of worldly enjoyments for his ſake.* Mar. 10. 28. That of *Jerome* is full to this purpoſe, If, ſaith he, my Father that begat me were hanging about my neck, if my Mother that bare me were lying at my feet, my wife and children weeping round about me to draw me from Chriſt, I would trample upon them all, &c.

4 Eviden. 4. *They take any pains to find him when he is withdrawn.* Wilderneſſes, Deſerts, Seas, Floods, &c. are willingly travelled over, waded through, that Chriſt may be enjoyed. *Cant.* 3. 1, 2. *Cant.* 5. 6, 7. Though they do ſometimes, by reaſon of ſloth, keep him out of poſſeſſion, yet when they know what they have done, they would go even through Hell to bring him back again.

5 Eviden. 5. *They do all they can to advance him amongſt men*, John 4. 29. This poor woman would gladly bring all *Samaria* to worſhip him.

6 Eviden. 6. *They commend him to their deareſt friends as the greateſt treaſure in all the world.* They would rather ſee Chriſt formed in their

noch Dul.

their Children, than ſee them heirs of Kingdoms. *Gal* 4. 19. *Davids* advice to *Solomon* was to this purpoſe, that He would get Chriſt whatever he wanted, *Prov.*4.4, 5, 6, 7, 8. All theſe are Arguments of eſteem.

Secondly why they eſteem of him ſo highly.

Why beleivers eſteem ſo highly of Chriſt.

1 *Ground*

1. *The experience they have of his worth.* and ſweetneſſe; every believer can ſay in ſome meaſure in a ſpiritual ſence as the Apoſtle doth, 1 *Joh.* 1. 1. The Apoſtle 1 *Pet.* 2. 3. makes the believers experience, the reaſon of his prizing of Chriſt; every Saint hath had a taſt of Chriſt, they know him, and becauſe they know him, they cannot but prize him. Ignorance of Chriſt is the cauſe of undervaluing of Chriſt, *Eſay* 53. *init.* and 1 *Cor.* 2. 7, 8.

2 *Ground*

2. *The ſence of all he hath done for them.* They know Chriſt hath done more for them then ever any did; he hath freed them from the curſe. *Gal.* 3. 13. He hath delivered them from eternal death, 1 *Theſ.* 1. *ult.* He hath waſhed away their ſins in his blood, *Rev.* 1. 5 He hath made them ſons of God, *Joh.* 1. 12. He hath purchaſed Heaven for them, *Rom* 6. *ult.* Innumerable are the benefits which Chriſt hath inveſted the beleever in. This raiſeth up in their hearts, a high opinion of him.

1. *Let it be for trial*, He that is eſpouſed to Chriſt thinks highly of him. Is it ſo with you? is Chriſt a bundle of Myrrh to you or no? Every man thinks he doth prize Chriſt, but moſt deceive themſelves, Try therefore by theſe five following notes.

1 Uſe of Tryal to know whether we prize Chriſt or no.

1 *Signe*

1. *Who raigns in your hearts?* He that is ſoveraign Lord and Commander, he it is that is eſteemed; hath Chriſt the throne? or hath ſin, the world, the Throne? Do you lay that charge upon your ſouls which the Church doth, *Pſal.* 24. 7, 8. If Chriſt be not principal in your hearts, if all things do not bow to Chriſt, he is not eſteemed.

2 *Signe*

2. *Who hath your thoughts?* Do you meditate on Chriſt, do you ſtudy Chriſt, or do you ſtudy the world? That of the Apoſtle is excellent to this purpoſe, 1 *Cor.* 2. 2. there was nothing ſo much in his thoughts as Jeſus Chriſt was. Deſire of much communion is a true Argument of eſteem. *Anima eſt ubi amat.* Can you ſay as the Church in this Chapter, *verſ.* 7. Set me where thou feedeſt? if ſo, then Chriſt is high in your hearts indeed.

3. *What*

3 Signe 3. *What opinion have you of his Members?* Do you value them are they precious in your in eyes, becauſe of their relation to Chriſt, and becauſe of their ſimilitude to Chriſt? See 1 *Joh.* 5. 1. he that loves not Saints in their meaneſt dreſs, before ſinners in their beſt Robes, prizeth not Chriſt truely at all.

4 Signe 4. *What do ye do to bring others to Chriſt*, Do you woo ſouls to marry with Chriſt? Do you make it your work to cauſe others to be enamoured of him? then you may conclude you eſteem him indeed; but if you be careleſſe whether Chriſt be without Diſciples or have Diſciples, he is not rightly prized of you.

5 Signe 5. *Do ye mourn for his diſhonour?* David ſaith, Pſal. 69. 9. *The reproaches of them that reproached thee fell on me.* Can you ſay ſo? you are haters of Chriſt, if you can hear or ſee him diſhonoured, and not lay it to heart.

2 Uſe of Exhort. II. *Let it be for exhortation.* Get and keep high thoughts of Chriſt, he is a Pearl of great price. Conſider.

1. Motive. Firſt, *It will be a means to facilitate your obedience*, Who doth not find it a hard thing to obey? We are loth to be commanded: the eſteem of the perſon of Chriſt will make us willing fully to obey Chriſt. *Who is the Lord* ſaith Pharaoh, *that I ſhould obey his voyce?* Exod. 5. 2. Had he eſteemed his perſon, he would not have diſputed his commands.

2. Motive. Secondly *You cannot value him at too high a rate*; The beſt thing on earth may be over-prized; Chriſt cannot; *Cant.* 5. 16. *Col.* 2. 3.

3. Motive. Thirdly, *It will ſtrengthen you againſt ſeducement.* Seducers are abroad, many are gone, this will keep us; See *Cant.* 1. 7.

4. Motive. Fourthly *It will make ſufferings eaſie.* Thus for the general Doctrine.

I proceed now to the particulars, which are two: Firſt the perſon ſpoken of, *my beloved*, and ſecondly the thing ſpoken of in reference to this perſon; *He is a bundle of Myrrh, a Cluſter of Camphire*; the latter I ſhall wave, having handled it lately from another Text; the former I ſhall handle in this propoſition, *viz.*

That Jeſus Chriſt is a bundle of ſpiritual Myrrh, The word here uſed for a *bundle* ſignifies either a *bundle* or a *bag*. Some render it *a bag of Myrrh is my beloved unto me.* Tis a *bag* a *bundle* of Spiritual *Myrrh. Myrrh* is a gum diſtilling from the Myrrh-tree, which for its uſefulneſs is gathered,and preſerved in bags; both the Tree and the Gum,are called by the ſame name. It was one of thoſe ingredients whereof the holy anoynting Oyl was made *Ex.* 30.23, 24, 25. *Pliny* ſaith,there are two ſorts of this Gum,the one is,that which doth diſtil of it ſelf from the Tree,which is the moſt precious the other is, that which is by art extracted, which is of an inferior kind. To a bundle of this precious Tree, to a bag of this precious Gum, is Jeſus Chriſt here compared. The expreſſion is taken from the practiſe of Virgins, who uſe to carry flowers or Pomanders in their boſome. Jeſus Chriſt is the Churches Pomander; he is her ſweet bag which ſhe reſolves to wear continually about her, yea which ſhe purpoſes to keep continually about her breaſts, Three things I ſhall endeavour to open in this point.

1. In what reſpects Chriſt is compared to Myrrh.
2. Why to a bundle or bag of Myrrh.
3. How he excels all other Myrrh.

Chriſt is compared to Myrrh in five reſpects, *viz.*

In what reſpects Chriſt compared to Myrrh
1 *Reſpect*

1. *Myrrh hath a perfuming quality*; It's of a fragrant odoriferous nature, its uſed for the perfuming of Garments and Rooms that they may caſt a pleſant ſmell. See *Pſal.* 45. 9. *All thy garments ſmell of Myrrh, Aloes and Caſſia*; The harlot, *Pro.*7.17. tells the ſeduced young man, that *ſhe had perfumed her bed with Myrrh, Aloes and Cynamon.* Jeſus Chriſt hath a perfuming vertue. See how the Church deſcribes him for his fragrancy, *Cant.* 3. 6. *Who is this that commeth out of the wilderneſs like pillars of ſmoke perfumed with Myrrh and Frankincenſe, with all pouders of the Merchant?* His humane nature is richly perfumed with the graces of the Spirit, and he is able to perfume all places and perſons where ever he comes. The Soul, that is like a Stye or Dunghil, full of unſavoury and lothſome ſmels, is by the communication of the graces of Chriſt rendred marvellous ſweet: A ſprig or two of this Myrrh-tree, a grain or two of this precious gum being ſet on fire in the ſoul, makes it like *the ſmel of a field which the Lord hath bleſſed.* We may read of the rare ſweetneſſe of the Church, *Cant.* 4. 11, 13, 14. How came all this ſweetneſs, but from the communication of the ſweet graces of Chriſt to her

ſoul ? The Myrrh-tree had dropt upon her, hence her fragrancy did ariſe. Man in the ſtate of nature, is a very filthy Creature, they are altogether become ſtinking, *Pſa.* 14. 3. A dead carrion doth not caſt a worſe ſavour than a dead ſoul; every room of the ſoul is corrupted, the only perfume which God hath appointed for the ſweetning of theſe naſty rooms,is the imparting of the graces of Chriſt; how ſweet is that heart in the noſtrils of God where this Myrrh hath dropt ?

2 Reſpect 2. *Myrrh hath a preſerving quality.* It keeps things from corruption; It is uſed for the embalming of dead bodies, that they may be preſerved from rotting. *Nicodemus* and the reſt of the friends of Chriſt when his body was to be buried,brought *Myrrh and Aloes and other ſpices*, for the imbalming of it, *Joh.*19. 39,40. God would have Chriſt to have an honourable burial *ut eſſet gloriæ reſurrectionis præludium*, ſaith *Calvin*, to teſtifie the glory of his Reſurrection. The Lord Jeſus Chriſt hath a preſerving power, he doth keep the ſoul from rotting. Sin is a corruptive thing. It would in a ſhort time totally putrifye the ſoul, did not Jeſus Chriſt dry up the corruption of it. Sin is called in Scripture *a Leproſie*; tis a *fretting Leproſie.* Tis a ſpirirual *Gangrene* that in a very little time over-runs the ſoul. Tis a *putrifying ſore*, Eſa.1. 6. Did not Jeſus every day drop this ſpiritual Myrrh upon the heart, it would preſently be turned to rottenneſſe; every grace would rot and moulder to nothing, if Chriſt did not daily apply himſelf.

3 Reſpect 3. *Myrrh hath a beautifying quality.* The Virgins that were prepared for *Ahaſuerus* did amongſt other purifying things make uſe of the oyl of Myrrh, *Eſt.* 2. 12. This Oyle hath an abſterſive vertue, it takes away wrinkles from the face, and makes the skin ſmooth and ſhining. Jeſus Chriſt hath a beautifying vertue. Sin makes the ſoul rough, and full of wrinkles, and ill-favoured, but Jeſus Chriſt by anointing it with the Myrrh of his ſaving Graces, removes this uncomlineſſe, and puts a bright hue upon the ſoul. *Thou waſt comely, through my comelineſſe which I put upon thee*, Ezek. 16. 14. All the ſpiritual beauty of the ſoul is from Jeſus Chriſt; he changes the black ſooty diſcoloured viſage of the ſoul into a ſhining beauty; See that deſcription which is made of the Churches beauty, *Cant.* 4. 1,2, 3, 4, 5, 6. Chriſt from the Mountaius of Myrrh drops beauty upon the ſoul, and thereby puts a freſh verdure upon the ſoul,

4. *Myrrh hath a healing quality.* Phyſicians make uſe of it for the removing of ſeveral diſtempers. *Pliny* ſaith, that it doth dry up Rheums, clear the voice, help the ill ſavour of the breath, and cure many diſeaſes. The Lord Jeſus Chriſt hath a medicinal vertue, he is both the Phyſician and the Phyſick of the ſoul. *By his ſtripes,* ſaith the Prophet, *we are healed, Eſa.* 53. 5. Jeſus Chriſt cures our guilt, our filthineſs, he heals the hardneſſe, impenitence, deadneſs, unbelief of the ſoul. The ſoul that wants Chriſt ſhall dye eternally of its ſpiritual ſores. 4. *Reſpect*

5. *Jeſus Chriſt is myrrh in regard of his paſſion.* Some refer this Text principally to the ſufferings of Chriſt for his Church. Myrrh as it hath a fragrancy in it, ſo it hath bitterneſs in it. Chriſt in our nature and for our ſakes did undergoe a great deal of bitterneſſe, he ſuffered Gods wrath, mens rage, he drunk up a bitter Cup to ſave us from the wrath of God The Church here, ſay ſome, meditates on this, and glories in it. And indeed, though Chriſts ſufferings were bitter to him, yet they were ſweet to us; the bitter Cup which he drunk up hath made every bitter Cup ſweet to us; his death was our life, his ſorrow was our joy, his pain was our eaſe; *out of this bitterneſſe comes hony.* Chriſts ſufferings and the benefits which are purchaſed by it, are the ſweeteſt Noſe-gay which the ſoul can gather. All our light ſprings out of his darkneſſe. When Chriſt was ſuffering the Jews gave him *Wine mingled with Myrrh,* Mar. 15. 23. The Cup of Myrrh which Chriſt drank is turned into a Cup of ſalvation to all believers. 5. *Reſpect*

Secondly, He is called *a bundle or bag of Myrrh* in three reſpects.

2 Why Chriſt is cald a Bundle of Myrrh.

1. *Reaſon*

1. *To denote the fulneſſe of thoſe perfections which are in him,* Jeſus Chriſt hath not only a ſprig or two but a great bundle, not only a drop or two, but a whole veſſel, not only a grain or two, but a whole bag full of this Myrrh. All perfections are in Chriſt in an unmeaſurable quantity; the Saints, even the beſt of them, have but a few drops, but Chriſt hath an Ocean of all graces. The Spirit was not given him ἐκ μέτρου by meaſure, but *without meaſure* Joh. 3. 34. he was, as the ſame Evangeliſt ſaith *Cap.* 1. 14. *full of grace and truth*; he hath not only the fulneſſe of the Veſſel, but of the fountain alſo; he hath not only the fulneſſe of ſufficiency, but the fulneſs of redundancy. He is to fill all his members therefore *it became him to have allfulneſſe*; as the Apoſtle ſaith, *Col.* 1. 19. This is one.

2. Reaſon 2. *To denote the fixedneſs and perpetuity of all his perfections.* A bundle or bag is to keep things ſafely that they may not be loſt. It is impoſſible that Jeſus Chriſt ſhould loſe the leaſt grain of any grace; the Saints are lyable to loſe ſome meaſure of the grace which they receive. Though they can never loſe all, yet they may loſe ſome, but the graces and perfections which Chriſt hath received are fixed and ſhall abide for ever: This is that which we are to underſtand by the Apoſtles expreſſion of *dwelling*, Col. 2. 9. *fulneſs dwells in Chriſt.* Its alwaies high tide with him in all his perfections. As he cannot loſe any of his elect, ſo it is impoſſible that he ſhould loſe any of his perfections.

3. Reaſon 3. *To teach us that none can have any of his perfections, but by his own voluntary communication.* The bag is ſo faſt ſealed, the bundle is ſo faſt tyed up, that there is no obtaining of any thing but by his free conſent. None but himſelf can open the bag, *All his ſaints receive from him, Joh.* 1. 16. but all that receive from him, receive by way of free gift; *As many as received him, to them he gave power to become the ſons of God*, Joh. 1. 12. If Chriſt did not freely untie the bundle, none of the ſons of men could receive one ſprig from him.

Chriſt excels all other Myrrh in theſe three reſpects.

In what reſpects Chriſt excels all other Myrrh

1. Reſpect 1. *Other Myrrh hath ſome dregs in it.* Never was this gum ſo purely refined, but ſome dregs might be found: ſearch the Apothecaries Shops, and you will find it ſo: but in Jeſus Chriſt there is nothing like dregs. Ther's no withered branch in this precious bundle, the very ſcrapings of this Myrrh are invaluably precious, the very bark of theſe branches is precious, indeed theſe branches are without bark.

2 Reſpect 2. *Other Myrrh may loſe its virtue*; If it be kept over long, if it be kept careleſly it may be worth nothing at all: But Jeſus Chriſt can never loſe his vertue. Theſe branches are as effectual as the firſt day they were bundled up, this gum is as vertuous every way as when it was firſt gathered. Neither time nor eternity will waſt, neither time nor eternity will corrupt either the merit of Chriſts blood, or the vertue and efficacy of his graces.

3 Reſpect 3. *Other Myrrh is not gathered at all times.* The Myrrh-tree is not alwayes running. *Pliny* obſerves that this gum diſtils but at certain ſeaſons of the year: but this ſpiritual Myrrh may be gathered at all times of the year. This ſpiritual Myrrh-tree, the Lord

Jeſus Chriſt, is continually dropping. Whereſoever, whenſoever Jeſus Chriſt is preached, ſome of this Myrrh may be gathered. Tis alwaies vintage time, tis alwayes harveſt time with Jeſus Chriſt Thus much for explication.

The Uſes are theſe.

Firſt, from the firſt particular, theſe five Uſes. Uſes from the firſt Doctrin. 1 Uſe.

1. *Take notice of the excellencie of ſaving Grace.* Tis Myrrh, tis Cynamon; this bundle of Myrrh are thoſe heavenly graces of the Spirit, wherewith Chriſt was filled.

His meekneſs, his patience, his faithfulneſs, his zeal, his humility, &c. Theſe are the bundles of Myrrh that ſmell ſo ſweetly in the Noſtrils of God and of his Saints. Grace is a rare thing in it ſelf, and ſo it is in the account of holy men. Tis ſet out by all the choice things which are known in nature; *precious ſtones* Cant 1. 10. *ſweet ſpices* Cant. 4. 13. *the richeſt metals*, Cant. 1. 10, 11. One drop of grace, is worth an Ocean of all other things.

2. *What eyes do they ſee with that deſpiſe Chriſt*? the greateſt part of the World, I mean the Chriſtian World, look upon Chriſt but as a bundle of Nettles: he is Myrrh to the beleever, but wormwood to the unbeliever, he is a bundle of Roſes to the Saints but he is a bundle of thorns to the wicked. Unbelievers are blear-eyed, they cannot ſee Chriſt to be what he is. Chriſt is to moſt Chriſtians as he was of old to the Jews. He is in their eye both *without form and without comlineſſe*, Eſay 53, 2. Cant. 5. 9. 2 Uſe.

3. *All you that love ſweet perfumes, fall in love with Jeſus Chriſt* That ſoul is uuſavoury in which Chriſt is not. Many are much affected with ſweet-ſmelling things, flowers, ſpices, pouders, much vanity is ſhewed in the uſing of theſe things: get this Myrrh into your boſom, and you will be perfumed in the Noſtrils of God; nothing that is in you, nothing that comes from you will have a good ſavour in the noſtrils of God if this myrrh be not dropt upon it; get your Beds, your Garments, your Houſes perfumed with this Myrrh, and then God will love your company. 3 Uſe.

4. *How precious is the meditation of Chriſts paſſion* to a beleiver! 4 Uſe.

Tis a point much inſiſted on in Scripture. *Eph.* 5. 2. *Rev.* 1. 5. hereby is juſtice ſatisfied, remiſſion of ſin purchaſed, reconciliation procured. This is a bundle of Myrrh indeed. This ſhould alwayes lye between our breaſts. Tis our *Aſylum* againſt temptations. Tis our City of refuge. Chriſts paſſion was bitter to him,but the remembrance of it is ſweet to us.

4. *Uſe* 5. *Acknowledge from whence all that ſweetneſſe and beauty comes* Tis the anointing of this Myrrh. This takes away the ſavour of Nature; this takes away all ſpots, wrinkles, witheredneſs from the ſoul. All our ſavourineſs, all our fairneſs is from hence.

Uſes from the ſecond Doctrine. Secondly, From the ſecond particular, that *Chriſt is a bundle*, Theſe three uſes.

1 Uſe. 1. *Here is comfort againſt our emptineſs*, we are poor, defective wanting Creatures. Tis our pride if we ſee it not. When ſhall I have ſupply ſaith the ſoul? look to Chriſt, he is a bundle, a bag of Myrrh, he hath enough for others and thee too. Thy emptineſſe cannot deject thee, ſo much as his fulneſſe may relieve thee.

2 Uſe. Secondly, *Againſt thy loſings of grace it may comfort thee.* Chriſt can loſe, will loſe none of his. Are thy ſins ſealed in a bag, ſo are Chriſts merits.

3 Uſe. 3. *That grace is not by our own merit or procuring.* What we have is by free gift.

Uſes from Chriſts excellencies above Myrrh. Thirdly, From the third particular, *How Chriſt differs from other* Myrrh. The uſes are two (1 *Uſe.*) (1) Nothing can fully ſet out Chriſt; he is better than all Compariſons. (2 Uſe.) (2) Their folly that prefer material Myrrh to Jeſus Chriſt.

Chriſt the way.

Joh. 14.6. *I am the way, &c.*

IN the beginning of this Chapter, Our Saviour preſcribeth a precious Cordial to his ſorrowful Diſciples for the ſtrengthening of their hearts againſt his approaching paſſion. He was more carefull to remove their trouble than to prevent his own. Tis uſual for living friends to comfort thoſe that are dying, but here the dying Maſter is comforting his ſurviving ſervants. *Let not your heart be troubled, v.* 1. *ye believe in God believe alſo in me.* Though his humane nature ſhould ſuffer, yet his Divinity was to be depended on.

Many ingredients is this Cup of Comfort made of. As 1. *His departure was to do them ſervice*, verſ. 2.

Secondly, *He would return to them again*, to fetch them to himſelf, *verſe* 3.

Thirdly, *The place and ſtate to which he was going were known to them*; it would be for his advantage to depart, *ver.* 4. *He was going to his Father*, to a place of glory and happineſs; 'tis ſome ſatisfaction upon a friends departure, when we are ſure that it is gainful to him to depart.

Fourthly, *His love to them ſhould be as great after his departure as now it was.* Though he ſhould be out of their ſight, yet he would not be out of their hearing. Their Prayers ſhould be welcome to him, though his body was at diſtance, *verſe* 13. 14.

Fifthly, *He would ſend his Deputy, who ſhould dwell with them when he was gone*, ver. 16, 17. 26, 27. Though they ſhould not have his corporal preſence, yet his ſpiritual preſence ſhould be with them.

Sixthly, *They ſhould have peace of conſcience, which would be to them a continual feaſt to ſweeten every bitter condition*, which they did fear, or ſhould meet with in the world, *verſe* 27. Theſe are the rich Cordials, which he gives them for their ſupport.

port.

The Text hath relation to the third Cordial, and its brought in as an anſwer to a queſtion; our Saviour had told them of the happineſs of that place whither he was a going, *ver.* 4. He tels them alſo, that they knew the place, and the way to it. *Thomas* ſtarteth a queſtion about the thing; *we know not whither thou goeſt: and how can we know the way?* ver. 5.

To this quære or objection, our Saviour gives this poſitive anſwer, *I am the way.*

Heres two things in it.

1. The perſon ſpoken of; *I*, Tis Chriſt.
2. The thing ſpoken of him; *I am the way, the truth*, &c. The way. Whither this way leads, is to be gathered from what goes before; *his Fathers houſe*, v. 2. the place prepared for the Elect, *v.* 3. the ſtate of bliſs and happineſſe. Tis heaven it ſelf. A way is properly a path or road, leading from place to place. It hath many metaphorical acceptions in Scripture. Its attributed ſometimes to Gods Law, *Pſal.* 119. 1. Sometimes to the Doctrine of the Goſpel, *Acts* 18. 26. Sometimes to the works of God, *Job.* 40. 19. Sometimes to the ſecret counſels of God, *Ro.* 11. 33. And ſometimes to Chriſt himſelf, as in the Text.

Doct. The obſervation is this, *viz.*

That Jeſus Chriſt is the way, the only way to heaven; he is not only *a way*, but he is the ἡ ὁδὸς *the way*; he is not only the *beſt way* but he is the *only ſole* way to heaven. Tis fully ſet down in the Text. *I am the way*, and then its added, *No man cometh unto the Father, but by me*, He is in the ſame ſenſe called *the door*, Joh. 19. 7. All thoſe Texts which attribute ſalvation to Chriſt, are proofs of this point. See Acts 4. 12. *There is no other name given under heaven, whereby we can be ſaved, but only by the name of Jeſus Chriſt*, 1 Joh. 5. 11. *This is the record, that God hath given to us eternal life, and this life is in his Son.* I ſhall ſhew.

1 What reſpects Chriſt is called, the way to heaven

1. In what reſpects Chriſt is called the way to heaven; he is ſo in ſix reſpects.

1. *Reſpect* i. *By way of Acquiſition.* Heaven is the purchaſe of Jeſus

Chriſt. Man had by his fall in *Adam* forfeited his right to happineſſe. Sin had rendred him obnoxious to wrath. The Lord Jeſus by the ſhedding of his blood hath bought heaven, and ſo reinveſted his Elect into that intereſt to life eternal, which they had loſt. This is that which the Apoſtle ſaith, *Heb.* 2. 12. and more fully, *v.* 15. It is by the means of Chriſts death, that the Elect and called of God, do receive title unto and a promiſe of eternal life; every beam of glory was purchaſed with a drop of Chriſts blood. As he hath by his blood *purchaſed the Elect to himſelf for a poſſeſſion,* Acts 20. 28. So he hath by his blood purchaſed heaven as a poſſeſſion for the Elect. This is the firſt.

2. *In regard of manifeſtation.* Jeſus Chriſt hath ſhewed man the way to heaven. The Apoſtle tels us, that *He hath brought life and immortality to light by the Goſpel,* in 2 *Tim.* 1. 10. The Goſpel of Chriſt is called the *Goſpel of ſalvation,* becauſe thereby men are taught how to obtain ſalvation. This Goſpel is revealed by Chriſt, he preached it himſelf, and he hath authorized and commiſſionated others to make it known to the world from generation to generation; had Chriſt only purchaſed heaven, and not ſhewed us how to obtain it, we had been never the better for his purchaſe. This is the ſecond. 2. *Reſpect*

3. *In regard of preparation.* The making of a ſoul fit for heaven, is as neceſſary as the purchaſe of heaven; the purchaſe of Chriſt makes heaven ſure to the Elect, but ſomething muſt be wrought in them to make them meet for heaven. Nature muſt be changed; Faith muſt be wrought, repentance muſt be practiſed, before heaven can be enjoyed. The Apoſtle ſpeaks of this *Col.* 1. 12; 13. The powers of darkneſſe muſt be ſcattered, the habits of ſanctification muſt be infuſed before the door of heaven can be opened. *Fleſh and blood cannot inherit the Kingdom of heaven, A man muſt be born again,* before he be fit to ſee God. *Joh.* 3. 3. Now this is done by Jeſus Chriſt; he doth communicate his own Image by his Spirit, to the ſoul, and ſo by renewing the ſoul makes it capable of glory. Chriſt caſts Satan out of poſſeſſion, Chriſt makes the ſoul *partaker of his divine nature,* and ſo prepares it for heaven. This is that which the Apoſtle ſaith, *Eph.* 2. 10. *That we are created in Chriſt Jeſus unto good works.* The foundation of our grace, and ſpiritual life, is in Jeſus Chriſt, and from him conveyed by the Spirit unto us. This is the third. 3. *Reſpect*

4. Reſpect 4. *In regard of Conduct.* It is Jeſus Chriſt that guides us to heaven. He is called in Scripture *the Captain of our ſalvation;* Heb. 2. 10. He is our Captain in two reſpects; Firſt, he hath won heaven for us by conquering our enemies, both thoſe without us, and thoſe within us. Secondly, he guides us to heaven. As the Captain marcheth before his Souldiers, ſo doth Jeſus Chriſt march before his people, till he hath quartered them all in heaven. *The pillar of the cloud and fire* of old were types of Chriſt. Thoſe pillars were appointed, and made to be guides to the children of *Iſrael*, till they came to *Canaan*, Exod. 13. 21, 22. Jeſus Chriſt is the ſpiritual *pillar of the cloud and the pillar of fire;* whom God hath appointed to lead and conduct his Elect through the wilderneſſe of this world, unto the Cæleſtial *Canaan.* He leads his people to heaven three ways.

Three wayes whereby Chriſt leads his people to heaven.

(1) *By his example.* He hath by his own feet marked out every ſtep of the way, he hath tract the path and made it plain, that ſo by walking in his ſteps they may come to glory. Of this he ſpeaks, *Math* 11, 29. the holy pattern of Chriſts example in the Goſpel ſhews us how we may attain ſalvation.

(2) *By his word.* The word of God is called *the way of life and peace,* Rom. 3. 17. *Jer.* 21. 8. It is ſo called, becauſe it diſcovers unto men, how they may obtain both life and peace. Chriſt hath given this word as a direction unto his people, to teach them what to avoid, what to practiſe, that they may be ſaved. *Thy word* ſaith *David, Pſal.* 119. 105. *is a lamp unto my feet, and a light unto my paths.*

(3) *By his Spirit.* This is the inward light, by which the ſoul is enabled to follow both the example of Chriſt, and the word of Chriſt. *This is the voyce behind us,* which ſaith, when we are ready to go aſide, *this is the way, walk in it,* Eſa. 30. 21. Chriſt by his ſpirit lifts us up when we fall, ſets us right when we miſcarry, by his Spirit he keeps us in the way of peace, till he brigns us to peace. Thus did *Zachary* Prophecy of him, Luc. 1. 79.

5. *As he is the Center in whom all the lines of ſalvation meet.* 5. *Reſpect* Whatſoever is a cauſe of ſalvation hath its ſtrength from Jeſus Chriſt. All the links of the golden chain of ſalvation meet in Jeſus Chriſt, and have their dependance on him. To inſtance in particulars.

1. *Election.* This is the firſt ſpring of ſalvation, and

this hath its foundation in Chriſt. *Eph.* 1. 4. *God hath choſen us in him before the foundation of the world*; Chriſt is *principium & Caput Electionis*, he is the firſt elect, in whom, and for whom all others are elected God elected Chriſt to be the head of the body, and all the members of the body in him; our election is built on his election.

2. *Vocation.* God hath intended ſavingly *to call all thoſe whom he hath predeſtinated,* Ro. 8. 30, Now effectual calling is builded on Chriſt, therefore we we are ſaid to *be called by him,* 1 Pet. 5. 10. By our calling we are actually ingrafted into Chriſt, as members of his body, that we may be made like him, and glorified with him.

3. *Juſtification. The unrighteous cannot inherit the Kingdom of God,* therefore the elect muſt be made righteous. This is done in and through Chriſt, and we are ſaid to be *juſtified in his name,* 1 Cor. 6. 11. and hence he is called, *Jer.* 33. 16. *the Lord our righteouſneſſe.* Tis through the imputation of his righteouſneſs that we are made righteous.

4. *Redemption.* The elect as well as others are in a ſtate of bondage, *ſlaves to Satan* and ſin as well as others. They muſt be ranſomed out of the hands of theſe Tyrants before they can be ſaved. This redemption is in and by Jeſus Chriſt. The Apoſtle ſpeaks of this, 1 *Pet.* 1. 18, 19. therefore he is called *our redeemer* as well as *our Saviour.*

5 *Sanctification. Without holineſſe no man can ſee the Lord.* An unſanctified heart is not only unworthy of Heaven, but unfit for Heaven. Now this priviledge of ſanctification is from Chriſt; believers are therefore ſaid to be *ſanctified in Chriſt Jeſus,* 1 *Cor.* 1. 2. This in *Chriſto* ſaith *Piſcator*, is as much as *per & propter Chriſtum*; he is called *our ſanctifier*, as well as our Juſtifier, *Heb.* 2. 11. our holineſſe is but a drop, a ray, a beam of that infinite holineſs which is in Chriſt. God hath filled him with an unmeaſurable fulneſs, that he might confer on us a proportionable fulneſs of every grace.

6. *Perſeverance.* None ſhall be ſaved but ſuch as continue unto the end; our perſeverance is not the cauſe of ſalvation no more than our grace; *We are ſaved by the grace of God,* not by and for our own grace; yet is both grace and perſeverance neceſſary unto ſalvation. Now as our grace is from Chriſt Jeſus, ſo is our perſeverance in grace. Tis by continual influences from him, that

grace which is in its own nature a periſhing creature,doth cōtinue. Tis by vertue of our union with Chriſt which is an inſeparable union,that we do perſevere in grace, *Joh.* 15. 4. Becauſe our union with the vine cannot be diſſolved, therefore cannot grace totally periſh. Jeſus Chriſt doth continually communicate influences of grace by his Spirit, and therefore doth grace abide for ever. This is that which our Saviour affirms, Joh. 4. 14. *He that drinketh of this water which I ſhall give him, ſhall not thirſt for ever, but the water that I ſhall give him ſhall be in him a well of water ſpringing up unto eternal life.* This is the fifth thing.

6. *Reſpect* 6. *As he doth bleſſe all the outward means of ſalvation.* God hath appointed many outward means which are as helps to carry the elect to Heaven; Theſe means are the Ordinances of grace, the preaching of the word,prayer, Sacraments. Theſe are *vehicula ſpritualia.* They are the means of begetting grace; of increaſing grace. They are as ſo many *Jacobs* Ladders, by which the elect climb up to Heaven. They are the breaſts of the Church. They are the earthen veſſels, in which the Heavenly *treaſure* of grace is kept, and out of which it is given to the people of God as they have need; 2 *Cor.* 4. 7.They are *the weapons of the ſpiritual warfare* which God hath ordained for the battering down of the *ſtrong holds of ſin*, 2 Cor. 10.4. Now Jeſus Chriſt is not only the Ordainer but the Sanctifier and bleſſer of all theſe means;He gives vertue to the word,he gives efficacy to the Sacraments, power to prayer,to make it able to help out the ſalvation of his people, he it was that gave the miniſtry to the Church to be a means of building them up in grace; *Eph.* 4. 11, 12, 13. And it is he that bleſſeth the miniſtry and makes it ſubſervient to the great deſign for which it was appointed. *My beloved put in his hand by the hole of the door, and my bowels were moved for him,* Cant. 5. 4. All the Ordinances would be as weapons without an edge, if Chriſt did not bleſſe them. As he gives vertue to the means that lead to Heaven, he may be called the *way to Heaven.* Thus much for the firſt particular; how Chriſt is the way to Heaven.

2 That there is no other way to heaven but Chriſt. Secondly that there is no other way. This I ſhall hold out in five particulars.

1 Eviden. 1. *The old Patriarchs knew no other way. Abraham, Iſaac, Jacob* and all the reſt of thoſe holy men knew no way to Heaven but Jeſus Chriſt, Joh. 8. 56. *Your Father Abraham rejoyced to*

ſee my day, and he ſaw it and was glad; What is ſaid of *Abraham* may be ſaid of *Noah*, *Jacob* and all the Prophets. They loooked to come to heaven only this way, and they looked no further, they were ſatisfied with him, ſo much is imported in that phraſe *he was glad*. Theſe words are added ſaith *Calvin*, *Ut ſciamus nihil eum pluris feciſſe*; he did *acquieſce* in Chriſt, and ſo did the whole Church at that time.

2 Eviden.

2. *The Prophets knew no other way*, Acts 10. 43.

3 Eviden.

3. *The Apoſtles they neither knew nor taught any other way. I deſire to know nothing* ſaith Paul, *but Jeſus Chriſt and him crucified*, 1 Cor. 2. 2. and ſo did *Peter* before, Acts 4. 12. *There is no ſalvation in any other.* They call faith and holineſſe the way to ſalvation, but neither of theſe are contradiſtinct to Chriſt Neither faith nor holineſſe are the meritorious cauſe of ſalvation; If we ſearch the Writings of the Apoſtles, we ſhall finde that they direct men ſtill to Chriſt, and to him alone.

4 Eviden.

4. *Theres no need of any other.* Chriſt hath ſufficient of every thing in him, which can be thought on as neceſſary for the obtaining heaven. Chriſt is, ſaith the Apoſtle, *all and in all*, Col. 3. 11. Fulneſs of grace, and fulneſs of merit. Enough for juſtification, enough for Sanctification. One Sun is ſufficient for a whole world; one Chriſt is ſufficient for the world of the Elect to all Concernments.

5 Eviden.

5. *A Curſe is denounced againſt them, that look for any other way Except ye believe that I am he*, ſaith our Saviour *ye ſhall die in your ſins*, Joh. 8. 24. That man is in the high way to deſtruction, that will not believe Chriſt the only way which God hath appointed to ſalvation. This is the ſecond particular,

3. The Properties of this way.

Thirdly, the properties of this way. There are theſe 9 properperties of it.

1. Property

1. *It is a certain Way.* I call it a certain way, becauſe whoſoever walks in it, ſhall certainly come to the expected end of his journey; he that walks in other wayes, will come to the end of his life, but not to his deſired end; but he that enters into, and continues in this way, ſhall as certainly be ſaved, as if he were already ſaved, 1 *Pet.* 1.8, 9. he that doth believe in Chriſt *ſhall receive the end of his faith, the ſalvation of his ſoul*, ſalvation is the end of faith; Tis both *finis operis & operantis.* No man ever miſſed of heaven that kept this way to heaven. *Jacobs* ladder

which was a Type of Chriſt reached from earth to heaven, No man man ever did, ever ſhall ſee heaven, that doth not ſeek it by Chriſt.

Why it is called a new wa

2. *It is a new Way*, So the Apoſtle calls it; *Heb.* 10. 20. It is not a new way in regard of time, in that reſpect it is an old way. It is that way by which Patriarchs, Prophets, Apoſtles went to heaven. *Jeſus Chriſt yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. It is not new, as if it were newly found out; All new wayes in this ſenſe, are falſe ways. It is called a New way, as the Covenant is called the new Covenant. Its a new way in two reſpects.

Firſt, *becauſe of the clear and full manifeſtation of it under the Goſpel in reſpect of former times.* The way was not then ſo fully known as now it is. This way was under the Levitical Prieſthood covered, and darkned with the ſhadows of many Ceremonies and Types, which are all now removed. Therefore the Apoſtle ſaith *That while the firſt tabernacle was ſtanding, the way into the holieſt of all was not yet made manifeſt*, Heb. 9. 8. but now all theſe Types and ſhadows are removed, and the way is made perfectly known, that he that hath the dimmeſt ſight may ſee it.

Secondly *becauſe of the perpetuity of it.* There ſhall never be now any more abolition; nay, there ſhall be no alteration, either of the way. or of the manner of revealing it to men. It ſhall ſtand as now it is in the Goſpel-Adminiſtration to the end of the world. There ſhall be no other way of leading men into it then now there is. There are no additions, no alterations to be looked for to the end of the world, Heb. 1. 2. Chriſt hath now made his laſt will, ſpoken his mind fully.

3. Property

3. *It is a ſafe way.* Thoſe that are in this way, have both direction, and protection from God, which two things make a way ſafe. Men may be aſſaulted in this way; the devils will be tempting, and labouring to thruſt the people of God out of the way, but they ſhall not prevail. The devil may ſcare and fright them, but he cannot plunder them; the devil may diſquiet them but he cannot hinder their paſſage to heaven. *The Angels of God* are ſaid *to aſcend and deſcend upon the Son of man*, Joh. 1. *ult.* They do thus not only to attend on Chriſt, bnt to be as a guard to all thoſe that aſcend to heaven by Chriſt, he is the only *Jacobs* ladder, by which men climb to heaven, and the Angels they

hold the ladder yea, they are upon every round of it, as a royal guard to ſecure them that travel, and the God of glory himſelf holds the top of it, *Gen.* 28.12,13. The devil may ſhake the ladder, and fright them that are on it, but he is not able to throw it down.

1. *Property*

4. *It is an eaſie way.* Matth. 11. *ult.* It is not ſo eaſie, but that men muſt work and labour in it. It is not a way of idleneſſe and ſloth. Chriſtian endeavour, and Chriſtian diligence is neceſſary; *work out your ſalvation with feare and trembling,* Phil. 2. 12. He that thinks to be carryed to heaven ſleeping, ſhall be ſure to miſs of heaven; but though it be not an idle way, yet it is an eaſie in two reſpects.

In what reſpects the way of Chriſt is an eaſie way.

1. *We have ſpiritual enablement from Chriſt, for whatever is commanded by Chriſt. I can do all things through Chriſt, that ſtrengtheneth me,* Phil. 4. 13. Chriſt doth not lay burthens on our back, and leave us to bear them by our own power, *he ſtrengthens us with all might in the inner man,* Col. 1. 11.

2 *Wherein we come ſhort, he ſatisfies for us,* he is content that all our defects, weakneſſes, imperfections ſhould be ſet on his ſcore. Jeſus Chriſt ſaith to his Eather concerning all the ſpiritual Arrearages of his people, as *Paul* did to *Philemon* concerning *Oneſimus*, Phil. 18. *if they have wronged thee, or owe thee any thing, put that on mine account*; he is content that all our ſtumbling back-ſlidings, deviations, ſhould be imputed unto him. In both theſe reſpects, the way is eaſie.

2. *Property*

5. *It is a comfortable way.* Whatſoever makes any way comfortable, is to be found in this way.

Firſt, *Here is good company.* None but Saints travel in this way 'Tis the way of the righteous, the way of holy men, the way of the Elect, and of them only. 'Tis the way of the redeemed of the Lord. They are all friends, they are all brethren, they are all of the ſame heart, as to the main, that travel this way.

Secondly, *Here is excellent Accommodation.* It adds much to the comfort of a journey, when travellers meet with good proviſion, when they have good food, good lodging. This way which I am ſpeaking of is excellent for this; here is good proviſion, here are heavenly ordinances, to bait on at every ſtage; Jeſus Chriſt who is our way, is both our meat, and our lodging;

every Saint hath him for his meat and drink till he come to heaven, every Saint lodgeth in his boſome till he have brought him to his own Manſion-houſe in heaven, which is both purchaſed and prepared for him.

6. Property 6. *It is a plain way.* We read in *Jer.* 18. 15. of *a way not caſt up.* All other wayes to heaven, are unbeaten wayes, they are paths not digged; but this way is a way well troden, Its a trackt way. Prophets, Apoſtles, Patriarchs have by their walking made this way ſmooth and even; the weakeſt travellor may without ſtumbling walk in this way.

7. Property 7. *Its a holy way.* All other waies are unclean and filthy ways, but this way is clean, there's not one dirty ſtep in it. Its called a holy way in two reſpects.

It is called a holy way in two reſpects.

1 Firſt, *becauſe none but holy perſons walk in it.* This is that which the Prophet ſpeaks of, *Eſa*, 35. 8, 9, 10. A perſon that is unclean in himſelf, as ſoon as ever he ſets a foot in this way, is made holy; its a ſanctifying way.

2 Secondly, *becauſe holineſs is that which fits us for this way* There's no comming where this way leads, without holineſs; *Heb* 12. 14. *without holineſs no man ſhall ſee the Lord*; holineſſe is called in Scripture *the way to heaven*, Pſal. 34, 12, 13, 14. becauſe all thoſe whom Jeſus Chriſt brings to heaven, he brings in a way of holineſs; holineſſe is that which fits the eye of the ſoul, for the beholding of the beatifical viſion, *Matth.* 5. 8. An unrenewed ſoul is no more fit to ſee God than a diſeaſed eye is to behold the Sun. If it were poſſible to be imagin'd that Jeſus Chriſt ſhould take an unſanctified perſon into heaven, heauen would be a dungeon, a priſon to ſuch a man.

How unfit an unſanctified perſon is for heaven.

(1) 1. *Theres no employment which he delights in*; ſinging Hallelujahs to God, contemplating and meditating on the excellencies of God, this is the work of heaven, and this is weariſome work to an unſanctified heart. An unholy man is tyred out with one day of prayſes. One hour ſpent in ſpiritual exerciſes is a burden to him; he cries out with thoſe worldlings, *Amos* 8. 5. *when will the Sabbath be gone?* One hours prayer is an hour too long for his devotion: what ſhould ſuch a Man do in heaven, where this work laſts for ever without one moments interruption? Heaven would be a Hell to a wicked heart.

2. *There's no company which he affects.* The company of heaven is God and Chriſt, and Saints and Angels; There's neither

drunkard, nor ſwearer, nor covetous perſon in all that City. All the inhabitants are Saints, and ſaints in perfection; wicked men hate the Society of the godly here on earth, *Prov.* 29. 27. It goes againſt the hair of a wicked man, to be one day together in the company of the godly, what would he do if he were in heaven, where he muſt ſee no other faces? The Saints above would be weary of heaven, if they ſhould ſee any wicked man there, and the wicked man if he were in heaven, would wiſh himſelf amongſt the Devils rather then be tyed to eternity to dwell in the midſt of thoſe whom his ſoul ſo much abhors. A wicked heart hath an Antipathy againſt heaven, and all that is in heaven. Chriſt prepares for glory by grace. This is the ſeventh particular. It's an holy way.

8. Property

8. *Tis a very coſtly way.* It's a cheap way to us, but it's a dear-bought way to Jeſus Chriſt. He could not have been to us the way to heaven, if he had not ſuffered for us the tormẽts of hell he could not have been to us the way of life, if he had not firſt travelled the deep way of death. The Apoſtle makes our way to heaven to be *through the blood of Chriſt, and through the veil of his fleſh*, Heb. 10. 19, 20. His blood was the red ſea, through which we paſs to *Canaan.* His crucifyed fleſh is the veil, through which we enter into the holieſt of all. Its a coſtly way.

9. Property

9. *Tis a way of Gods own deviſing.* Man had wiſdom enough to depart from the firſt path of life, in which God had ſet him, but he wanted wiſdome to find out another way; he had been for ever benighted in his own darkneſſe, he had for ever wandred in his folly, till he had come to hell, if God in his infinite wiſdom had not found out this way. The Apoſtle ſpeaking of this way, *Heb.* 10. 19, 20. ſaith, *that Chriſt hath conſecrated it.* This is a way not of mans conſecration, but Chriſts. 'Tis God himſelf that hath let down this ladder from heaven to earth. If all the wiſe Angels of heaven had been ſummoned together to conſider of a way to ſalvation, this would have come into the hearts of none of them. They have the grace to admire it, but there was not wiſdome enough in all of them to haue found it out, if the God of wiſdom had not diſcovered it; the contriver of this way is God himſelf. Thus much for the third particular, the properties of this way.

4. The Excellencies of this way above all other

4. How this way differs from all other waies. There is a fourfold excellency.

1 Excellen. 1. *Chriſt is not only the way, but the end alſo.* Other waies lead to a place, but they are not the place to which they lead: but now Jeſus Chriſt is not only the way to heaven, but he is heaven it ſelf. What is heaven but the full immediate uninterrupted enjoyment of Communion with Chriſt. Hence it is, that he is called in the text *the life* as well as *the way*. Chriſt is not only *the way* to life, but he is *life* it ſelf; he is not only the true path to bliſs, but even bliſs it ſelf. The whole glory of heaven is deſcribed to be the ſeeing of the face of Chriſt, *Revel* 22. 4. he is ſalvation, as well as the way to ſalvation. This is the firſt.

2. Excellen. 2. *Chriſt is not only the way to heaven but he that carries us to heaven.* Other waies do not carry the Paſſenger to his journeys end they afford him a liberty of paſſage, but they do not properly carry him. But now Jeſus Chriſt carries all his people to heaven. The Prophet ſaith of Chriſt, *Iſa.* 40. 11. *That he gathers the Lambs with his arm, and carries them in his boſome*; he gives the ſpiritual Traveller both eyes to ſee, and feet to walk, till he have brought him to his journeys end; he is ſaid *Luke* 15. 5. *To lay the ſtragling ſheep on his ſhoulder and ſo carry it home*: if we had not the ſhoulder of Chriſt to carry us, as well as his hand to point us out the way, we ſhould fall ſhort of heaven.

3 Excellen. 3 *Chriſt is a way that is never unfit for the traveller* Other waies do too often need mending. The faireſt and moſt even waies in a few years, if they be much frequented, prove paſt travelling: But now Jeſus Chriſt needs no repairing The Saints of God have been travelling this way to heaven for above five thouſand years, yet tis as good as it was the firſt day. The people of God have been climbing to heaven on this ladder; ever ſince the fall, and yet there is not one round of it, either broken or weakned. Some give this as one reaſon why Chriſt is called a new way *Heb.* 10. 20. He is every way as ſubſtantial and compleat, as he was the firſt day he was diſcovered to men. This is the third difference.

4 Excellen. 4. *Chriſt is a living way.* This title the Apoſtle gives him, *Heb.* 10. 20. Other waies have no life in them, he is a ſpeaking way, a directing way, an animating, and quickning way. The ſpiritual Traveller hath no life till he come into this way; and when he is in this way, he cannot die; other waies cannot preſerve Travellers from dying. We have known of many that have

fallen dead in the high-way. But you never heard of any that dyed in this way. As there is no living out of this way, ſo there is no fear of dying in it. *In him was life*, ſaith the Apoſtle, *Joh.* 1. 4. Bring a dead ſoul into this way, and he is preſently enlivened. Thus much by way of Explication.

I proceed to the application which is

1. For Information.
2. For Reprehenſion.
3. For Exhortation.
4. For Conſolation.

I. For Information.

1. *Uſe of Informati.* 1. Leſſon.

First, *That the ſalvation of the Elect is one and the ſame.* The Apoſtle *Jude* writing of the ſalvation of beleevers calls it Κοινὴν σωτηρίαν, verſe. 3. It's called *common ſalvation*, becauſe it's common to all the elect; becauſe it conſiſts in the enjoyment of common priviledges, and becauſe there is but one and the ſame way which leads to it. This way is Chriſt; he was that way, by which God brought the old Saints to heaven, and he is the way by which all the Goſpel-Saints come to heaven. God never did ſince the fall of *Adam* to this day, God never will from this day to the end of the world, ordain any other way to ſalvation.

2 *Leſſon.*

And then Secondly, *The impoſſibility of being ſaved without Chriſt. No man cometh unto the Father but by me.* A man can never come to a City or houſe, if he keep not the way that leads to it. No man can any waies come to heaven but by Chriſt. God was not prodigal of the blood of his Son. Chriſt is, and ever was the Son of his Fathers love; he loves him with a peculiar love, and with a ſtrong love, if any other way could have carried the elect to heaven, the Father would not have dealt ſo rigorouſly wth. Chriſt. It is a queſtion which the Schoolmen diſpute, Whether God could by his abſolute power have ſaved the elect, without the ſufferings of Chriſt. They are generally of opinion, that God by his abſolute power could have forgiven their ſins without any ſatisfaction. They all grant, that this was the moſt glorious way, beſt for the manifeſtation of the juſtice of God, beſt for the evidencing of his love, beſt for the diſcovering of his hatred againſt ſin, *&c.* What ever God might, or could have done; now it is clear, he cannot ſave man any other way; he hath bound up himſelf, and he cannot now reverſe; the Scripture now ſpeaks peremptorily, *Acts* 4. 12. *That there is ſalvation in no other* perſon, it tells us that *eternal life is in his Son*, 1 Joh. 5.11. Thoſe that know not Chriſt, cannot know the way to life.

3 *Leſſon.*

Thirdly, *The neceſſity of ſaving faith to ſalvation.* The Scripture makes the grace of faith of abſolute neceſſity to life; *he that beleeveth in me, though he were dead, yet ſhall he live; he that beleeveth not, is condemned already, becauſe he beleeveth not in the only begotten Son of God*, Joh.3. 18. *He is condemned already*, in as much as he is under a ſentence of condemnation. The neceſſity of faith is not as if the τὸ *Credere* did merit life eternal, but it is from thence, becauſe it doth apprehend and lay hold on Chriſt. Chriſt is the way, and faith is that grace whereby we are brought into the way, and whereby we walk in the way. Chriſt is neceſſary as the meritorious cauſe, and faith is neceſſary as the inſtrumental cauſe, whereby the ſoul cloſeth with Chriſt.

4. Leſſon. The book of Creatures no ſufficient way to diſcover Chriſt. proved

Fourthly, *The neceſſity of the Goſpel, and of the preaching of the Goſpel.* Chriſt is the way to ſalvation, and the Goſpel diſpenſed in the Miniſtry, is the way which God hath appointed for the diſcovery of Chriſt. Some there are, who would have the book of the Creation; without the preaching of the Goſpel, a ſufficient way to diſcover Chriſt. But this is quite contrary to truth.

1. *Argu.*

For firſt, *Thoſe old Philoſophers*, who were great and long Students in this Book, did not attain to the leaſt meaſure of this knowledge; we find in their writings ſomething of a deity, but nothing at all of a Saviour. Search their writings from end to end, and nothing of a Redeemer doth appear. They that found out ſuch great myſteries and ſecrets of nature, would have found ſomething of this myſtery, if thoſe volumes could have repreſented any ſuch thing.

2. *Argu.*

Secondly, *The preaching of the Goſpel was inſtituted to ſupply that defect*, See *Rom.* 1. 16, 19, 20. And more expreſly in 1 *Cor.* 1. 21. Apoſtles and Evangeliſts had been ſuperfluous, if the Sun, Moon, and ſtars could have preached, and diſcovered Chriſt.

3 *Arg.*

Thirdly, *Chriſt ſends men to Scripture*, to be informed of him. See *John* 5. 39. He doth not ſay, ſearch the Book of Creation, *but ſearch the Scriptures. Cornelius* is not commanded to look up to the Sun, Moon, and Stars, but to *ſend men to Joppa* for *Peter*, Acts 10. 5, 6. He need not have been at ſo much trouble, if the Book of the Creation could have diſcovered Chriſt to him: what need was there of *Philips* going to the Eunuch, if Chriſt could have been found out by the Creatures? he would not have ſent *Philip* to the Eunuch, but have directed the Eunuch to view the Creation; but *Philip* is ſent *to preach the Goſpel* to him, *Acts* 8. 19, 20.

4 *Arg.* Fourthly, *The diſcovery of life and immortality, is attributed to the Goſpel*, 2 Tim. 1. 10. Life and immortality, were hid till the Goſpel was preached. By all which it appears, that the Goſpel, and Miniſtry thereof are neceſſary to ſalvation, becauſe by theſe only is Chriſt diſcovered to the world, as the way to life; what ſecret waies of diſcovery of Chriſt God may uſe, where the Goſpel is not, we cannot tell; but ſure we are, this is the common way of manifeſting him to men.

5 *Leſſon.* Fifthly, *The miſerable condition of thoſe that reject Chriſt.* If yee ask, who doth reject him, I anſwer, All unbelievers. All impenitent men, *&c.* they that will not have him upon the terms of the Goſpel, to be governed, ſanctified, renewed by him, *&c.* Their miſery is great, becauſe he is the way to ſalvation. God muſt make a new Bible, He muſt deny himſelf, change his counſels, yea, God muſt be a lyar (which were the higheſt blaſphemy imaginable) or elſe ſuch men muſt needs be damned. Theres no other ſhip to carry men to heaven; theres no other ladder to convey men to life. *All they that hate me*, ſaith Chriſt, *love death*, Prov. 8. 36. If there be any truth in the word of God, he is in an ill caſe that deſpiſeth Chriſt.

2 Uſe of Reproof. II. For reprehenſion. *It blames thoſe who make or think to find other ways to heaven.* The vain heart of man is not contented to be ordered by God. In the ſtate of innocency, it was mans pride, that he would not be kept within Gods bounds, *Gen.* 3. It is ſtill both the folly, and ſin of man, that he will not be ruled by his maker: men will have other ways to heaven then this which God hath made.

Three falſe ways diſcovered.

1 The falſe way of good works. 1. *The Papiſt he will make his own works the way to heaven.* If the ladder of his own merit will not carry him to heaven, he will never go to heaven. It were well if men would ſeriouſly conſider theſe four things to conquer the fond conceit of the merit of works, we deny not the neceſſity of works, as evidences of grace

and

Arguments againſt the pretended way of works.

& qualifications of the perſon that ſhall be ſaved. Good works are neceſſary *Neceſſitate Medii*, and *Neceſſitate Præcepti & per modum evidentiæ.* God hath commanded them. They are evidences of Grace. But that they are either in whole, or in part, meritorious cauſes of ſalvation, this we muſt deny upon the following reaſons.

1. *Argu.* Firſt, *They are imperfect. What man is he that doth good and ſinneth not?* Eccleſ. 7. 20. There are many black lines in the whiteſt Web of our works; our Gold hath much droſs, our Wine many dregs, our wheat much Chaff, *Eſa.* 64. 6. We need nothing to condemn us but our own Garments; the Apoſtle would not that Chriſt ſhould find him at the day of Judgment in the moſt righteous work he ever did, *Phil* 3. 9 the beſt of our works need Gods pardoning grace, *Neh.* 13.22.

2. *Argu.* Secondly' *They are not our own.* Our evil works are our own, we breed them, we nurſe them, we maintain them: but our good works are not ours, we did neither beget them, nor bring them forth; they are wrought in us, they are wrought for us, but they are not wrought by us, *Eph.* 2. 10. we are not the creators of good works but *created unto good works*, Eſa. 26. 12. our ſtrength is too weak to make theſe veſſels. They are called the fruits *of the Spirit*, Gal. 5. 22. we are no more able to ſanctifie our ſelves then to ſave our ſelves.

3 *Arg.* Thirdly, *They are Gods due.* The beſt works we do are debts which God may require from us by right of Creation, *Luc.* 17. 8, 9, 10. What man doth all he can do? if he do all he can, he doth not do all he ſhould; if he did, he hath done only what was commanded; the payment of an old debt will not purchaſe the Creditors inheritance.

4 *Arg.* Fourthly *There is no proportion between mans works and life eternal.* What the Apoſtle ſaith of our ſuffering, may as truly be ſaid of our doing, *Ro.* 8. 18. Salvation is called *an exceeding and eternal weight of glory*, 2 Cor. 4. *ult.* What proportion do our works bear to this weight of glory? All that we can do is not one howrs purchaſe; he were very fooliſh that ſhould imagine to buy 1000. a year for 6 pence; he that thinks with the ſingle penny of his good works to purchaſe the Kingdome of heaven is more fooliſh; heaven is given to none but workers yet no man ever had it for his works.

2 The falſe way of free will.

2. *The Arminian will go to heaven by his own free will.* Though he do not altogether reject Chriſt, yet he will go to Chriſt, and ſo to heaven by the power of nature; if he have not ſtrength

enough

[illegible]

enough in his own legs, he is contented to fall ſhort. Alas, what is nature? Its a blind Creeple, that hath neither eyes nor legs, but what it receives from grace. *We are not of ſelves ſufficient to think a good thought*, 2 Cor 5. We cannot will to will the leaſt good, but from the power of Grace; ſo the Apoſtle tells us, *Phil.* 2. 13. The will of man is corrupted by nature as well as the other faculties of the ſoul. God calls on men in Scripture to run, to work out their ſalvation, not becauſe they have power, *for its God that works in them both to will aud to do*, Phil. 2. 13. but he calls on them

Why God commands men duties who have no power or free will

First, *To let them ſee what he may expect.* 1. *Reaſon*

Secondly, *To let them know what they could have done once.* 2. *Reaſon*

Thirdly, *To ſhew them his willingneſs to help them.* 3. *Reaſon*

Fourthly, *To incourage them to do what they are able* 4. *Reaſon*

Fifthly, *To drive them to him for ſtrength.* 5. *Reaſon* Chriſt indeed ſaith, *ye will not come to me*, Joh. 5. 40. not becauſe they have power to come if they will, but becauſe they have no will to do what they can. Chriſt muſt renew the will before it be willing to be converted. The Ladder of free will is like a Ladder made of ſtrawes, its too weak to carry us to God.

3. *The ignorant Proteſtant will go to Heaven by his good meanings.* This is Popery. Thy good meanings are the fooliſh thoughts of an ignorant heart. He that makes any other way to Heaven rejects Chriſt as inſufficient. All other waies are waies not to Heaven, but from Heaven. *Bernard* ſaith well, *Aliter qui vadit, cadit*; he will fall ſhort of Heaven which goes any other way.

3 the falſe way of good meanings.

3. For exhortation: Firſt, *Let all thoſe that are ſtrangers to Chriſt labour to have an intereſt in him.* Ther's no going to Heaven without him. Theres no going to Heaven but by him. What is to be done that we may have an intereſt.

3 *Uſe of Exhortat.* (1) To all out of Chriſt.

1. *Labour to ſee thy need of Chriſt.* Many dye without him, becauſe they are not perſwaded of their need of him. Conſider what thou art by nature. Conſider all thy actual ſins. Conſider the exactneſs of the Law. The ſtrictneſſe of Gods Juſtice, he will have ſatisfaction. All or any of theſe Conſiderations will convince thee of thy need of Chriſt.

Directions how to get into Chriſt 1. *Direct.*

2. *Labour to be convinced of Chriſts ſuitableneſs to thy ſoul.* See Rev. 3. 18. He can furniſh thee with what ever thou wanteſt; if thou be poor, he hath Gold to enrich thee; if naked, he hath precious ray-

2 *Direct.*

dit getal noch eens op blad 15, 16, [illegible].

rayment to cloth thee; if blind, he hath eye-ſalve to anoint thee.

3 *Direct.* 3. *Be convinced of Chriſts Willingneſs to beſtow himſelf upon thee*, ſtudy thoſe Texts wherein his readineſſe is unqueſtionable, *Eſa.* 55. 1. *Math.* 11. 28. *Pro* 9. *init.* *Rev.* 22. 17. Chriſt doth not mock the ſoul in theſe offers.

4. Direct. 4. *Stand in the way where Chriſt comes.* The preaching of the word is his high way, *Luke* 19. 4. The preaching of the word is the Sycamore tree, climb up thither, and Chriſt will ſooner or later give thee a call. Miſs no opportunity in theſe meetings, be at his foot at every turn, and he will not paſſe by alwayes.

5. Direct 5. *Cry to him that he would take thee up.* The two blind men *lifted up their voice*, Matth. 20. 30. And Chriſt was intreated.

6 *Direct.* 6. *Get all that have an intereſt to joyn in crying with thee and for thee.* Chriſt will hear the prayers of his people for themſelves and others. *Go to my ſervant Job*, ſaith God, *cap.* 42. 9. *For him will I accept.*

7 *Direct.* 7. *When Chriſt takes thee by the hand do not draw back.* When he doth in his Ordinances come towards thee, run to meet him. *Zacheus came down quickly when Chriſt call'd*, *Luc.* 19. 5,6. This is the beſt counſel I can give to thoſe who are ſtrangers to Chriſt.

2 Branch to all that are in Chriſt. Secondly, *You that are in Chriſt*, you that are in this way, learn your duty, namely,

1. *Duty.* Firſt, *Continue in it.* Take heed of Apoſtatizing from Chriſt; ſeek no new ways. This is the old way and good way.

2. *Duty.* Secondly, *Rejoyce in it.* Tis a ſafe way and a pleaſant way, See *Eſay* 34. 10.

3 *Duty.* Thirdly. *Look at Chriſt in all you do*, He is the way, and he is your ſtrength in this way, lean on him, *Cant.* 8. 5. Pray, hear, repent by his power; hold faſt by the ſides of the Ladder, and you ſhall come to the end.

4. *Duty.* Fourthly *Encourage others to come into this way.* You cannot do Chriſt a greater kindneſs then to bring in others to make uſe of him. Commend the way to them that know it not, that they may at laſt chuſe it.

4 Uſe of Conſol. 4. For Conſolation. 1. *Its comfort againſt thy own unworthineſs.* Chriſt is the way, and he is worthy.

1 2. *Againſt thy own ſtumbling.* Chriſt doth not only direct the
2 Travellour but gives him ſtrength.

3. *Againſt all the oppoſition of this way.* Chriſt will be thy Convoy as well as thy way. None that travel'd this way, did ever yet miſcarry, and thou ſhalt not be the firſt. Commit all thy cares, all thy fears to him, he that hath put thee into the way, will keep thee in it till thou come to thy Jounrneys end.

Chriſt the truth.

Joh. 14.6. ϗ ἡ ἀλήθεια *and the truth, &c.*

JEſus Chriſt doth not only anſwer his people according to what they object, but according to what he ſees them to ſtand in need of. As he is pleaſed to give us more then we deſire in our prayers, ſo he anſwers us beyond what we deſire in our ſcruples. *Thomas* did but only inquire about the way, and our Saviour tells him that and ſomething beſides, about which he made no particular inquiry: I am the truth and the life. *T'is good to be propounding Queſtions to Jeſus Chriſt*, He will anſwer us, not only according to our queſtions, but beyond our queſtions. This ſecond branch of the Anſwer affords this leſſon, *viz.* *Note.*

That Jeſus Chriſt is the truth. As he is the *way* by which we begin, and the *life* in which we end, ſo he is the *truth* or the means by which we are helped on towards the end. *Doct.*

In the opening of this point, I ſhall ſhew,

- 1. *What is meant by truth.*
- 2. *How Chriſt is the truth.*

Firſt, *Truth* hath relation in this place to two things.

1. *To the Doctrin of truth*, that divine Doctrine which is revealed in the Scriptures; ſo it is taken, *Gal.* 3. 1. 2 *Cor.* 13. 8. In this ſenſe many expoſitors take it; Chriſt is, ſaith *Leo*, *Via conveſationis ſanctæ veritas doctrinæ divinæ, vita beatitudinis ſempiternæ*; The way of holy Converſation, the truth of heavenly Doctrine,

Doctrine, the life of everlaſting happineſs. And *Bernard* to the ſame purpoſe, though in other words, Chriſt is *via in exemplo, veritas in promiſſo, vita in præmio*; the way to Heaven in his example, the truth in his promiſe, the life in reward. And ſo *Ferus*, Chriſt is *via ducens, veritas lucens, vita paſcens*, the way that leads us, the life that feeds us, and the truth that enlightens us. Chriſt is, ſaith another, the way, as he is our Pattern; the truth as he hath given us infallible rules for our faith and walking the life as he gives us an aſſured hope that we ſhall reign with him

2. *To the types of the Law. Truth* is uſed in that ſenſe as referring to Chriſt, *Joh.* 1. 17. *Grace and truth came by Jeſus Chriſt.* And ſo truth is as much as the ſubſtance of thoſe ſhadows. Thus doth *Piſcator* expound it, Chriſt, ſaith he, is the truth, that is, that true King and Prieſt which was prefigured by the Moſaical Prieſthood. Chriſt is the true ſubſtance of all thoſe ſpiritual good things which were prefigured by the types under the Law. I ſhall take in both theſe, and begin with the firſt.

1 Propoſ.
How
Chriſt is
the Truth
as to Doctrine.

I *Chriſt is the truth in reſpect of Doctrine.* He is the heavenly truth of the Scriptures. This he is in four reſpects.

1. *Reſpect*

1. *He is the Author of all divine truth.* The holy Scripture is called, as *the word of God*, ſo *the Word of Chriſt*, *Col.* 3. 16. He that is the ὁ λόγος τοῦ θεοῦ ſubſtantial and eſſential word *Rev.* 19. 13. was the inſpirer of the written word; he did by his ſpirit dictate into the pen-men of Scriptures every ſentence, every word, every ſyllable, yea every letter which they ſet down. He was the great Angel that was with *Moſes*, and the Church in the wilderneſs. *Moſes* did receive the lively Oracles for the uſe of the Church, but Chriſt was he that put them into his hands. *Acts* 7. 38. *Tertullian* in his Book of the Trinity, doth diſpute ſtrongly againſt the Jews, and againſt *Marcion*, that Jeſus Chriſt was that Angel, who was ſeen of *Moſes*, who did inſtruct him, and the Church of the Jews, concerning the holy things of God. It was he alſo who directed the holy Prophets in all their writings, which they pen'd for the ſervice of the Church. The Apoſtle tells us, that *the Spirit of Chriſt was in the Prophets, to guide them in all their Miniſtery*, 1 Pet. 1. 10, 11. And it was he alſo that both commanded, and directed the Apoſtles, in writing the Scriptures in the new Teſtament, *Rev.* 1. 11. There is the ſame reaſon of all the reſt. Thus Chriſt is the truth originally.

2. *He is the publiſher of divine Truth.* As he did inſpire the pen-men

pen-men of the ſcripture to write it, ſo he did perſonally preach it. *2.Reſpect* Chriſt was as the Apoſtle ſaith, *made a Miniſter of the circumciſion for the truth of God*, Rom. 15. 8. He did for about three yeeres and a half in his own perſon, as the Prophet of the Church, make known the truth of God to the world, *Joh.* 1. 16. *The only begotten Son, who is in the boſome of the Father, he hath revealed him.* In his Sermon on the Mount, *Matth.* Cap. 5. *v.* 6, 7. He doth preach the truths of the Law. and vindicates them from the falſe gloſſes, which the ignorant Phariſees had put upon them. He alſo preaches the Covenant of grace, preſſing upon men faith in himſelf, upon pain of eternal damnation, *Joh.* 5. 24. *Joh.*7.38. We read in the Evangeliſts many glorious Sermons, which Chriſt himſelf preached. As he was a convincing powerful preacher, ſo he was a diligent and conſtant preacher, *he taught dayly in the Temple,* Luc. 19. 47, Thus was he the publiſher of the Truth.

3. *He is the Matter or Object of all divine Truth,* The chief ſum of all the *Scriptures is Jeſus Chriſt.* *3.Reſpect* He is the golden center, in which all divine Truth meets, *Eph.*2.20. Whatſoever is delivered in Scripture, as an object of faith, doth ſome way or other refer to Chriſt. The *Law was a Schoolmaſter to bring us to Chriſt,* as the Apoſtle ſaith, *Gal.* 3. 24. The Prophets in all their writings and preachings had reſpect to Chriſt, *Acts* .10. 43. Chriſt is the Compendium, or Abridgement of all the Scriptures of truth. *Totum Chriſtiani nominis pondus & fructus mors Chriſti*, ſaith *Tertullian*; Look into what part of Scripture you will, Chriſt will be found the chief ſcope of it. *Search the ſcriptures*, ſaith our Saviour, *John* 5. 39. *They are they which teſtifie of me. In the volume of the Book* ſaith *David*, Pſal. 40. 7. ſpeaking of Chriſt, *it is written of me.* Interpreters have deſcanted much about this place, what book is intended; ſome by thoſe words, *volume of the book* would underſtand the beginning of *Geneſis*, eſpecially the third Chapter, where mention is made of the bleſſed *Seed.* Others would have it meant of the beginning of Saint *Johns Goſpel*, which ſpeaks of Chriſt. *In the beginning was the word*, &c. They hit the meaning beſt, who underſtand it not of any one place, but of the whole Scripture. Tis not written in any one particular place, but in every place. The ceremonial Law prefigured him, the Prophets foretold him, *Moſes* wrote of him, the Goſpel clearly points him out. *Hilary* ſaith, the Scripture is nothing elſe but *Epiſtola Creatoris*

ris ad Creaturam, An Epiſtle from the *C*reator to the Creature; and the inſcription is nothing elſe but ***Salutem in Chriſto Sempiternam***, eternal health in and by Jeſus Chriſt. Take what doctrine you will, and ye ſhall find it refers to Chriſt; Promiſes they ſend us to him as the fulfiller and purchaſer of them; Precepts refer us to Chriſt, as he by whom we are enabled to perform them; Threatnings ſend us to him, as he by whom we are to eſcape them. Jeſus Chriſt, and Reconciliation by him, is the great ſubject which the ſcriptures treat on.

4. Reſpect 4. *He is the truth Miniſterially.* The Miniſters of the Goſpel, who preach the word to men, act by ſpecial Commiſſion derived from Jeſus Chriſt. *As the Father hath ſent me, ſo have I ſent you,* ſaith our Saviour, *Joh.* 17. 18. The voice is the voice of man, but the word is the word of Chriſt; the Miniſtry is ours, but the Authority is Chriſts, *he that ſowes the good ſeed is the Son of Man,* Matth 13. 37. He ſowes it as effectually, and as truly by the hands of his Miniſters, as if he ſowed it immediately with his own hands; *He that heareth you heareth me, Solomon* preacheth this Goſpel in the Old Teſtamen, *Eccleſ.* 12, 11. This one Shepheard is Chriſt the great Shepheard, This Shepheard doth both put the words of wiſdome into the mouths of all the *Maſters of the Aſſemblies*, and enable them with authority in his name, to publiſh them to the world. 'Tis no better than ſpiritual ſtealth, to preach in Chriſts name without a Commiſſion from him, *Jer.* 23. 30. The word of God is the word of Chriſt, becauſe he inſpired it, and the Miniſters of this word, are the Miniſters of Chriſt, becauſe by him they are authorized for this work. Thus we ſee how Chriſt is *the truth* in regard of doctrine.

1 Uſe of Informati. The uſes of this point are theſe, Information, Exhortation. For Information.

1 Conſect. Firſt, *The worth and excellencie of divine Truth.* There are many things which prove the worth of every parcel of divine Truth. It is that by which we know what to believe, and what to reject. It is that which gives us to know what is ſin, and what is duty. It is that which ties us to God, and God to us. The leaſt parcel of divine Truth is better then the greateſt portion of Gold and Silver; we are commanded to buy it any-rate, *Prov.* 23. 23. We cannot purchaſe it at too dear a rate. Amongſt other Arguments, this ſhews it to be a thing of very great worth, becauſe it bears the name of Chriſt, or rather becauſe Chriſt bears its name; Chriſt loves truth ſo well, that he calls himſelf *the Truth*; every word of truth is, as it were, a ray, or beam of Jeſus Chriſt; the truth of Chriſt teacheth us how to lay hold on Chriſt, who is the Truth. Truth is our guide to lead us our girdle to ſtrengthen us, 'tis our meat to feed us. God would rather the whole world ſhould periſh then have one of the Truths of his word periſh.

Secondly, *What enemies are they to Jeſus Chriſt, who would extirpate the Truth?* In all Ages of the Church, the devil hath **2 Conſect.** had his Agents to diſpute againſt the Truth; In the beginning of the Goſpel *Arrius* was raiſed to oppoſe that great Truth of of the divinity of Chriſt. *Marcion* and the Manichees, and others, to oppoſe that great Truth of his humanity. *Neſtorius* to oppoſe the perſonal union of the two Natures in Chriſt. To this very day hath Satan his inſtruments to corrupt ſome Truth or other. The enemies of divine Truth, are not only enemies to the Church, enemies to themſelves, but great enemies to Chriſt himſelf; he that oppoſes the truth doth in ſo doing oppoſe Chriſt himſelf as directly as if he did fight againſt the very perſon of Chriſt Chriſt is ſaid to be oppoſed in his Saints, becauſe of their relation to him, *Acts*, 9. 4. He is as truly oppoſed in his truth as in his Saints, and ſo oppoſers ſhall know another day if they do not ceaſe oppoſing.

Thirdly, *That Chriſt will not be wanting to maintain Divine* **3 Conſect.** *Truth.* He hath kept the Doctrine of truth in his Church to this day, notwithſtanding all the attempts of his and his truths enemies, and he is able ſtill to keep it alive. Neither is the love of Chriſt to the truth abated, nor, the relation of the truth to Chriſt ceaſed. Chriſt is as near of kin to the truth now as ever he was, and he hath the ſame zeal and power he ever had; he may ſuffer his truth to be wounded, but he will not, he cannot ſuffer it to be deſtroyed; he will raiſe up men to plead for it; he will raiſe up nurſing Fathers to defend, and he will rather then it ſhould periſh, ſtretch out that ſtrong Arm of his power to uphold it.

For Exhortation.

2 Uſe of *Exhortati.*

1. *This ſhould beget ſtrong affection in all our hearts to all divine truth.* We are called upon to *love the truth*; *Zech.* 8. 19. Tis an **1. *Duty.***

Amiable thing in it ſelf, and its a profitable thing to us; next to God, Chriſt, the Spirit, ſaving grace, there is nothing ſo lovely as the truth.

2. *This ſhould make us more ſtudious to know all revealed truth.* 2. *Duty.* The Scripture calls upon us to ſearch after this treaſure; ſee *Pro.* 2. 3, 4. This is motive enough; in the ſtudying of truth, we ſtudy Chriſt. It comes from Chriſt, and it leads the ſoul nearer to Chriſt. *Eph.* 4. 15, He that hath the greateſt knowledge of, and the ſtrongeſt affection to the truth, is like to have the neareſt union with Jeſus Chriſt.

3 *Duty.* 3. *This ſhould work in all our hearts cheerfull Obedience to divine truth.* The truth deſerves our obedience, in regard of its own worth; its pure, holy perfect, profitable. And it deſerves obedience, becauſe of its relation to Chriſt. In obeying the truth we obey Chriſt; the knowledge of the truth is unprofitable, without obedience to it. Love to the truth is counterfeit if it be not followed by obedience; all our privileges are for *obedience of the faith* Rom. 1. 5. Chriſt is diſobeyed if the ttuth be diſobeyed.

4. *This ſhould teach us to hold faſt all divine Truth.* We are called upon often to keep the truth. See 2 *Theſ.* 2. 15. *Heb.* 10. 4. *Duty.* 23. ἀκλινῆ, *Jude* 3. There is need to preſs this, becauſe ſo many ſeducers are crept into the Church, and becauſe ſo many have left the Truth; remember Chriſt is the *Truth.* As far as we Apoſtatize from the truth, we Apoſtatize from Chriſt. We muſt walk in the truth to the life; he that leaves the truth, if it be a fundamental truth will come ſhort of life.

Eight things will help us to be ſtedfaſt in the Truth,

How to be ſtedfaſt in the Truth

1. *A cleer diſtinct knowledge of the Truth.* Want of knowledge is the downfall of many a ſoul. 2 *Tim.* 3. 7. A heart full of luſt and a head empty of knowledge, is the high way to all error.

1 Means 2. *Get a ſtrong love to divine truth. Eph.* 4. 14, 15. 2 *Theſ.* 2. 10, 11.

2 Means 3. *Take heed of ſeparating from the Church, Heb.* 10. 23, 24, 25. All error begins at ſeparation.

3 Means 4. *Avoid known Seducers,* 2 *Tim.* 3. 5. 2 *Ep. Joh.* 9. 10. 4 Means *Pro.* 91. 27.

5 Means. 5. *Take heed of ſmall truths and ſmall errors.*

6 Means. 6. *Pray God to keep you ſtable*, Jude 20.

7 Means. 7. *Conſider the fearfull wanderings of ſuch as forſake the truth.* How clear is Gods hand in this particular? how far beyond their firſt intentions are many gone?

8· *Be ſure to practice what you know* 1 *Tim.* 1. 19 if the conſcience be putrified, the heed will ſoon be corrupt. 8 **Means.**

Joh. 14. 6. ϗ ἡ ἀλήθεια

I Proceed to the ſecond branch of the Interpretation of Truth, as it is oppoſed to Types and ſhadowes; and then the obſervation is, *That Jeſus Chriſt is the truth and ſubſtance of all the ſhadows of the Ceremonial Law.* Thoſe Types were ſhadowes of Chriſt, and Chriſt is the truth and reality of all thoſe ſhadows.

Before I can open the point, there are two things to be noted as ptoemial or prefatory.

2 **Propoſi.** 1. **Premiſ.**

1. *God was pleaſed for a long time to diſpenſe the Covenant of his grace to the Church of the Jews, by many ceremonies, types and figures.* Few are ſuch ſtrangers to the Scripture, but know this; the Covenant of Grace during the time of the Law was adminiſtred by a multitude of figures; the Goſpel of ſalvation was wrapped up in ſacrifices Ceremonies, and various kinds of figures. God would have it ſo at that time, for theſe two reaſons.

Firſt, becauſe *this kind of teaching was the more fit for that infantine puerile ſtate of the Church*, they were to be inſtructed by the ſight of their eyes as well as by the hearing of their Ears. It hath been Gods method to carry on his Church gradually from a leſſer degree of light to a greater degree, *Heb.* 1. 1. Children are taught firſt the letters then to ſpell, and afterwards to read; God would have his Church to begin with the ſpelling Book of Types and Ceremonies, and ſo to be brought on to a higher form, and to a more ſpiritual way of teaching: When little children are taught to go, their Mothers or Nurſes firſt lead them by the Arms, get ſtanding ſtools for them, that ſo they may afterwards go of themſelves. God was pleaſed to uſe this method to the Church of the Jews; he provided the ſtanding-ſtool for them as being moſt ſuitable to their puny ſtate. The Apoſtle gives this reaſon for this way of teaching the Church, *Gal.* 4. 1, 2, 3. the Church was not then come to its full age, it was in its long Coats, and therefore it was kept in bondage under thoſe worldly rudiments as the young heir is under Tutors and Governours, until he come to a perfect man.

Secondly, *For the greater glory of Chriſt that was to come.* God, for the honouring of his Son, was pleaſed to refer the moſt glorious and ſpiritual way of teaching his Church till he came. It was fit that the greateſt light ſhould appear when the body, the Sun appear'd, that the greateſt glory ſhould not break forth till the God of glory did break forth. *Moſes* was a ſervant in Chriſts houſe, Chriſt a Son in his own houſe, as the Apoſtle ſpeaks *Heb.* 3. 5. 6. It was fit that the greateſt glory ſhould be reſerved till the Maſter of the houſe came in perſon; This is the firſt thing.

2 *Præmiſ.* 2. *That theſe ceremonies did figure and point out ſome things beyond themſelves.* All thoſe Ceremonies were meerly repreſentative. *Auſtin* calls all the Moſaical Ceremonies *prænunciativæ obſervationes,* figurative Obſervations. The divinity of that diſpenſation was meerly Typical and ſymbolical. God never appointed that way of ſervice for it ſelf, but meerly to figure out ſome higher things. The Apoſtle calls them *ſhadowes of future things*, Col. 2 17. And *ſhadowes of good things to come,* Heb. 10. 1. *Shadows of heavenly things*, Heb. 8. 5. And *patterns cap.* 9. 23. All theſe rites were meerly manuductory, to lead the people of God, as viſible guides, to higher things. And the more intelligent and knowing Jews did ever thus look upon them, *attendebant promiſſa per Moſen, attendebant promiſſa per Chriſtum.* As *Auſtin* ſpeaks, Having premiſed theſe two things. I ſhall now come to ſhew, that *the Lord Jeſus* Chriſt *is the Truth, ſum and ſubſtance of all theſe Ceremonies.*

The Propoſition proved. This is plain by theſe two Conſiderations.

1. From Scripture. 1. *From expreſſe teſtimonies of Scripture.* The word of God makes Chriſt the Truth, and reality of all theſe. See *Joh.* 1.17. *The Law was given by Moſes, but grace and truth came by Jeſus Chriſt.* The Adminiſtration of the Covenant under the Goſpel is called grace, not in opoſition to the legal Adminiſtration, but only by way of compariſon of the leſſe and greater, for the ſame grace which is diſpenſed in the Goſpel, was diſpenſed to the Patriarchs under the Law, *Heb.* 13. 8. *Jeſus Chriſt, yeſterday and to day, and the ſame for ever.* There was then the ſame Covenant

and the ſame grace for ſubſtance, as now there is, Only here is the difference, Grace was under the Law more dark and hidden, under the Goſpel it is more viſible and manifeſt, Grace under the Law was communicated under figures, under the Goſpel it is communicated in its own native beauty. Another Text is, *Col.* 2. 26, 17. Two things the Apoſtle laies down in that place. Firſt that all the Levitical Ordinances were typical and ſhadowy. Secondly, that Jeſus Chriſt was the body of all thoſe ſhadows. To this agrees that of the Apoſtle, *Gal* 2. 24. Where ſpeaking of the Ceremonial Law, he ſaith, that *it was a Schoolmaſter, to bring us to Chriſt.* Why is it ſo called, but becauſe all that pedagogy of the Law, was to figure out Chriſt, who is both the end, and the ſum of the Law.

2 From the nature of the thing in 3. Concluſions.

2. *From the Nature of the thing.* This I ſhall lay down in theſe three Concluſions.

1 *Concluſ.*

I. *Chriſt is in the New Teſtament called by the name of the Types of the Law.* If we conſider the Jewiſh Rites, we ſhall find that Chriſt hath the names of thoſe that were moſt famous under the Law.

1 *Inſtance*

(1.) *He is called the Tabernacle*, Heb. 8. 2. *The true Tabernacle which the Lord pitched, and not man*; why is he called *the Tabernacle?* but to teach us that the Levitical Tabernacle, and all the ſervice therein performed, did typifie him.

2 *Inſtance*

(2.) *He is called the Temple*, John 2. 19, 21. he is ſo called, becauſe all the ſervices of the Temple did point him out to the Church

3 *Inſtance*

(3.) *He is called the Altar*, Heb. 13. 10. all our ſacrifices and ſervices have acceptance with God, becauſe they are offered on this golden *Altar.*

4 *Inſtance*

(4.) *He is called our ſacrifice, and our high Prieſt*; *our Paſſeover* the Apoſtle calls him, 1 *Cor.* 5. 7. Now why is he called ſo often *our Prieſt and our ſacrifice?* but becauſe the Levitical Prieſthood, and the Levitical ſacrifices, did prefigure and ſhadow out him to the Church. Jeſus Chriſt would never be called by theſe names, but that all theſe do ſomeway or other point him out to the world.

2 *Concluſ.*

II. *All the Ceremonies and Types of the Law had their accompliſhment in Chriſt.* The whole Ceremonial Miniſtery did ſhadow out theſe four things eſpecially, Remiſſion of ſin, Reconciliation with God, Sanctification of heart, Eternal ſalvation, or everlaſting life.

1. *Remiſſion of ſin* All the ſacrifices were offered that ſin might be expiated and done away. Now remiſſion of ſin is only in and by Jeſus Chriſt. God doth for his ſake take away the guilt and puniſhment of his peoples ſins and remember them no more. See for this that parallel which the Apoſtle makes between the ſacrifices of the Law, and the ſacrifice of Chriſt, *Heb.* 10. 1, 2, 3, 4, 5. Remiſſion of ſin is the fruit of Chriſts blood, *Epheſ.* 1. 7. Had not he dyed, our guilt had been relinquiſhed. And then,

2. *Reconciliation with God.* The ſacrifices in the Law were
2· offered to make an attonement between an offended God, and offending ſinners. Now Jeſus Chriſt is he *by whom alone we have atonement.* So the Apoſtle tells us, *Rom.* 5. 11 He is the only peace-maker that makes firm peace between God and man; the Apoſtle ſpeaks fully to this, *Col.* 1. 20. 21. The enmity which ſin made between God and man had never been taken away, if Chriſt
3 had not ſhed his blood.

3. *Sanctification of heart.* The legal waſhing did make thoſe clean which were ceremonially polluted; the *water of ſeparation* was made and kept for this purpoſe, that upon whomſoever it was ſprinkled, he ſhould be clean. See the Law of it, *Numb.* 19. beginning. This had its impletion and accompliſhment in Chriſt; his blood and his grace is the only water of ſeparation, whereby the ſouls filthinſſe is done away. See *Heb* 9. 13, 14. The word of God knows no other cleanſing bath beſides this.

4. 4. *Eternal life.* This was that which was finally held out in the legal ſervices, they expected not only pardon and reconciliation, but everlaſting happineſſe. *The holieſt of all* was a Type of heaven. Now ſalvation, and eternal life is only in & by Chriſt; he hath purchaſed it by his blood, and he keeps it for the Elect. See *Heb* 9. 15. If we ſhould exactly go over all the Rites of the Law, we ſhall find, that in Chriſt they have the accompliſhment; This is the ſecond Concluſion.

3 *Concl.* III. *They were all of them aboliſhed at the comming of Chriſt.* When Jeſus Chriſt was crucified, then did *the veil of the Temple rend in twain from the top to the bottome*, Math. 27. 51. Why was this done, but to ſhew that his death was the fulfilling of all the Levitical Rites and Ceremonies? See *Cant.* 2. *ult.* The breaking of the day, notes the manifeſtation of Chriſt; then the Church expected that all the ſhadows ſhould fly away; theſe only.

only were to be in uſe , as the Apoſtle ſaith, *till the time of reformation*, Heb. 9. 10. And therefore we find the Apoſtles ſo earneſt, eſpecially the Apoſtle *Paul* , in preaching the obſervation of them down in all his Epiſtles,as we ſhall ſee hereafter. Thus much for Explication.

Uſes.

The Uſes are theſe.

1. Leſſon.

1. *It ſhews the blindneſs of the Jews that did not ſee Jeſus Chriſt to be the Meſſiah.* Though he was ſo clearly prefigured by all the Ceremonies of the Law, though ſo frequently foretold by all the Prophets , yet they did reject him. *If ye had believed Moſes*, ſaith our Saviour, *ye would have believed Me* , *for he wrote of Me*, Joh. 5. 46. He wrote of him in many places,as that in *Deut.* 18. 15. and beſides, all the ceremonial worſhip which *Moſes* by Gods appointment eſtabliſhed, did exhibit Chriſt. All their ſacrifices , all their Sacraments , all their worſhip , their Manna, their Rock in the Wilderneſſe , the Pillar of fire , the pillar of the Cloud, their Prieſts, their Nazarites, were all Types of Chriſt ; and yet when Chriſt who was typified by all theſe came, they rejected him ; but yet their malice and Gods Judgment for their malice had blinded their eyes , it may eternally be admired that they ſhould refuſe him, whom they had ſo long expected , concerning whoſe comming they were ſo many waies inſtructed.

2 *Leſſon.*

2. *It ſhews their folly and vanity in keeping up the Ceremonies now Chriſt is come.* That blind nation are ſo fooliſh to this day as to keep up their ſacrifices, Circumciſion,and other types ; they reject the Truth, and keep up the Types, they ſtick to the ſhadow, and let go the body. The Apoſtle *Paul* often preaches in his Epiſtles againſt this ſinfull practice, as *Col.* 2. 16. 17. *Let no man judge you,&c.* and *Gal.* 4. 9, 10, 11 , 7. keeping up of theſe abrogated Ceremonies is dangerous ; it ſuppoſes Chriſt not to be come ; if ye be *circumciſed* ſaith the Apoſtle,*Chriſt ſhall profit you nothing* , Gal. 5. 2. the ceremonial law was a true figure of Chriſt , but now Chriſt is come, to keep up thoſe figures, is to make them lying Types. Tis to looke on thoſe things as future which are not future. Chriſt hath fulfilled all thoſe Ceremonies to revive them again , is to make Chriſt an Impoſtor, not the true Meſſiah.

3 *Leſſon.*

3. *It ſhews that Jeſus the Son of* Mary *is the true Meſſiah.* Abundance of undenyable Arguments we have to confirm our faith

in this fundamental truth, that Jeſus of *Nazareth* the Son of *Mary*, who ſuffered under *Pilate*, is the true Meſſiah whom God promiſed to the Patriarchs, and afterwards foretold by the Prophets, his Genealogy, his birth, the time of it, the place of it, the manner of it, as it was foretold by the Prophets, the teſtimony of God from Heaven, &c. his death, his Reſurrection, &c. Theſe and many other Arguments prove this. Amongſt many other Arguments this is one, that he is the truth of all the Types which did in the Law ſhadaw out the Meſſiah; if we ſearch the old Teſtament, we ſhall find that whatſoever was any way typical of Chriſt, whether it was a perſon or a thing, is fully verifyed in the perſon of this Jeſus. Whatſoever was ſaid of the Meſſiah in the Old Teſtament, is accompliſhed in Jeſus in the New. Whatſoever is made a ſhadow of him in the Ceremonial Law, is really fulfilled in Jeſus in the Goſpel, which is an undenyable Argument to prove him to be the Meſſiah, the ſhadows and Types of the Meſſiah were never fulfilled in the perſon of any other, neither ſhall there ever be any other perſon in whom they ſhall have their accompliſhment.

As face anſwers face, ſo doth Jeſus of Nazareth our only Saviour, anſwer all the Types and ſhadows which did of old point out the Meſſiah, none but ſuch as are wilfully or judiciarily blind can deny this. This is the third uſe.

4 *Leſſon.* 4. *The identity and ſameneſs of the ſalvation of the Saints of the Old Teſtament, and the Saints of the New.* The ſame Jeſus Chriſt which is held forth in the New Teſtament as the Saviour of the Elect, is he who was ſhadowed out by the Types and Ceremonies of the Old Teſtament, the ſame Jeſus, the ſame Covenant, the ſame way of ſalvation which is publiſhed in the Goſpel, was prefigured in the Law. *Jeſus Chriſt yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. *Your Father Abraham*, ſaith our Saviour to the Jews, *rejoyced to ſee my day, and he ſaw it and was glad*, Joh. 8. 56. and the Apoſtle Heb. 11. 13. tels us, that the *Patriarchs did by faith embrace* the ſame Evangelical promiſes which Chriſtians now do, and *Heb.* 4. 2. He tells us, that *the Goſpel was preached to the Patriarchs*, as well as it is now to us. Only here is the difference, it was preached unto them in Types and ſhadows, it is preached to us in evidence and clearneſs of demonſtration, but the ſalvation of God then and now is one and the ſame.

5. *In what reſpect their Ceremonial Law is ſtill uſefull to the Church.* It is not uſefull as a rule of worſhip, that were to deny Jeſus Chriſt to be come in the fleſh, but its ſtill uſefull, and of very great uſe in this reſpect, to confirm our faith in Chriſt. We ſhould make this uſe of it, to ſee how all thoſe Types have their accompliſhment in him, who was typified by them. The Apoſtle in the 7, 8, 9, 10. Chapters of the Epiſtle to the Hebrews makes uſe of the Levitical Prieſt-hood, and of the ſervices of that Prieſt-hood, to ſhew, that Chriſts Prieſt-hood was typified by that and wherein he exceeded it. The Ceremonial Law will help us better to believe the Goſpel, and the Goſpel will help us better to underſtand all the Types of the Ceremonial Law. 5 *Leſſon.*

6. *What advantage beleevers have under the Goſpel above the Jews.* Though they were under the ſame Covenant with us, yet is our Condition in many reſpects better than theirs, for we are freed from a multitude of chargeable Ceremonies which lay as a burden on them, and we have the way of ſalvation more plainly diſcovered then it was to them, they were taught by Emblems and Riddles, we are taught in evidence and plainneſſe; the abolition of the Ceremonial Law is one glorious part of our Chriſtian freedome which we have by Jeſus Chriſt; and the Scripture ſpeaks of it as a great priviledge thatwe are freed from that yoke, See *Col.* 2. 14. and *Eph.* 2. 14. our condition is as far above theirs, as the condition of the heir when he is come to his full age, is better then the condition of the heir in his Nonage. See *Heb.* 11. 39, 40. Though they were our elder Brethren, yet is our condition far better than theirs was. 6. Leſſon.

7. *The love of Chriſt in fulfilling all the Types of the Law for us.* He is therefore the truth of the Types, becauſe he did in his own perſon fulfill them all for us; he is the truth of all the ſacrifices, as he offered up himſelf a ſacrifice. Whatſoever was typified of him, was done by him; had he not loved us exceedingly, he would never have done this for us. 7 *Leſſon.*

8. *That Chriſt will communicate to his Elect, all that which the Ceremonial Types* did prefigure; he is the true Tabernacle the true ſcape-Goat, the true blood-ſprinkling; He that is the truth of all, will give us truly what the Ceremonies typically ſhadow'd out. 8 *Leſſon.*

Chriſt

Chriſt the glory of his People.

Luk. 2. 32.

The glory of thy people Iſrael.

THeſe words are a part of a holy Song uttered by *Simeon* the Prophet of the Lord at the preſentation of Chriſt in the Temple. It was revealed to this good man by the Lord, *That he ſhould not ſee death till he had ſeen the Lords Chriſt.* Jeſus Chriſt being now born and brought into the Temple to be preſented to the Lord according to the Law of the firſt born, *Numb.* 3. 13. *Simeon* takes him up in his Armes, and ſings this ſong to the Lord. The Song begins verſe 29. and ends with the words of the Text. The whole ſong is gratulatory. A ſong of praiſe and thankſgiving to God for his great mercy, in giving Jeſus Chriſt to the world. This mercy he celebrates.

1. In reſpect of himſelf, *verſ.* 29. 30. He doth ſue for his diſſolution, *verſ.* 29. and he renders the ground or reaſon of his ſuite, *verſe* 30. God had made his promiſe good in preſerving his life till Chriſt was born, this mercy he acknowledgeth, and now is ſatisfied with living, and intreats a diſmiſſion according to the word of the Lord.

2. He celebrates this mercy in reference to others; He ſhews what benefit mankind ſhould have by this ſalvation.

Firſt, generally, *verſ.* 31.

Secondly, Particularly; he ſhews what Chriſt ſhould be to the Gentiles, namely a light to give them light. What he ſhould be to the Jews, namely their glory and excellency; *the glory of his people Iſrael.*

In which words we have two things.

1. Iſraels relation to God; They are his people.

2. Chriſts deſcription in reference to Iſrael, he is their Glory.

Glory is hereby a Metonymy of the effect, put for the Author of glory.

Iſrael is taken two wayes in Scripture; For the literal or natural Iſrael: The Jews were ſo called from *Jacob* their Father. *Jacob* for his mighty wraſtlings with God had the name of Iſrael given to him, *Gen.* 32. 27, 28. From him all his poſterity are called Iſralites or Iſrael.

For the myſtical or ſpiritual Iſrael; and ſo all beleevers, whether they be Jews or Gentiles, are called Iſrael. *Gal.* 6. 16. *As many as walk according to this Rule, grace & mercy be on them, and on the Iſrael of God.* Now the Text hath relation to both. Chriſt is the glory of Iſrael; of the natural Iſrael, of whom he deſcended according to the fleſh; of the ſpiritual Iſrael, in whom he is conceived according to the promiſe. The words do afford us a double leſſon.

1. That its a great honour to be the people of God.
2. Jeſus Chriſt is the glory of all Gods people.

Doct. 1.

1. *That its a great honour to be the people of God.* This was that, that did advance the people of Iſrael above all the people of the earth, that they of all Nations were accounted the people of God. The Prophet ſpeaks of it with much thankfulneſſe, *Pſal.* 135. 4. *The Lord hath choſen* Jacob *unto himſelf, and Iſrael for his peculiar treaſure. All other people were ſtrangers, were a far off, Iſraël was a people near unto God*; and *Moſes* in his Song remembers this with rejoycing, *Deut.* 32. 9. *The Lords portion is his people,* Jacob *is the lot of his inheritance.* It was the honour of the Levites above all the Tribes, that they were the Lords peculiar portion, and it is the dignity of beleevers above all the people of the world, that they are the ſpecial lot and inheritance of God. I ſhall ſhew

1. In what reſpects men may be ſaid to be the people of God.

Firſt, In what reſpects men may be ſaid to be the people of God.

For the opening of this, we are to know that there are two waies whereby men are reputed Gods people. Firſt, a general way. Secondly, a particular and ſpecial way.

1 General Reſpects.

In general three are three wayes of being the Lords people.

1. *By Creation.* And ſo all men whether they be good or bad are the people of God. God hath by his creating power ſpoken them into being when they were not. In this reſpect not only men, but even the inanimate Creatures are the Lords, *Pſal.* 74. 16.

The day is thine, and the night is thine, and *Pſal.* 89. 11. *The heavens are thine, and the earth is thine.* In this ſenſe the very devils are the Lords; he hath created them as well as the holy Angels.

2 general Reſpect. 2. *By outward Profeſſion.* And thus all thoſe are the people of God, who do perform external worſhip to him, though they be not inwardly holy; thus all the carnal Iſraelites were the people of God, as well as the ſpiritual ſeed; thus *Cain* was one of Gods people, as well as *Abel*, and *Eſau* as well as *Jacob.*

3 general Reſpect 3. *By deſignation to publique office.* Thus all thoſe that were deputed of God to any ſpecial Office or ſervice, as Gods deputies, may be called the people of the Lord, whether they be good or bad. In this reſpect *Cyrus* though a heathen King, is called *Gods Shepheard*, Eſa. 45. 1. *Cyrus the* King of *Perſia*, was as much the ſervant of the Lord, in this ſenſe, as *David* the King of Iſrael. Tis no very great honour to be Gods people in this general way, becauſe this is as peculiar to the worſt as to the beſt of men.

In ſpecial the people of God are called ſo in five Reſpects.

1 ſpecial Reſpect 1. *In regard of ſpecial Election.* Thus the godly are the Lords people; they have been in his thoughts, lain in his boſome, wrapt up in his electing grace from eternity, written in that golden claſped Book of predeſtination from eternity; of this our Saviour ſpeaks, *Joh.* 17. 6. They had the ſecret infallible mark of divine election upon them before the foundation of the world was, of this the Apoſtle ſpeaks, 2 *Theſ.* 2. 13.

2 ſpecial Reſpect. 2. *In regard of Redemption.* Thus the godly are the Lords people, becauſe he hath purchaſed to himſelf by the blood of his Son. The elect as well as others had loſt themſelves in *Adam*, and could not be his, without redeeming grace. God by the death of Chriſt, ranſom'd them from the hands of the devil and ſin, to whom they had ſold themſelves, and ſo made them his; of this the Prophet ſpeaks, *Eſa.* 43. 1. And of this the Apoſtle ſpeaks, 1 *Pet.* 2. 9 Had they not been a purchaſed people, as well as an elected people, they could never have been the Lords.

3 ſpecial Reſpect. 3. *In regard of Covenant.* Thus all the godly are the Lords; he hath in Jeſus Chriſt ſtricken a Covenant of life and peace with them, wherein he hath engaged himſelf to be theirs; of this

the Prophet ſpeaks, *Eſa.* 63. 7, 8. And hence they are called *verſe*, 18. *The people of Gods holineſſe*, becauſe God hath by the ſtipulation of a holy Covenant, made them his own. See *Hoſ.* 2. 19, 20, 23.

4 ſpecial Reſpect

4. *In regard of dedication.* Thus beleevers are the Lords people, they have ſpontaneouſly and freely ſurrendred themſelves to God to be his for ever; the Prophet ſpeaks of this, *Pſal.* 116. 16. *Behold Lord, I am thy ſervant*, this is that which the Apoſtle means by yeelding up our ſelves to God, the Covenant is mutual, when God chooſeth the beleever to be his, the beleever chooſeth the Lord to be his God, *Hoſ.* 2. 23. *And they ſhall ſay thou art my God.*

5 ſpecial Reſpect.

5. *In regard of poſſeſſion.* Thus all true beleevers are Gods people, becauſe he hath by the inhabitation of the Spirit taken full poſſeſſion of them. As they are united to him, ſo is he united to them. As he is their dwelling place, ſo in ſome ſenſe are they his Manſion houſe; hence the Apoſtle calls believers *An habitation of God through the Spirit*, Eph. 2. 22. They are living Temples in which he walks, they are ſpiritual houſes in which he dwells; they are the terreſtial Court, wherein the King of of glory keeps his abode, till he have removed them to abide with him in heaven; this is the firſt.

Secondly, wherein the honour of this Condition conſiſts.

2 Wherein the honor of being Gods people conſiſts.

1. *Partic.*

1. *They that are the people of God in this ſence are the members of Chriſt.* They are united to him by faith, and he is united to them by his Spirit. Chriſt is their head, and they are his members. The Scripture makes this the honourable priviledge of all the godly, that *they are made one with Chriſt*, Joh. 17. 23. *I in them, and they in me.* As the Father and Son are one eſſentially, ſo Chriſt and believers are one myſtically, what greater dignity can be put upon a Creature than this, to be a real member of Jeſus Chriſt?

2. *Partic.*

2. *They that are Gods people are the Sons of God.* This is aſſerted in many places of Scripture, as *Joh.* 1. 12. Chriſt is the Son of God by natural generation, and they are the Sons of God by the grace of Adoption. Mens ſervants, though they may be dear to them, are not their Sons, but all Gods ſervants are his Sons; what a high dignity is it to be the Sons of God? See how admiringly the Apoſtle ſpeaks of this priviledge? 1 *Joh.* 3. 1. Eternity will be little enough to meditate upon this glory.

3. *Partic.* 3. *They that are thus the people of God are heirs to all the promiſes.* The Scripture tells us of *great and precious promiſes*, 2 Pet. 1. 4. To be the heir of one promiſe is more then to be poſſeſſor of the world ; now all the promiſes are the inheritance of Gods people. The great Capital promiſe is *I will be thy God.* All other promiſes are but as ſo many fruitfull branches ſpringing up from this root. Who can tell what an high dignity it is to be the inheritors of divine promiſes?

4. *Partic.* 4. *They that are the people of God have all the Attributes of God as their portion. The Lord is my portion* ſaith my ſoul , this is the moſt heart-cheering meditation the Church can think on in her captivated eſtate, *Lam.* 3.24. Whatſoever is in an infinite God, is the inheritance of all the people of God; his mercy is theirs to pardon them ; his truth to plead for them , his power to defend them , his goodneſs to ſupply them. All the vertue of his Arm , all the affection of his bowels, all the depths of his wiſdome are theirs, as they ſtand in need of any of theſe; all that God doth is for them, all that God hath, is laid up as an eternal portion for them.

1 Uſe of *Examin.*

The uſes of this point

I. *For Examination.* It ſhould put all of us upon a diligent enquiry, whether we be the people of God or not.

Characters of the people of God

How may a man know, whether he be one of the people of God ? I ſhall give you theſe three Characters.

1 Charact. Firſt, *Gods people are a plain hearted people.* Its ſaid of *Jacob* , that he was *a plain man*, Gen. 25. 27. Its not to be underſtood of his outward condition, but of his inward ſimplicity, its oppoſed to *Eſaus* Character, which is ſaid to be cunning and crafty. Gods people are men that dare not willingly diſſemble , or uſe deceit , *Eſa.* 63. 8. *They are my people , children that will not lye.* Men that dare by deſign play the hypocrite, equivocate , juggle , diſſemble, look one way, row another ; men that dare put on all forms, walk in all ſhapes, that have *Jacobs* voice, *Eſaus* hands , that can weep to deceive, that have God in the mouth, the devil in their heart, that can ſpeak like Lambs , and act like Lyons ; theſe are none of Gods people; Gods people are like *Nathaniel, Iſraelites indeed in whom is no guile*, Joh. 1. 47. Theſe 144000. which follow the Lamb, are deſcribed by this Character, *Rev.* 14.

7. That *there was no guile found in their mouth.* None by approbation, none by deſigne; their hearts are ſet for God, and their tongue uttereth what the heart conceiveth. This is the firſt.

2 Charact. Secondly, *They are a heavenly minded people,* Thoſe that are Gods people, have their hearts ſet on God, *this is the generation of them that ſeek thy face O* Jacob, Pſal. 24. 6. They have their thoughts on God,& on the things of God.See how the Apoſtle deſcribes them, *Phil.* 3.20 *Our converſation is in heaven from whence we look for a Saviour.* Wicked men are a people that are continually groveling on the earth, but Gods people are alwaies looking upward. No thoughts are ſo pleaſing to them as thoughts of God; tis ſaid of the wicked, that *God is not in all their thoughts.* Pſal. 10. 4. They take no pleaſure in divine diſcourſes, in divine Meditations. 'Tis tireſome to them to ſpend any long time in matters of this nature; but Gods people deſire to ſpend their eternity in ſuch objects as theſe are; they are angry with themſelves that they cannot with more ſeriouſneſſe and frequency converſe with God; Their hearts are full of heaven, and all their affections run out that way; the things of God are very ſavory and reliſhing to them that are Gods people.

3 Charact. 3. *Gods people are an humble people.* They are high in their privileges, but they are low in their affection. Lord I am Hell, thou art Heaven, ſaith that holy Martyr; wicked men and Hypocrites are very high in their own opinion. Self-admirings, ſelf-applaudings, is their Character; *God I thank thee*, ſaith the Phariſee, *that I am not like other men*, Luc. 18. 11. the people of God think highly of others, vilely of themſelves. *I am not meet to be called an Apoſtle* ſaith that choſen veſſel Saint *Paul*, 1 Cor. 15. 9. *I am the leaſt of the Apoſtles*; and elſe where, *I am the very chief of ſinners,* 1 Tim. 1. 15. *I am but Duſt and Aſhes*, ſaith *Abraham*, Gen. 18. latter end. *I am more brutiſh then any man*, ſaith that wiſe *Agur* Pro. 30. 2 *Quaſi quoddam monſtrum ſto inter filios Dei, beſtia vilior, cadavere pejor*, ſaith the holy man. Sinfull *John Bradford*, this was the frequent concluſion of that holy mans letters. Self-debaſement is an infallible Character of the people of God. They have ſome knowledge of Gods greatneſs, and of their own naughtineſs, and both theſe make them lye low.

2. *Uſe of Exhort.* II. For Exhortation. Carry your ſelves as becometh Gods

people. I have ſome leſſons to commend to you.

1 *Duty.* 1. *do nothing without Gods advice.* Pro. 3. 6. You that ſay you are Gods people act nothing without his Counſel. To undertake any work without adviſing and conſulting God,is to profeſſe that you are none of his. *Abrahams* ſervant would firſt adviſe with his great Maſter, before he attempted any thing *Gen.* 24. 12.your relation to God layes this injunction upon you. God diſclaimes thoſe as none of his people who make themſelves their only Counſellors.

2. *Duty.* 2. *Deſigne Gods honour in all you do.* It becomes Gods people to ſeek Gods glory: the Apoſtle urgeth this duty from this priviledge, 1 *Cor.* 6. 19, 20. Honour him with your Parts,with your graces: Self-ſeeking is an unworthy ſin in the people of God.

3 *Duty.* 3. *Be contented to be at his diſpoſing.* To be what God will; and where God will; give a blank paper into his hand, and let him write what he pleaſeth, We are his people to be diſpoſed of as he will, what if God ſet others higher than thee? *Pſal.* 47. 4,What if he make others richer than thee? what if God will deprive thee of thy deareſt comfort? Murmur not, thou art his; may not I do what I will with my own? pray for the continuance of good, for the removal of evil, but ſtill conclude with thy Saviour, *not as I will but as thou wilt.* Unniverſal ſubmiſſion to God is a comly thing for Gods people.

4. *Duty.* 1. *Do not alienate thy ſelf from God.* not to Satan, not to the World; thou art one of Gods people, tis ſacriledge, tis injuſtice to obey any other Lord. Gods people muſt not be ſervants of ſin, or the ſervants of the Devil; when thou art tempted to any villany, reaſon thus with thy ſelf; Is this comly for the people of God? the people of God and ſwear? the people of God and deceive? Gods people are an holy people; though God did not make them his people for their holineſſe, yet he made them his, that they might be holy, *Eph.* 5. 27. *Alexander* would not have a coward called by his name. God will not own unholy men for his people.

5. *Duty.* 5. *Be very humble.* You were not made Gods people,becauſe you were better than others, but becauſe God would magnifie his love to you. Spiritual priviledges then work right when they make your heart humble. See 2 *Sam.* 7. 18.

3 *Uſe of* Conſol. III. For Conſolation.

1. *You may expect proviſion from God* of grace, of comfort, of glory, and all this ſuitable to a God, 1 *Tim.* 5. 8. And 1.

2. *Protection in trouble.* Eſa. 43. 1. 2. Eſa 63. 8. 2.

3. *Preſervation from the incroachments of others.* God will ſecure his own people from forein powers. And 3

4. *The audience of their prayers.* Mic. 7. 7. 4.

You that are not Gods people, labour to become his people: none knows whether he be not Gods by election. *Pray to God*, Hoſ. 1. 10. *lay hold on Chriſt.* yield your ſelves to God in a holy life.

Luk. 2. 32. I proceed to the ſecond doctrine.

That Jeſus Chriſt is the glory of all Gods Iſrael. He is the glory of the natural Iſrael. To them he was chiefly promiſed. Of them he was born, for he was, *Rom.* 1. 3. *The Son of* David *according to the fleſh.* Amongſt them was he educated and brought up, with them he lived. Amongſt them he preached and wrought his great miracles, and therefore is properly called their glory. And he is the glory of all the ſpiritual *Iſrael*, as well as of the literal. Jeſus Chriſt is called *the glory of the Lord*, Iſa. 40. 5. and Chap. 60. 1. He is called *the Lord of glory*, in 1 Cor. 2. 8. and *James* 2. 1. and here is he alſo called *the glory of* Iſrael. In the opening of the doctrine I ſhall ſhew you, Jan. 8. 53 *Doct.* 2

1. The nature of glory.
2. How Chriſt is the glory of Gods people.

I. For the nature of glory; you may take it thus, 1 What Glory is

Glory is the reſplendency of ſome ſolid and eminent good.

There are three things concurring to glory, which are expreſſed in this deſcription. Three things concurring to make up Glory.

1. *The foundation of it is ſomthing that is good.* Goodneſſe and glory are *Synonyma in Scripture*, they are put one for another, *I beſeech thee*, ſaith *Moſes* to God, *ſhew me thy glory*, Exod. 33. 18. ſaith God *verſ.* 19. *I will make all my goodneſſe paſſe before thee.* That which *Moſes* calls *glory*, God calls *goodneſſe.* Nor is it every good, but ſome ſolid and induring good, which is the foundation of glory; the Hebrew word כָּבֵד which is uſed for glory, ſignifies *weightineſſe* or *ſolidity*, to teach us that it muſt be a good that hath ſome weight in it, which makes up glory; the Apoſtle mentions a *weight of glory*, 2 Cor. 4. 17. The ſame word in the Hebrew which ſignifieth *ſhame*, ſignifies alſo *lightneſſe*, קָלוֹן becauſe ſuch things as are light and worthleſſe, are diſhonorable. 1.

2. *The good which is the foundation of glory muſt be eminent and excellent*

excellent. Ordinary good may be laudable and praiſe-worthy, but it cannot properly be called glorious; we do not affix the name of glory to any thing which hath not ſome tranſcendency in it.

3 3. *There muſt be a reſplendency and ſhining forth of that eminency, elſe it cannot be glorious. Gloria quaſi claria*, ſaith *Aquinas*, becauſe glory is the bright ſhining forth of excellency. Pearls when they are in the Sea are precious, but they are not called glorious, till they be poliſhed and ſparkle out their brightneſſe. The Sun is not glorious when tis obſcured with a Cloud, but when the beames ſhine out, then 'tis glorious. A bright-ſhining day, we call a glorious day. Thus much for the firſt.

In what reſpects Chriſt is the Glory of his people.

II. Chriſt is the glory of the people of God in three Reſpects.

1. *Reſpect* 1. *He is the procurer of all their glory.* Many glorious excellencies do the people of God injoy. *Glorious things are ſpoken of thee O thou City of God*, Pſalm 87. 3. The Sanctuary of God is called *a glorious high throne*, Jer. 17. 12. The people of God in regard of their glorious enjoyments are called *Glory* in the abſtract, *Iſa.* 4. 5. Now whatſoever glorious priviledge doth appertain to the people of God, they have it by the procurement and purchaſe of Jeſus Chriſt, *Eph.* 1. 3. To inſtance in ſome particular privileges.

1. 1. *Election.* This is one of the fundamental glories of the people of God. Others are paſt by, they are choſen to life. In this they are advanced above all mankind beſides; this privilege of glory is in and by Jeſus Chriſt. See *Epheſians* 1. 4. Chriſt the firſt elect is the foundation of the election of all the reſt.

2. 2. *Juſtification.* Its the glorious priviledge of Gods people, that they have obtained this grace not to have their ſins imputed, but to have all their guilt done away, and themſelves made righteous in the ſight of God. This is an unſpeakable glory. Sin and guilt, are the only ſhame of the ſoul, the removal of guilt, and the application of righteouſneſſe makes the ſoul very glorious; the Church triumphs in this, *Iſa.* 61. 10. Now this glory is the ſole procurement of Chriſt. God juſtifies his people in and through Chriſt: he is therefore called by the Church, *the Lord our righteouſneſſe*, Jer. 23. 6.

3. 3. *Sanctification.* Its the great priviledge of the people of God that they are renewed and ſanctified with grace. *The Kings daughter is all glorious within.* Pſal. 45. 13. This glory no wicked man enjoyes. Now this is the procurement of Jeſus Chriſt. *Ye are waſhed, ye are ſanctified, in the name of the Lord Jeſus, and by the Spirit of our God,* 1 Cor. 6. 11. The Communication of the graces of Chriſt is the ſouls holineſſe.

4. 4. *Adoption.* It's the greateſt honour of the people of God that they are made the Sons of God; though by nature they are enemies, yet by grace they are made Children. This is an inconceivable glory; the Apoſtle ſpeaks of it in a way of admiration, 1 *Joh.* 3. 1. To be a Servant of God is glorious, but to be a Son is the higheſt glory. Now this honourable priviledge is by the procurement of Chriſt, he that is the Son of God by nature, makes us Sons by grace: *He hath predeſtinated us to the Adoption of Children by Jeſus Chriſt*, Epheſ. 1. 5.

5. 5. *Salvation.* This is the higheſt privilege which uny of *Adams* poſterity are capable of, to enjoy everlaſting Communion with God, to ſee his face and behold his glory. Now this glory is ours, becauſe Chriſt is ours; The Apoſtle aſſerts this in 1 *Pet.* 5. 10 *The God of all grace who hath called us into his eternal glory by Jeſus Chriſt*; had not the Lord Jeſus Chriſt been ours, eternal life had not been ours; *God hath given to us eternal life, and this life is in his Son.* We can name no ſpiritual privilege wherein the glory of the people of God conſiſts, but it muſt be owned as the procurement of Chriſt. All the graces of glory, all the promiſes of glory, all the pearles of a Chriſtians Crown of glory, are the purchaſe and merit of Jeſus Chriſt, he hath made us Kings and Prieſts, *Revel.* 1. 16. All is by Chriſt.

2. *Reſpect.*

2. *He is the maintainer and preſerver of their glory. Thou ſhalt increaſe my greatneſs*, ſaith *David, and comfort me on every ſide*, Pſal. 71. 21. The ſame Chriſt that doth purchaſe our glory, doth increaſe it and maintain it, *thou maintaineſt my lot*, Pſa. 16. 5. Chriſtians would ſoon loſe all their glory, if Chriſt did not maintain it to them, and them in it; he maintaines their graces, he maintains their comforts, he ſets the Crown upon their head, and he keeps it from topling off, otherwiſe it would preſently fall.

3. *Reſpect.*

3. *He is the matter of their glory.* All a Chriſtians glory may be ſummed up in this ſhort ſentence, *Chriſt is mine, Tolle Deum, tolle meum*, Take away Chriſt, and you have ſtript a Chriſtian of all

his glory. This made the Apoſtle ſay, *Chriſt is all in all*, Col. 5. 11. & elſewhere, *I deſire to know nothing but Jeſus Chriſt and him crucified*, 1 Cor. 2. 2. the Apoſtle ſpeaking of the Ceremonies of the Law, ſaith; that *the body is Chriſt*, Col. 2. 17. we may ſay of all the glory of a believer, that the body and marrow of all is Jeſus Chriſt. If we conſider juſtification, what is that but Chriſts righteouſneſſe imputed? if we look on ſanctification, what is that but Chriſts holineſſe imparted? if we conſider ſalvation, what is that but Chriſt fully injoyed. He is the center in which all the lines of a beleevers glory meet. *Chriſt in you the hope of glory*, Col. 1. 27. Conſider but what Chriſt is to a believer and it will appear that he is the matter of his glory.

1. 1. *Chriſt is their King.* Believers have this honour, that they are the ſubjects of Chriſt, and have him for their King, *Zach.* 9. 9. A good King is the glory of his people; Wicked Kings are the ſhame and ſorrow of their people, but good Kings both their glory and their joy. Chriſt hath all qualifications of a glorious King. He is a wiſe King, a mercifull King, a high-born King, a bountifull King, a holy King. Its an honour to the people of God that they have ſuch a King.

2. 2. *Chriſt is their head.* Beleevers have this honour that they are the members of Chriſt. God hath given him to be their head and them to him as members, *Eph.* 1. 22. Is it not honourable to have ſuch a head? Chriſt is the head of principalities and powers, and they glory in it, that they have ſuch a head; beleevers have much more honour to glory in him, for by vertue of Chriſts headſhip over them, they come to be *made one with God*, which is the higheſt glory a Creature is capable of.

3. 3. *Chriſt is their Husband.* The Husband is either the glory or the diſhonour of his wife. An evil Husband is the reproach of the wife, but a good Husband the Crown. Chriſt is the Husband of his people. *He hath married her unto himſelf, in truth, in faithfulneſs, and in mercy*, Hoſ. 2. 19, 20. and he is ſo excellent a Husband, that the ſoul that is marryed to him cannot but be glorious. What glory a King can put upon his ſubjects, a head upon the members, a husband on a Wife, that glory doth Chriſt put upon his people.

The

3 *Vſe of Informati.*

The Uſes are, { *Information.*
Exhortation.
Conſolation.

1. *Leſſon.*

1. For Information. 1. *That Chriſt himſelf is a glorious perſon*; he is the glory of his people, and therefore he muſt be glorious himſelf. It was prophecyed of *Eliachim*, as a Type of Chriſt *That they ſhould hang on him all the glory of his Fathers houſe*, Eſa. 22. 24. God hath put on Jeſus Chriſt all the glory that is imaginable, there is nothing in him but what is glorious; *His name ſhall be called wonderfull*, Eſa. 9. 6. He is glorious in his perſon *Heb.* 1.3. God and man; Never ſuch a perſon in the world, two natures perſonally united. He is glorious in his works, his work of Creation, Redemption, his works of providence; As he is God, theſe are his works, as well as the Fathers; He is glorious in his Offices, never did the Offices of King, Prieſt, Prophet, meet in one perſon beſides. He is glorious in his graces as man, he was full of grace, the ſpirit was not given to him by meaſure. In whatever notion you look on Chriſt, you will find him to be glorious; the Jews looking on him with a malicious eye, ſaw no glory in him *Eſa*, 53. 2. but to them that ſtudy his excellency, he will appear incomparably glorious; *unto you that believe he is* τιμὴ *an honour*, 1 Pet. 2.7. he is either blind or malicious that will not ſee and acknowledge Chriſt to be every way glorious; he could not be the glory of his people, if he were not ſo in himſelf,

2. *Leſſon.*

2. *Its no diſhonour to be a follower of Chriſt.* Great perſonages think they go below themſelves when they embrace Religion; for them to pray, to follow Sermons, and to perform other exerciſes of religion, they judge ſome kind of diſparagement. *Propheſie in the Land of Judah o Seer*, ſaith *Amaziah* to the Prophet *Amos* 7. 12,13. *but propheſie not any more at* Bethlem, *for it is the Kings Court.* Religion may do well for men of a meaner rank but for Nobles and Gentlemen its too great a ſtain; the real following of Chriſt is the greateſt dignity that mortal man is capable of, *let the brother of low degree rejoice in that he is exalted*, Jam. 1. 9. Grace is the higheſt promotion, the beſt kind of exaltation. Grace with diſgrace is greatneſſe. poverty with purity is preferment, Religion with reproach is renown. The people of God have accounted debaſements for Chriſt promotion, ſo did *Moſes*, Heb. 11. 26. ſo did the Apoſtles, *they rejoyced that they*

were worthy to ſuffer ſhame for the name of Chriſt, Acts 5. 41. Grace is the true gentility, the true nobility of the ſoul. A Subject of Chriſt is a higher title than a Ruler over men; great men add to their greatneſs by following Chriſt and his ways, 1 *Chron.* 4. 9 And then we learn

3 *Leſſon.* 3. *That they can have no true honour that want Chriſt.* A man may be born of great blood, deſcended from Noble Anceſtors, born to great poſſeſſions, yet if Chriſt be not his, he is a ſtranger to true glory. *Since thou waſt precious in mine eyes, thou haſt been honourable*, Eſa. 43. 4. *Antiochus Epiphanes* is called a vile perſon, *Dan*, 11. 21. his outward glory made him *Epiphanes* illuſtrious, his wickedneſſe rendred him a vile perſon, *Ariſe, ſhine for thy light is come and the glory of God is riſen upon thee*, Eſa. 60. 1. Till Jeſus Chriſt be riſen upon the ſoul, it inherits nothing but ſhame. Wicked men that have no intereſt in Chriſt are called by all diſhonourable names. *Droſs*, Pſa. 119. 119. *reprobate ſilver* Jer. 6. *ult.* A Chriſtleſſe man is in the Herauldry of Heaven, the very off-ſcouring of the World. And then

4 *Leſſon.* 4. *The glory of God is the beſt and trueſt glory.* Some men glory in their wealth, others in their birth, others in their beauty, others in their Children, others in their Titles of Honour; Theſe are all good things in themſelves, and have ſome kind of glory; but a child of God hath a better foundation of glory than any of theſe. *Thou art my glory*, ſaith *David* to God, *and the lifter up of my head*, Pſa. 3. 3. He that hath Chriſt for his portion, is the richeſt man, and he that hath Chriſt is for his glory, is the moſt honourable man.

1. 1. *This is laſting glory*; wealth, titels of honour, &c. they laſt not; doth the Crown endure to Generations? *Pro.* 27. 24. but Chriſt abideth for ever.

2. 2. *This is ſoul-ſatisfying glory.* Other glory ſatisfies not, *Haman* wanted *Mordecais* Knee, and becauſe of that, all his glory was nothing to him, *Eſt.* 5. 11, 12, 13. and then

3. 3. *This is glory that commends us to God.*

4. 4. *This is glory in the other life*, Pſal. 49 16, 17. This made the Apoſtle neglect all theſe external glories, and triumph in Crhiſt, *Phil.* 3. 4, 5, 6, 7, 8,

2. *Uſe of Exhort.* II. For Exhortation. This Doctrine commends many duties to all Gods people.

1 *Duty.* 1. *Acknowledge all your glory to be from him.* The pride of

mens hearts is ſo great within them , that they are not willing to own Chriſt for their Rayſer ; they attribute all their glory to themſelves ; we ſhould not ſo be injurious to Chriſt as to rob him of that glory which belongs to him ; the Elders in Heaven attribute all their glory to Chriſt, and accordingly give glory to him *Rev.* 5. 9 10. All your priviledges will be the more dear to you when they are looked upon as the procurements of Chriſt.

2. *Duty.*

2. *Be not aſhamed of Chriſt* , diſown him not for fear of trouble or danger. It was *Peters ſin* to deny Chriſt for fear of the Jews ; the truths of Chriſt, the name of Chriſt, the Ordinances of Chriſt, the Sabbaths of Chriſt, every thing of Jeſus Chriſt is an honour to his people , and honourable in it ſelf ; its to deny him to be glorious, to diſown him. Conſider what our Saviour hath ſaid, *Mar.* 8. 38. *He that is aſhamed of me and my words, of him will I be aſhamed before my Father, &c.* The Apoſtles were not aſhamed of Chriſt, though they were ſorely perſecuted for his ſake ; they own'd him, they preacht him, and ſalvation by him, in the face of his enemies, *Acts* 5. 29. Let Pagans be aſhamed of the dunghill gods, let Turks be aſhamed of their *Mahomet*, let not Chriſtians be aſhamed of Chriſt, or of any of his truths.

3 *Duty.*

Thirdly, *glory in him wherever you come.* Men are uſually ſetting out their glory in every company ; if they have any great kindred, if they have any excellent poſſeſſions, they are continually ſpeaking of them ; how ſhould Chriſtians glory in Chriſt *my ſoul ſhall make her boaſt of the Lord,* ſaith *David,* Pſal. 34. 2. And elſe-where, *whom have I in heaven but thee ?* they are the words of *Aſaph.* Pſal. 73. 25. A ſoul can never ſufficiently glory in Chriſt ; you may glory inordinately , and immoderately of all worldly things, but you can never glory ſufficiently of Chriſt.

4. *Duty.*

4. *Labour to be a glory to Chriſt.* The people of God are called *Gods glory* Eſa. 46. 13. And *the glory of Chriſt*, 2 Cor. 8. 23. Eminent Saints are a glory not only to the Church, but to Chriſt himſelf ; *haſt thou not conſidered my ſervant* Job ? the Lord makes his boaſt of him, *Cap.* 1. 8. *Job* boaſts that he hath ſuch a Maſter, and God boaſts that he hath ſuch a ſervant ; ſuch as are full of grace, ſuch as make it their ſtudy to ſpend and be ſpent for Chriſt, they put glory on Jeſus Chriſt, and make him better eſtee-

med in the world; 'Tis the ſouls greateſt glory to be a glory to Jeſus Chriſt. All the glory you bring to Chriſt here, will be your own glory hereafter.

5. *Duty.* 5. *Let no temptation draw you from him.* Change not the true Chriſtian Religion, for any falſe Religion; *hath a Nation changed their gods, that are no gods? but my people have changed their glory for that which doth not profit*, Jer. 2. 11. Whatever Religion, whatever opinion, amongſt thoſe that are called Chriſtians, derogates from Chriſt, is a falſe Religion. *Arminians* derogate from his grace by ſetting up free will in the room of free grace; Papiſts derogate from the ſatisfaction of Chriſts blood, by annexing the merit of works. Socinians derogate from his Prieſtly office, by denying the merit of his blood. Arrians derogate from the glory of his perſon, by denying his divinity. All the up-ſtart opinions amongſt us, though they would be accounted Chriſtian, militate againſt the glory of ſome of his offices; Whatever opinion doth caſt any cloud upon Chriſt who is the churches glory reject it.

6 *Duty.* 6. *Be carefull to ſecure your intereſt in Chriſt.* Prove that he is yours, and that you are his, 2 *Cor.* 13. 5. All yonr glory depends on him, if he be not yours, you can inherit nothing but ſhame here and everlaſting ſhame in the other life.

3 Uſe of of Conſo- III. For Conſolation. Its full of comfort to the people of God.

1. Caſe, 1. *In the want of eternal glory*, Its the portion of the people of God oftentimes to be deſtitute of all worldly glory. They have neither riches nor honours, nor any of thoſe promotions in which the world glories; if *C*hriſt be yours you have glory enough. A child of God may outglory the higheſt of men; he hath greater honour than crowns, ſcepters, *&c.* theſe are dying honours, ill gotten, and ill uſed ſometimes, but *C*hriſt is the beleevers honour. he weighs down all other glory. Its ſome diſparagement to Jeſus *C*hriſt, that thoſe that enjoy intereſt in him, ſhould complain for want of other honour; when thou heareſt of men boaſting of ſuch and ſuch things, ſet thy *C*hriſt againſt all their glory, and thou canſt not envy them, or wiſh thy ſelf in a better condition.

2. Caſe. 2. *In caſe of diſgraces* Its the lot of Gods people to be vilified, reproached, debaſed in the world; *we are the off ſcouring of all things.* 1 *C*or. 4. 13 Jeſus *C*hriſt is able to give you glory enough to gild over theſe reproaches. There's enough in Jeſus *C*hriſt to make a Chriſtian not only content, but even rejoyce in reproaches. Let

men revile, defame, ſtudy to put all the ignominy they can upon a Chriſtian, while Jeſus Chriſt is his glory, they can never take away his Crown.

Chriſt the Gift of God

JOH. 4. 10.

wals nom.º 185.

If thou kneweſt the Gift of God.

THE words are part of a heavenly diſcourſe, between Jeſus Chriſt and a *Samaritan* woman. Jeſus Chriſt, in his return unto *Galile*, paſſeth thorow *Samaria*; being weary with travelling, he ſits down at *Jacobs well*, to repoſe himſelf, while his Diſciples went unto the City to buy meat. A poor woman comes to the Well to draw water; our Saviour knowing that the end of his coming into the world was *to ſeek & ſave that which was loſt*, having ſuch an opportunity offered, enters into diſcourſe with the woman. The firſt queſtions he propounds is, that ſhe would *give him a little cold water to drink*, verſe 7. where we may obſerve, *the great poverty of Chriſt*, he that gives to others the water of Life, is fain to drink common water. *Though he was rich*, ſaith the Apoſtle, *yet for our ſakes he became poor, that we through his poverty might be made rich*, 2 Cor. 8. 9. The woman of *Samaria denies* this ſmall curteſie, ſhe puts him off with a queſtion *verſe* 9. *How is it that thou being a* Jew, *askeſt drink of me which am a woman of* Samaria; ſhe doth in effect give that anſwer to him, which uncharitable people uſe to give to poor ſtrangers, that he ſhould go to his own countrey, and there get relief; unto this queſtion our Saviour replies in the Text, *If thou kneweſt the gift of God, and who it is that ſaith unto thee give me to drink, thou wouldeſt have asked of him, and he would have given the living water.* In which words he doth preach himſelf to her as the Saviour of the world.

The words are our Saviours diſcovery of himſelf, and they may be divided, for methods ſake, into theſe two parts.

1. A precious mercy, a gracious bequeathment, called here a gift.

2. Here is the Donor, or Author of this gift, that is not man, not any Creature, but God himſelf.

Theſe two afford us this comfortable leſſon, namely.

Doct.

That the Lord Jeſus Chriſt is the gift of God to his people. That by *the gift of God* in this place is meant *Chriſt*, appears from the next clauſe which is exegetical and explanatory of this, *and who it is that ſaith unto thee give me drink.* It's as if he had ſaid, I that ſay unto thee give me to drink, am no other than the gift of God. Jeſus Chriſt is the free gift of Gods grace to his people. If we ſearch the Scripture, we ſhall find that wherever mention is made of Chriſt, the manner of conveyance is ſaid to be by way of gift. See *John* 3. 16. *God ſo loved the world that he gave his only begotten Son*, and *Iſa.* 42. 6. *I will give thee for a Covenant of the people, for a light of the Gentiles.* So *Epheſ.* 1. 22. *He gave him to be the head of all things to the Church*, and *John* 6. 32. *My Father*, ſaith our Saviour ſpeaking of himſelf, *giveth you the true bread from heaven.*

In the opening of this point I ſhall ſhew,

1. That Chriſt can be no other then a gift.
2. The moving cauſe in God of this gift.
3. What an excellent gift Chriſt is, a gift of gifts.
4. How Chriſt is ſaid to give himſelf, when as he is the gift of the Father.
5. Whether Chriſt be given to all men indifferently? if not, to whom is he given? When I have opened theſe I ſhall come to application.

1 That Chriſt can be no other then a gift. proved

I. That Jeſus Chriſt can be no other than a gift. I ſhall give but one Argument for the proving of this, namely, *He muſt either be by gift, or by purchaſe, or by force*: but he is not ours either by force, or by purchaſe, therefore he is ours by free gift and donation..

1 He is not ours by force.

1. *Jeſus Chriſt is not ours by force.* We could neither extort him from the Father by violence, nor ſteal him by fraud. Jeſus Chriſt is *the Son of his Fathers boſome*, John 1. 18. The boſome is a place of affection, and a place of ſecurity. Should any Creature have approached to the boſome of God, to have taken away this jewel, either by violence or by fraud, Gods wrath would pre-

ſently have flam'd out upon the Attemptors, and have conſumed them. A man may have his child taken from him, either by violence, or by fraud: but it is impoſſible that the God of heaven ſhould be deprived of his Son by any of theſe waies.

And beſides, Jeſus Chriſt is God of equal power with the Father, and it is not poſſible that either force or fraud ſhould prevail over an All-powerfull God. *Labans* Gods were taken away from him by ſtealth, *Rachel* took them and hid them in her *Camels* furniture, *Gen.* 1. 34. Idol Gods are lyable both to force and fraud, but the true God cannot be indangered by either of theſe means. This is the firſt. And then,

2 He cannot be ours by purchaſe for 4 reaſons.

2. *Jeſus Chriſt is not ours by purchaſe and ſale.* We find nothing at all in Scripture of Gods making over of Chriſt to the world by bargain and ſale, but of his making him over by deed of gift, we read very frequently.

There are four things which make it evident that Chriſt cannot be ours by way of purchaſe.

1. *Reaſon*

1. *It's a very great derogating from the bounty and liberality of God.* God is a God of liberality and munificence, *he giveth liberally to all,* as the Apoſtle ſaith, *Jam.* 1. 5. It's too far below God, to ſet his benefits to ſale. He needs nothing which Creatures have to give; *of him, and from him, and by him, are all things* Rom. 11. 36. It's a diſparagement to Kings to turn Pedlars, it's an implicite denyal of the bounty of God, to think that he ſhould ſel his Son into the world.

2. *Reaſon*

2. *Mans indigency.* Man is a beggarly and neceſſitous Creature, he hath not wherewithall to purchaſe the leaſt common bleſſing; and therefore is unable to purchaſe ſo great a treaſure as Chriſt is. Had God ſet his Son upon a price, all the revenues of the world, if they had been paid to eternity, would not have amounted to one minutes purchaſe, *thouſands of Rams, ten thouſand Rivers of Oyl, the firſt born of a mans body,* is not a valuable price for the expiation of one ſin, *Mic.* 6. 7. if all the mountains in the world were Diamonds, if all the Duſt of the earth were gold of *Ophir,* if all the vaſt circumference of Heaven were piled up with Pearls and precious ſtones, all this wealth would not be worth the little finger of Jeſus Chriſt; ſhould all the Sons of men, and all the Angels of Heaven be ſold for ſlaves, the price of all theſe would not be worth the border of the garment, or the Shoo-latchet of Jeſus Chriſt. And then beſides, whatſoever man

hath to give is Gods already; *the whole world ſaith God is mine, and the fulneſs thereof*, *Pſa* 50. 12. man can give nothing to God but what is his own. God is too liberal to ſell, man is too needy to buy Jeſus Chriſt. And then

3. Reaſon 3. *Chriſt was given in the purpoſe of God before man was:* the Patent was ſealed from eternity, albeit the actual donation of Chriſt was in the fulneſs of time; Albeit the promiſe of Chriſt was in time, yet the abſolute determination of the thing was before time. It's ſaid of Chriſt, in regard of his God-head, that *his goings forth have been of old from everlaſting*, *Mic.* 5.2. The goings forth of Chriſt as a Redeemer, in regard of the Counſels of God, have been from everlaſting. Creatures that are but of yeſterday cannot purchaſe decrees that have been from eternity. And then beſides.

4. Reaſon 4. *Chriſt is the purchaſer of man, and therefore men cannot be the purchaſers of Chriſt*; that he is the purchaſer of the Church is clear from that of the Apoſtle, *Acts* 23. 28. the redemption of the Church is by the purchaſe of Chriſts blood; Heaven it ſelf, which is the inheritance of the Church, is called *a purchaſed poſſeſſion*, *Eph.* 1. 14. there's no other purchaſer of this poſſeſſion but Jeſus Chriſt. Now it's a contradiction to ſay that Chriſt is the purchaſer of the Church, and yet to affirm the Church to be the purchaſer of Chriſt; thus much for the firſt particular.

2 What moved God to give Chriſt.

II. The moving cauſe in God of this gift. *The Scripture attributes this to the love of God*, Joh. 3 16. *God ſo loved the World that he gave his only begotten ſon.* Jeſus Chriſt is a Garment ſpun out of the bowels of divine love. It was love that made the eternal decree; It was love that made the promiſe, and it was love and nothing but love, that did actually ſend him forth.

This the Apoſtle teacheth us, *Rom.* 5. 8. *God commendeth his love to us in that, When we were yet ſinners, Chriſt dyed for us.* The Schoolmen ſpeak of a two-fold love of God; An antecedent love, and a ſubſequent love, the former they call a love of Compaſſion, the latter a love of Complacency; this latter love is the purchaſe of Chriſt, not the cauſe of Chriſt. God cannot love any of loſt mankind with a love of delight and complacency, but as he beholds them in Chriſt. Chriſt muſt be ours, and we His, before God can love us, ſo as to delight in us; The Apoſtle ſpeaks of this, *Eph.* 1.6. where he tels us, that *God hath made us accepted in the beloved*; this love of acceptance is for Chriſt and through Chriſt, but the love of pitty was that which fetcht *C*hriſt out of the boſom of the Father. God ſeeing the miſery of mankind, pittied them, was unwilling they ſhould be for ever miſerable, and this love of pitty put him upon thoughts of ſaving them by the ſatisfaction of his Son. This ſpring of our ſalvation the Prophet ſhews us, *Ezek.* 16. 5, 6, 7. we did not pitty our ſelves, no other creature pittied us, the God of pitty had compaſſion on us & his compaſſion drew his ſon out of his boſom, that in and through him he might love us with a love of delight and acceptance; *herein is love*, ſaith the Apoſtle, 1 Joh. 4. 10. *Not that we loved God, but that God loved us, and ſent his Son to be the propitiation for our ſins.* Chriſt is the cauſe of his Fathers delight, & the fruit of his compaſſion to the world; this is the ſecond particular.

III. For the nature of this gift. I ſhall lay that down in theſe ſix particulars, which are as the properties of it.

3 The Excellent properties of this Gift.

1. Property

1. *It is a gift which is accompanied with the ſpecial favour of God.* God may give men other things, and yet hate their perſons; he may give a man wealth, and yet afterwards caſt him into Hell, ſo he did the rich glutton in the Goſpel; he may give a man honour and yet continue to be his enemy, ſo he did to *Haman*; he may give a man the knowledge of all outward things, and afterwards condemn him, ſo he did the Heathen *Philoſophers*: but to whomſoever he gives Jeſus Chriſt, he gives all the love and affection of his heart; *he hath made us accepted in the beloved*, Eph. 1. 6. God may be angry with a perſon to whom he hath given his Son but he cannot hate him, the enmity between God and man is for ever done away when Jeſus *C*hriſt is beſtowed.

2. Property

2. *It is an eternal gift.* God may beſtow other gifts upon men and afterwards ſee cauſe to remove them; he gave a great eſtate to *Job*, and took it away again *Job.* 5. He gave the Crown to *Saul*, and took it away for the abuſe of it; he gives men children and they live to ſee them all devoured by death: but thoſe to whom *C*hriſt is given do enjoy him for ever; death that ſtrips a man of all other things, puts him into a better and more glorious poſſeſſion of Chriſt than he had before. God gives other gifts to men, and afterwards repents and withdraws them again, but the gift of Chriſt is *a gift without repentance*, Rom. 11. 22.

2. Property

3. *It is a ſoul-ſatisfying gift.* Other gifts do not ſatiſfie the ſoul riches and honours are inſufficient gifts. *Wherfore do ye lay out mony on that which is not bread, and your labour for that which ſatiſfieth not*

not, Eſa. 55. 2. No external gift can fill all the deſires of the ſoul, the ſoul hath a capacity ſtill of deſiring and receiving more, but Chriſt ſatisfies the utmoſt capacities of the ſoul, the ſoul that once knows himſelf to be poſſeſſed of this gift cannot tell how to make another requeſt to God. *I have all, my Brother*, ſaith *Jacob* to *Eſau*, Gen. 33. 11. *Eſau ſaith, I have much, v.* 9. but *Jacob* ſaith I have all; the ſoul cannot fancy a higher gift than Jeſus Chriſt is.

4.Property 4. *It is a comprehenſive gift.* Jeſus Chriſt is a pregnant gift, the ſoul ſhall never be able to number up to the longeſt moment of eternity all the particular gifts that are comprized in this rich Cabinet, the Lord Jeſus. The Church calls Chriſt *a bundle of Myrrh* a cluſter of Camphire, *Cant.* 1. 13. 14. becauſe ſo many gifts are bundled up in this one gift; the Apoſtle mentions *ſpiritual bleſſings in Chriſt*, Eph. 1. 3. There are millions of bleſſings in this one bleſſing; the compendium and epitome of all gifts is Jeſus Chriſt. As *Leah* ſaid when *Zilpha* had conceived, ſaith ſhe, *a troop cometh*, Gen. 30. 11. when Chriſt is given to the ſoul, he may ſay ſo more properly; a troop cometh. All the train of ſcriptural bleſſings follow at the foot of this great gift of God. When the Scripture ſpeaks of Jeſus Chriſt, it uſually mentions variety of gifts. See 1 *Cor.* 1. 30. *He is made to us of God, wiſdom, righteouſneſſe, Sanctification, Redemption*; when Chriſt is given to a ſoul all the promiſes are given with him, when Chriſt is given all the graces of God are given with him, when Chriſt is given, all ſpiritual priviledges are given, when Chriſt is given, pardon is given, Peace is given, Salvation is given. *All things are yours*, ſaith the Apoſtle, 1 *Cor.* 3. 22. *Life, death, things preſent, things to come, and you are Chriſts.* Other gifts are *parvum in magno*, little in much, but Jeſus Chriſt is *magnum in parvo*, much in a little, yea he is as the Apoſtle ſaith, *all in all.* God hath no greater gift to beſtow, man hath no greater gift to deſire.

5.Property 5. *It is a gift that ſanctifies all other gifts.* There is no ſweetneſſe in any other gifts without this; All the gifts of God without this gift, are ſnares and curſes to them that receive them; wealth without Chriſt is the greateſt poverty, health without Chriſt is the worſt ſickneſſe, honour without Chriſt is the greateſt diſgrace. God gives nothing in mercy till he gives Chriſt, he that hath Chriſt enjoyes what he wants, and he that wants Chriſt hath not what he injoyes. *Lord, what wilt thou give me*, ſaith *Abraham*, *ſeeing I go childleſſe*, Gen. 15. 2. he muſt have a child, or he could have had no Chriſt, for the Meſſiah was to come out of his loins Gen. 12. 3. *Abraham* knew all he had was too little if God ſhould not add Chriſt; thats a fearfull imprecation which *David* uſeth againſt the implacable enemies of God, *Pſa.* 69. 22. *Let their table become a ſnare, and that which ſhould have been for their welfare, let it become a trap*; this will be the reſult, this will be the event of all other gifts; without Chriſt they will be like *Abſoloms* Mule and locks, the certain ruine of him that receives them. Its one great vanity which *Solomon* obſerved in his time, namely *riches kept for the owners thereof to their hurt*, Eccleſ. 5. 13. All that ever a man hath from God, if he beſtow not this gift on him, will be for the hurt of him that owes it. This is the cæleſtial ſalt that ſeaſons and ſweetens all gifts.

6. *It is ſuch a gift as gives a man a ſpiritual right to all other gifts.* Whatever outward gift God beſtowes on men, they have a civil right and propriety in it. The tenth Commandement doth fully aſſert propriety, but they have no ſpiritual propriety till they come to have an intereſt in Chriſt. *Adams* ſin loſt his right to the Creatures; this right is reſtored by Jeſus Chriſt; now untill a man hath an intereſt in Chriſt, he is in a ſpiritual ſenſe, but an uſurper of what he enjoyes, this gift doth reinveſt a man into a true propriety to all worldly enjoyments, *All things are yours, and ye are Chriſts*, 1 Cor. 3. latter end; he that hath an intereſt in this gift of God enjoyes all other gifts not only by the tenure of common providence, but by the title of a ſpecial promiſe. This is the third particular. **6. Property**

IV. How Chriſt is ſaid to give himſelf, when as he is the gift of the Father. That he is ſaid to give himſelf, is manifeſt from expreſs Scripture. See *Gal.* 1. 4. and *Eph.* 5. 25. Chriſt is both the Donor and the gift in two reſpects.

4 How Chriſt is both the Donor, and the gift.

1. *Chriſt as God doth whatſoever the Father doth. Opera Trinitatis ad extra ſunt indiviſa.* The work of mans Redemption by Chriſt is an external work, and ſo it was both decreed and contrived by the joynt conſent of all the three perſons. 1. *Reſpect*

2. *Chriſt did voluntarily ſubmit himſelf to this work.* The Son of God is God equal in power, and Authority to the Father. No Law could be impoſed on Chriſt, without his own voluntary conſent; the Father could not have given the Son, if the Son had not 2. *Reſpect*

given himſelf. See *Pſal.* 40. 7. It was not an Act of compulſion, but an Act of gracious Condeſcenſion in Chriſt to be given for the ſalvation of man, therefore he did as truly give himſelf, as he was given by the Father; the Covenant between the Father and the Son is mentioned, *Eſa.* 53. 10. This Agreement was as voluntary on the Sons part, as on the Fathers part; thus much for the fourth particular.

5 To whom Chriſt was given.

5. Whether Chriſt was indifferently given to all men, or to ſome only in particular. I muſt lay down two Aſſertions for the clearing of this.

1 Aſſert.

I. *That all mankind hath ſome benefit by Jeſus Chriſt.* The world upon the Sin of *Adam* would preſently have been deſtroyed, if the promiſe of Chriſt had not been interpoſed; the worſt of men have the benefit of being and preſervation by reaſon of this gift of God.

2 Aſſert. Chriſt as a Redeemer given to the Elect only proby 5 Arg.

II. *Chriſt as a Redeemer is not intended for all without difference, but only for the Elect.* That Chriſt is in Gods intention given only to them, is clear by theſe five Arguments, namely,

1. *Argu.* 1. *Chriſt is given as a Covenant.* Now all are not *fœderati*, all are not in Covenant with God. All are not outwardly in Covenant with God, all that are outwardly in Covenant, are not inwardly in Covenant, ſome live and dye ſtrangers to the Covenant.

2. *Arg.* 2. *Chriſt is given to none but to ſuch as are given to him.* Now all are not given to Chriſt; our Saviour diſtinguiſheth between the world and thoſe that are given him out of the world, *Joh.* 17. 6.

3. *Arg.* 3. *All to whom Chriſt is given ſhall be ſaved.* God cannot loſe his intention; but all ſhall not be ſaved. *Ergo.* See *Joh.* 6. 37.

4 *Arg.* 4. *Chriſt is given only to his ſeed.* Eſa. 53. 10. All are not his ſeed, ſome are the ſeed of the Serpent. And then,

5. *Arg.* 5. *All thoſe to whom Chriſt is given by the Father, are in time united to him.* He is given to them as their head, they are given to him as members: but all are not united to Chriſt, nor Chriſt to them. *Ergo.* Thus much for explication.

Moſt of the Texts brought by Arminians have ſomething in the context that doth neceſſarily reſtrain the univerſal term to a certain number or kind of men, as that in 1 *Tim.* 2. 6. The Apoſtle in that Chapter doth not ſpeak of *all* individuals, but of *all* ſorts and degrees of men, as is clear from *v.* 1,2. And ſo that in *Heb.* 2. 9. A place much inſiſted on. This term [*every man*] is neceſſarily reſtrained to ſome particular men; this *every man* is ver. 10 called many ſons;every man that is a Son did Chriſt taſt death for, and then *v.* 11. this *every man* is *they that are ſanctified*, and then this *every man* is ſpoken of ſuch as are *brethren* to Chriſt. Now we deny not that Chriſt taſted death for every one of theſe. So that in 1 *Joh.* 2. 2. is clearly reſtrained by the context; *world* is put for *Gentiles* in oppoſition to *Jews*, not for every particular man in the world, and beſides, the word *Advocate* mentioned *ver.* 1. tels us in what ſenſe we muſt take *propitiation*. One part of the Prieſtly Office of Chriſt is not to be extended farther than the other. *Advocate* & *Propitiation* are the two parts of the Prieſtly office of Chriſt, Advocate notes his *Interceſſion*, *Propitiation* his *ſatisfaction*. Now, why his *ſatisfaction* ſhould be extended further than his *interceſſion*, I ſee no reaſon, both of them belonging to the ſame office. Now he is not an *Advocate* to all. *Joh.* 17. 9. Therefore neither is he in that ſence a *propitiation* for all. If it be ſaid, Chriſt prayed for thoſe that were not elected, as Luc. 23. 34. we muſt diſtinguiſh between the prayers of Chriſt as meer man, of which that was one, and the prayers of Chriſt as Mediator: that prayer *Joh.* 17. is made by Chriſt as executing his Mediatory office, from his Interceſſion in that prayer ſome are expreſly excluded.

The Uſes follow, which are,

1 Vſe of Informatiō.

I. For Information. It teacheth us three Leſſons.

1. Leſſon.

1. *The freeneſs of our ſalvation.* Proud Papiſts talk of meriting Heaven, they will have eternal life not to be Gods gift, but mans purchaſe. We have learned better from Scripture, that *eternal life is the gift of God*, Ro. 6. *ult.* And this text ſhews it. Chriſt himſelf, who is the meritorious cauſe of our ſalvation, is *the gift of God. This is the Record*, ſaith the Apoſtle, *That God hath given to us eternal life, and this life is in his Son*, 1 Joh. 5. 11. We are not able by any power of our own, to beg ſalvation, we are not able to receive power from God till we accept of the tender of ſalvation, therefore are we utterly unable to purchaſe ſalvation. To deny ſalvation to be free, is either to deny Chriſt to be the gift of God, or to deny ſalvation to be by Chriſt.

2. Leſſon.

2. *The exceeding greatneſs of Gods love to mankind.* The Scripture when it ſpeaks of the gift of Chriſt, uſeth to mentiō the love of

God as that which is the foundation of it, *Ro.* 5. 8. *God commends his love to us*, ſaith the Apoſtle, *In that while we were yet ſinners, Chriſt dyed for us.* If ever God ſhewed his bowels to mankind he did it clearly in this Act. So 1 *Joh.* 4. 9, 19 *In this was manifeſted the love of God, becauſe that God ſent his only begotten Son into the world, that we might live through him, &c.* And Eph. 2. 7. The Apoſtle mentions the *exceeding riches of the grace of God*, and his kindneſs in the gift of Chriſt. There are three conſiderations which will help us to take a meaſure of this unmeaſurable love.

Three Conſiderations to ſet out this love of God

1 Conſid. 1. *Conſider the relation of the gift to the Donor.* What Chriſt is to God, *He is his Son.* Not his ſervant, not his friend, but his Son. How much is there in this that God ſhould give his Son? if ye would know how to expatiate this in your meditations, conſider what manner of Son he is.

1. 1. *He is his own Son*; not an adoptive ſon, but a natural Son; The Apoſtle mentions this as one heightning conſideration of the love of God in this act, *Rom.* 8. 32. *He that ſpared not his own Son.* τοῦ ἰδίου υἱοῦ, *His own Son.* by eternal generation, his Son who is the expreſſe Image and Character of his own perſon.

2. 2. *He is his only Son.* For one that hath many ſons, to part with one is an act of mighty love. *Jacob* mourns for one ſons death, with a bitter mourning, though he had then eleven more alive, and was not certain of his death neither; *Gen.* 37. 34, 35. I but for a man that hath but one ſon, to part with him, this is admirable indeed; herein Abraham teſtifyed his obedience; in that he was willing at Gods command, to part with his only Son. *Gen.* 22. 17. *Now I know thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon from me.* God hath but one Son; and yet was willing to part with him, for the good of his elect.

3 3. *He is a beloved Son*; For a man to part with a ſon that he doth not much reſpect, is not any great matter; to give an *Abſolom*, an *Adonijah*, a *Reuben*, that defiled his Fathers Bed, an *Eſau*, this is not much to be wondred at, but to part with a *Benjamin*, a beloved ſon, this is love indeed. *Take now thy ſon thine only ſon Iſaac whom thou loveſt*, ſaith God to *Abraham.* Gen. 22. 1. Jeſus Chriſt is Gods *Iſaac*, his *Benjamin*, a ſon that never diſpleaſed him, 2 *Pet.* 1. 17. *This is my beloved ſon in whom*

I am well pleaſed. All the motives which perſwade a Father to love his ſon, do perſwade God to love Chriſt.

(1) *There is ſimilitudo ſubſtantiæ.* The ſon is the Image of his Father; A Father, if he have many children, uſually loves that beſt, who is likeſt to him. Jeſus Chriſt is *filius* ὁμοούσιος the Conſubſtantial ſon of the Father, the very *expreſs Image of his perſon*, Heb. 1. 3. the Apoſtle ſaith of him, that he was ἐν μορφῇ Θεοῦ, *Phil.* 2. 6. *in the form of God.* He is as like the Father, as the Father is like himſelf. There is no perfection in the Father, but the ſame is ſubſtantially in the Son, he is omnipotent, omnipreſent, eternal, infinite, as the Father is; there is not only ſimilitude of nature, but identity of nature, I *and my Father are one* not only one in will and conſent, as the Arrians ſay, but one in nature, one in eſſence.

(2) *Filius eſt per ſe amabilis.* A Fathers heart is much drawn out towards his child, if he ſee amiableneſſe and worth in him. Now Jeſus Chriſt is very amiable in himſelf. The Church which hath but dim eyes is able to ſee his lovelineſs ſo as to be enamour'd with him, ſee *Pſa.* 45. 2. *thou art fairer than the children of men*, and Cant. 5. 10. *My beloved is white and ruddy, the chiefeſt of* 10000. but the eyes of God, which are able to ſee all the excellencies of his Deity, can diſcover infinite worth in him. God ſees in him infinite beauty, infinite wiſdom, infinite ſtrength, the fulneſs and perfections of the God-head *which dwelleth bodily in him*, *Col.* 2. 9. therefore he cannot but love him with an infinite love. And then

(3) *Filius Patrem redamat.* The natural affection of Parents is doubled and multiplyed towards a child, if they ſee a return of love in the child to them again, they love the child though the child have little love to them, *O Abſolom my ſon, my ſon, my ſon, Abſolom.* God compares his love to his people, to the love of a father toward *a ſon that ſerveth him*, Mal. 3. 17. Now Jeſus Chriſt is a ſon that bears as much affection to the Father as the Father doth to him. As the Father loves the ſon with an infinite love, ſo doth the ſon love the Father with an infinite love. As God the Father did from eternity place his delights in God the ſon, ſo did God the ſon place his delights from eternity in God the Father. *Ambroſe* hath an excellent meditation of this. Conſider, ſaith he, the great love of God in giving Chriſt; he did as it were run the hazard of loſing his ſon, that he might not loſe thee; he did as

it were run the hazard of making himſelf childleſſe, to ſave thee from periſhing. *Tantum fuit Domino ſtudium tuæ ſalutis, ut propemodum de ſuo periclitaretur, dum te lucraretur*, God hath ſo much care of thy ſalvation, that he did as it were run the hazard of endangering his own, that he might gain thee. This is the firſt conſideration, the relation of the gift to the giver.

2 Conſid. 2. *Conſider what Chriſt was given to undergo*, this I ſhall amplify in theſe five meditations.

1, *He gave him to miniſter to us, the ſon of man came not to be miniſtred unto, but to miniſter*, Math. 20. 28. he that was & is the Lord and Creator of man, came *in the form of a ſervant* to be a ſervant to man; if he had given his Son to have been a great earthly Monarch to have ruled over the World, it had been great love, but that he ſhould give him to be a ſervant to his vaſſals, what unſpeakable love is this?

2. *He gave him to pay our debts*; man by ſin was deeply indebted to the juſtice of God, and if he and all he had, had been ſold, he could not have paid the leaſt farthing; and yet all muſt be diſcharged to the laſt mite, or elſe man muſt for ever be damned; for the payment of theſe great ſums was Jeſus Chriſt given by the Father. God hath as the Prophet ſpeaks, *laid on him the iniquity of us all*, Eſa. 53. 6.

3 *He gave him to be a ſervant to his own Law*; of this the Apoſtle ſpeaks, *Gal.* 4. 4. He that was the ſupreme abſolute Law-giver, came out of the boſom of his Father to fulfil the righteouſneſs of the Law for us; He that was King came to live as a ſubject, under the obedience of his own law.

4. *He came to ſuffer hunger and cold, and other the neceſſities of this life*; he was given to be reproached, to be vilified, to be ſpit upon, *to give his back to the ſmiters, and his Cheeks to them that pulled off the hair*, Eſa. 50. 6. He was as the Apoſtle calls him, *A man of ſorrows and acquainted with grief*, Eſa. 53. 3. That he was given to be a man was great humiliation, though he had been a man of delights, but that he ſhould be given to be a man of ſorrowes this was low humiliation indeed.

5. *He was given to dye for us*. A cruel death, a curſed death, a ſhamefull death did the Lord Jeſus undergo for man, *Gal.* 3. 13. he was given to be a ſacrifice, to ſuffer the wrath of God, to endure the torments of Hell in his ſoul, that we might be delivered

from thoſe torments; he gave him who is God to be ſold for ever to be a curſe for us; He gave *him to be made ſin for us, that knew no ſin, that we might be made the righteouſneſs of God through him*, ſo the Apoſtle tells us, 2 *Cor.* 5. 21. this is the ſecond conſideration, what Chriſt was given for.

3 Conſid.

3. *Conſider to whom Chriſt was given.* Not to Angels, but to men. Take the enlargement of it in theſe two Meditations.

1. *He was given to ſuch as were his enemies.* Man was in actual Rebellion againſt God when Chriſt came to dye for him. We were not only ſinners, (which might have ſet the heart of God againſt us) but we were adverſaries: The Apoſtle ſpeaks of this in the 5. *Rom.* 10. *When we were enemies, we were reconciled to God by the death of his Son*; the greateſt love that ever was found amongſt men is for a man to dye for his friends, *Joh.* 15. 13. God manifeſted greater love than this, in that he gave his ſon when we were his *enemies*.

2. *He was given to ſuch as God certainly knew* would ſleight him, and reject him; it was much that God ſhould give him undeſired and undeſerved, but more that God would give him to ſuch as ſhould deſpiſe him. See that Prophecie, *Eſ.* 53. 2. 3. *He is deſpiſed and rejected of men.* Jeſus Chriſt never yet came to any of his elect, but he found contempt from them; put all together and it will argue great love in God to mankind. This is the ſecond inference.

3. Leſſon.

3. *That the ſalvation of the elect is a thing well pleaſing unto God the Father.* The Prophet ſpeaking of this work, calls it *the pleaſure of the Lord*, Eſa. 53. 10. *The pleaſure of the Lord ſhal proſper in his hand.* It is well-pleaſing to God, becauſe it is a work tending to his honour, and it cannot but be pleaſing to him, becauſe he gave his Son as a free gift for the perfecting of it. Whatſoever Jeſus Chriſt hath done for his elect, whatſoever he hath ſuffered for them, whatſoever he hath promiſed to them, cannot but be very well-pleaſing to God. This is the firſt Uſe.

2. *Uſe of Exhort.*

II. For Exhortation.

1 To thoſe that have Chriſt.

1. To ſuch as actually poſſeſs this gift. I ſhall commend four duties to them.

1 *Duty.*

1. *Bleſs God for this gift.* Say with the Apoſtle, *Eph.* 1. 3. You had been undone but for this gift.

2. *Duty.*

2. *Be contented to want other gifts.* Though God hath not given you riches, honours, if you have Chriſt you have that that countervailes all. All had been nothing without Chriſt. Chriſt will abun-

dantly ſupply all other wants; when others boaſt of their wealth, of their ſtrength, do you boaſt of your Chriſt.

3 *Duty.* 3. *Give your ſelves more to him that hath given Chriſt to you.* God hath given you his beſt, his all, when he gave you Chriſt: Do you give your ſelves then all to God, *Rom.* 6. 13. all you have to give willnot equalize Gods Chriſt, whom he hath given to you.

4. *Duty.* 4. *Improve this gift.* God hath given Chriſt for the uſe of his people, make uſe of him, and all that is in him; uſe him for juſtification, for ſanctification; uſe his wiſdom, his power, uſe his grace, uſe his merit; This gift of God ſerves the ſoul for all turns. God loves to ſee his people make the beſt improvement of his Chriſt. This is the firſt branch. And then

2. To Chriſtleſs perſons. 2. To them that want this gift.

1 Advice. 1. *Beg this gift.* You are undone without him. Give me Chriſt or elſe I dye.

2 Advice. 2. *Refuſe not Chriſt.* This is the Worlds ſin. God offers, man rejects. *All they that hate him love death* Pro. 8. 36. God is willing to give, man is unwilling to receive this gift of God. God cannot now ſave him that rejects Chriſt. Stand in the way, Leave your ſins; be willing to have him on Gods terms, and he ſhall be yours. All you have will not ſuffice without Chriſt. All you have is a Curſe without Chriſt. Say to God as this woman did to Chriſt, *verſe* 15. She came to *Jacobs* well without Chriſt; ſhe went away with this gift in her boſom. Tarry at *Jacobs* Well, Gods Ordinances, beg Chriſt earneſtly, and God will not deny thee. This is the ſecond Uſe.

3 Uſe of Conſol. III. For Conſolation to the people of God.

1. Caſe. 1. *In caſe of the want of other things.* doſt thou want riches, children, &c. Care not for thoſe wants, if this gift of God be thine; *Why weepeſt thou Hannah? am not I better than ten ſons*, 1 Sam. 1. 8. Its ſome diſparagement to Chriſt to ſee thoſe that have him to mourn for want of other things.

2. Caſe. 2. *Againſt the fear of thine own unworthineſſe*; many Chriſtians put themſelves to unneceſſary torment about this, they are unworthy of Chriſt, of Heaven, &c. he is the gift of God; thy poverty, thy unworthineſs prepared thee for the receiving of this gift.

3. Caſe 3. *Againſt fear of being denyed the thing thou wanteſt*; Thou

begſt pardon, thou begſt grace, &c. Thou art afraid thou ſhalt be denyed, remember that of the Apoſtle, *Rom.* 8. 32. the inference is as ſtrong as may be, he that gave Chriſt will deny nothing. Nothing is greater than Chriſt; he that gave Chriſt can deny nothing. All things the ſoul wanteth are virtually in Chriſt. Chriſt extended, Chriſt unfolded, is all things elſe. Pardon, peace, comfort, &c. are all in Chriſt. And then beſides, Chriſt hath purchaſed a right for thee to all other gifts. Chriſt being thine by gift, all elſe are thine by inheritance. God hath given Chriſt to the Church, as a purchaſer; and this purchaſer hath purchaſed at a valuable rate all other things for them. Beg in Chriſts name, and God will not, God cannot deny thee any thing.

Chriſt the Author and Finiſher of our faith.

Heb. 12. 2.

The Author and Finiſher of our Faith.

THE ſcope of the Apoſtle in the beginning of this Chapter, is to perſwade Chriſtians to patience under the Croſs; he laies down divers conſiderations to help on this work. As

Firſt the cloud of witneſſes, all the ſufferers in the old Church and in the new Church; And

Secondly, the fixing of the eye on Jeſus Chriſt, the Martyrs ſuffered much, but Chriſt endured more than they all, *verſe* 2, 3. Now the Apoſtle having named Jeſus Chriſt, cannot let him paſs without ſome honourable title, and therfore calls him, *The Author and Finiſher of our faith.* In which we have.

I. A glorious grace mentioned *viz.* Faith.

II. The denomination of Chriſt in reference to this grace; he is the Author and the Finiſher of it. Faith is put for the Doctrine of faith, 1 *Tim.* 4. 1. for the grace of faith. In the Text, *By faith* Jude 3.
we are to underſtand the grace of faith, not the Doctrine of faith, Heb. 4. 2.
not any common faith but ſpecial faith. For Jam. 2. 17.

1. *Tis the grace of faith that bears us up in tryals*, and of tryals the Apoſtle is here ſpeaking. Its brought in as a comfort to Gods children, who are apt to think, that by long tryals their faith will be ſhaken, the Apoſtle would ſupport them againſt the fear of this, by telling them that *Chriſt is the Author and finiſher of their faith*, And then

2. *The Apoſtle ſpeaks of looking to Jeſus*, in the beginning of the *verſ.* Looking to Jeſus is an Act of ſaving faith. *Zech.* 12. 10. faith is the ſouls eye which looks to Chriſt in all ſtraights for help and ſupport. Chriſt is called the Author or finiſher of this grace, *the Author*, tis ἀρχηγὸν in the Greek, which ſignifies the beginner. Chriſt is the beginner of our faith. *Beza* renders it *fidei ducem*, the Captain of our faith, and *Calvin*, *fidei principem*. *Eraſmus* diſlikes that reading, as loſing the elegancy of the phraſe, and therefore he renders it *inceptorem fidei*. And he is called *the finiſher* of our faith, as being he that brings it to perfection. He is *Author initii ſimul & finis.* as *Eraſmus* ſpeaks, the Author of the beginning, and the end or conſummation of our faith.

The Obſervation will be this.

Doct. *That Jeſus Chriſt is both the Author and Finiſher of Faith in his people. I am Alpha and Omega*, ſaith our Saviour to the Evangeliſt, *Rev.* 1. 11. tis ſpoken there of his Godhead; tis as much as I *am true and very God*; the words are taken from *Iſa.* 44. 6. where the Lord aſſerts his divine power by theſe words, *I am the firſt*, *I am the laſt*, *and beſides me there is no God.* It may as truly be ſaid of Chriſt, in regard of ſaving faith, he is the *Alpha* and the *Omega* of it. In the handling of the point, I ſhall

1. Open the nature of ſaving faith which is the grace here mentioned.

2. Shew why Chriſt is called the Author of our faith, in what reſpects he is ſo.

3. That Chriſt is the finiſher of it, as well as Author of it.

First, For the nature of ſaving faith; Take this deſcription of it.

1. What ſaving faith is. The Deſcription of it opened in 7 particulars

Its a ſpecial gift of grace wrought by the Holy Ghoſt, through the preaching of the word, in the heart of a Regenerate perſon, whereby he is enabled to caſt himſelf on Chriſt for life and ſalvation, according to the promiſe of the Goſpel. To open this deſcription will make it more plain.

1. Tis a gift, ſo the Scripture calls, it *Phil.* 1. 29. and *Eph.*
2. 8. there would never have been a beleever, if it had not been 1.
given to them from above.

2. *A gift of grace.* If a gift, it muſt needs be of grace. See *Acts*
18. 27. believing is ſaid to be *through grace*; faith is a part of 2.
the new creature, a principal and chief part of it, and therefore
muſt needs be of grace. Tis called *a mans own faith*, Heb. 2. 4.
Tis our own *ſubjective*, but in regard of the original of it, it is of
grace.

3. *Tis a ſpecial gift.* To diſtinguiſh it from the Hiſtorical 3.
faith, the temporary faith, and thoſe common gifts which are beſtowed
on ſuch as may be damned, *Heb.* 6. 4. Tis called *ſaving
faith*, becauſe who ever hath it ſhall be ſaved. Tis a ſupernatural
extraordinary gift. *All men have not this faith.*

4. *Tis wrought by the holy Ghoſt through the preaching of the
word.* This ſhews both the efficient cauſe and the inſtrumental; 4.
the efficient cauſe is the Holy Ghoſt, called therefore *the Spirit of
Faith*, 2 Cor. 4. 13. The inſtrumental cauſe is ordinarily the
word preached, *Rom.* 10. 17. which is therefore called, *the
word of faith*, Ro. 10.8. and therefore is faith called *the fruit of the
lips*, Eſa. 57.19. becauſe its wrought by the preaching of the word
which God hath committed to the lips of men. And then

5. 5. *Tis wrought in the heart of a regenerate perſon.* A regenerate
man is the ſubject of this grace. Tis called *the faith of Gods elect*
Tit. 1.1. becauſe it is beſtowed only upon the Elect. And then
the proper ſpecial ſubject of it is the heart of man, ſo the Apoſtle
ſaith, *Ro.* 10.10. *with the heart man beleeveth unto righteouſneſs.* The
Will rather than the *underſtanding* is the ſeat of faith, becauſe
faith is an Act of election, whereby the ſoul chuſeth and embraceth
Chriſt; Now election is more than an Act of the underſtanding,
And then,

6. *It enables the ſoul to caſt it ſelf upon Chriſt.* This expreſſeth
the very nature of faith, which is recumbency on Chriſt, cleaving 6.
to Chriſt for ſalvation; the Scripture uſeth to deſcribe faith by
ſuch expreſſions, as note relyance on Chriſt. Tis called ſomtimes
coming to Chriſt, 1 Pet. 2. 4. ſometimes *caſting our burthen upon
him*, Pſal. 55. 22. ſometimes *hungring and thirſting after him*,
Matth. 5. 6. which do all denote the ſouls caſting it ſelf upon him
for life.

7. *All this is according to the promiſe;* Without the divine pro- 7.

miſe, there can be no believing. The promiſe encourageth the ſoul to believe, & the promiſe ſhews the ſoul how to believe,and the promiſe is that which gives the ſoul ability to beleeve. Take away the promiſe, and faith dies preſently. Thus much for the general nature of ſaving and juſtifying faith. For the degrees or ſeveral ſteps of this grace, they are theſe ſix.

Six gradual parts of ſaving Faith.

1. 1. *Knowledge.* This is naturally to be ſuppoſed; 'tis impoſſible there ſhould be faith in Chriſt, or in any thing propounded by Chriſt, till there be knowledge both of Chriſt, and that which he propounds. 'Tis granted that knowledge is not faith; faith and knowledge are two diſtinct habits; yet knowledge neceſſarily preceeds faith; faith is the ſight of the mind; ſight ſuppoſeth a viſible object; the Apoſtles queſtion is unanſwerable, *Rom.* 10. 14. *How ſhall they call on him, in whom they have not beleeved? how ſhall they beleeve in him of whom they have not heard?* The Scripture gives knowledge the precedency of faith, *Joh* 4. 10. *If thou kneweſt the gift of God, and who it is that ſaith unto thee give me drink, thou wouldſt have asked of him,*&c.Knowlege is indeed increaſed by faith,but yet there can be no faith,where there is not knowledge. Faith is an adviſed grace, it will not ruſh headlong into unknown waies, but will have knowledge as a guide go before it; our Saviour asks him that was lately blind, *doſt thou believe in the name of the Son of God?* Joh. 9. 35, 36, 37, 38. He anſwers with another queſtion, *who is he that I may believe on him?* And when he knows the perſon, then he beleeves, and worſhips. We find in Scripture, that faith is called knowledge, *Eſa.* 53. 11. not as if all knowledge were faith, but becauſe there can be no true faith without knowledge. To believe in whom or what we know not, is fancy, preſumption, not faith; *fides neſcia fides nulla*; ignorant faith is no faith.

2. 2. *Aſſent.* After that the knowledge of the thing propounded is wrought in the Underſtanding, then followeth the act of the Will, giving its aſſent to it according as it is known. This is called *the ſetting of our ſeal to the divine teſtimony*, Joh. 3. 33. This adding of the ſeal, is nothing elſe but the ſouls firm aſſent unto the truth revealed, that Gods teſtimony is true in every thing; this is that which is ſaid of *Abraham* Gen. 17. 6. he is ſaid to beleive, in as much as he did freely yield his aſſent to the truth, firmneſs, and ſtability of that which was delivered of God. This aſſent hath two properties. Firſt, it is univerſal to all the divine

declaration. Secondly, its builded and grounded principally and properly on the Authority of God, who is the revealer of it.

3 3. *Upon this aſſent is raiſed up in the ſoul, a high eſteem and ſtrong affection to that which is known & aſſented unto.* The ſoul puts an high value upon it. According to our aſſent, ſo is our appretiation of the thing aſſented unto, 1 *Pet.* 2. 7. the ſoul ſurveys all the things which are revealed with a judicious eye, and finding them to be excellent, puts a very high price upon them, thinks them the moſt excellent things that ever the eye of man ſaw; thoſe which have not attained to an high valuation of the things of the Goſpel, are far ſhort of ſaving faith.

4. 4. *Upon theſe appretiations follow earneſt longings in the ſoul, to be made partaker of all thoſe excellent things.* Deſire of enjoyment is the conſtant effect of true affection. This deſire is inſatiable, and unquenchable, hence it its ſet out in Scripture, by *hungring and thirſting.* See *Eſa.* 55. 1. he that finds not thirſt after Chriſt, and all the good things in him, hath not faith.

5. 5. *Upon theſe hungrings and longings, followeth affiance and confidence.* The ſoul is wrought to ſuch a frame, that it can come to Chriſt as *a living ſtone,* 1 Pet 2. 4. and upon him, and the promiſes of pardon and grace made by him, is enabled to ſet down its reſt, as upon the only pillar and rock of ſalvation; the Scripture ſpeaks of this Affiance, as that in which the eſſence of faith lies, *Pſal.* 112. 7, 8. Here are three words which denote affiance, *fixing of* the heart, *truſting, eſtabliſhing of the heart,* this is expreſſed, *Eſa.* 50. 10. by *ſtaying* or *leaning upon God*; we have ſuch another deſcription of it, *Eſa.* 26. 3, 4. and the like, *Pſal.* 37. 5. *by rolling our burthen on the Lord.* As a man that is bowed down with a great burthen, rolls it off himſelf on a pillar or ſeat, ſo the believing ſoul rolls off his burthen on Chriſt. See *Math.* 11. 28.

6. 6. *Upon this affiance followeth the ſouls election of that which is exhibited in the teſtimony of God.* The ſoul freely chooſeth the promiſes of the Goſpel, and makes them his own. This is the higheſt and laſt ſtep of faith, when the ſoul is not only willing to accept but to chooſe the way of God, and to chooſe all the contents of the promiſes; this is that which *David* profeſſeth of himſelf, *Pſal.* 119. 30, 31. *I have choſen the way of truth.* To this the Apoſtle exhorted the Chriſtians of *Antioch.* Acts 11. 23. *That with full purpoſe of heart they would cleave unto the Lord.* This

is the firſt particular; the nature of faith.

2. In what reſpects Chriſt is the Author of Faith.

Secondly, Chriſt may be ſaid to be the Author of faith (not excluding the Father and Holy Ghoſt) in ſix reſpects.

1. *Reſpect*

1. *As he is the object or foundation of it.* The Lord Jeſus as he is the foundation of the faith of doctrine, ſo he is the principal object of the grace of faith. Jeſus Chriſt and his righteouſneſſe is the fundamental object of juſtifying faith; we believe in God the Father, and we believe in God the Holy Ghoſt, but it is in and through Chriſt the mediator. Saving faith is ordinarily called in Scripture, *the faith of Chriſt*, as Gal 2. 20. *The life which I live in the fleſh, I live by the faith of the Son of God*, and *Eph.* 3. 12. *We have acceſs wtih confidence by the faith of him.* The faith of Chriſt is as much as faith in Chriſt, becauſe he is the principal object of this grace. Take away Jeſus Chriſt and faith dies preſently. All ſaving faith is bottom'd on him; and therefore he may be well called *the Author* of it. And,

2. *Reſpect*

2. *As he is the great appointer of all the means of faith.* The ordinary and common inſtrument whereby the grace of faith is wrought in the ſoul, is the word preached, *Rom.* 10. 17. it is the uſual ſeed of faith, the glorious engine in the hand of Chriſt, whereby this grace is faſhioned. Now who but Jeſus Chriſt is the Author of this Miniſtry? he as the great ſhepheard, hath appointed other ſhepheards; he as the great Prophet of the Church hath erected this ſtanding office in the Church, *Eph.* 4. 8, 11, 12. and he it is that doth preſerve it, for the accompliſhment of his own ends; and in this reſpect may be called the Author of it, its wrought by means of his appointment.

3. *Reſpect*

3. *As he doth by the power of his Spirit begin the work in the ſoul.* The grace of faith is ſaid by the Apoſtle, to be the operation of God, *Col.* 2. 12 becauſe he works it in the ſoul; now whatſoever the Father doth, the Son doth likewiſe. Do but conſider the generation of faith, and it will appear to be the handy-work of Chriſt. Tis he that ſhewes the ſinner his guilt. Tis he that ſhews him his own inability to free himſelf. Tis he that propounds himſelf to the ſoul, in the fulneſſe of his merit, freeneſs of his grace, in his readineſs to accept of ſinners. It is he that invites the ſinner to caſt himſelf upon him; and it is he that inclines and diſpoſes the ſoul to a willingneſſe, to come out of it ſelf, to deny its own righteouſneſs, and to reſt it ſelf on him alone

lone for remiſſion and life. There would never be ſuch a diſpoſition as doth incline the ſoul to cloſe with Chriſt, if Chriſt himſelf did not begin to work it in the ſoul; he moves the very firſt wheel that ſtirs in the ſoul towards any ſuch work as faith is; we may ſee it, in his dealing with the woman of *Samaria*, Joh. 4. Chriſt enters into diſcourſe with her, ſhews her her guilt, *thou haſt had five husbands, and he whom thou haſt now, is not thy husband*, v. 18. he ſhewes her his readineſs to give her water of life, if ſhe did but deſire it, *v.* 10. and at laſt works her heart to a cloſure with him, *v.* 26.

4. *As he is the procurer of the promiſes.* The promiſes are made and revealed, both for the begetting of faith, and for the ſtrengthning of it; if there had not been promiſes made, there would never have been ſuch a thing as beleeving; now who but Chriſt is the procurer of the promiſes? the Apoſtle tells us, 2 *Cor.* 1. 20. *That all the promiſes of God are in him.* They are in him, as the foundation of them; they are in him as the matter of them; they are in him as the purchaſer of them, they are in him, as the fulfiller of them. As Chriſt is the Author of the promiſes, ſo is he the Author of faith, which applies the promiſes. 4. *Reſpect.*

5. *As he is the purchaſer of the grace it ſelf.* Grace is as truly the purchaſe of Chriſt, as glory. As he hath bought eternal life for the elect, ſo he hath bought for them all thoſe graces which make them meet for eternal life; If Chriſt had purchaſed Heaven for beleivers, and had not purchaſed faith to enable men to believe, not one of *Adams* poſterity had ever come to Heaven; As he hath bought repentance and other graces for his people which ſhall in due time be communicated to them, ſo he hath purchaſed faith for them to enable them to beleeve; and in all theſe reſpects he is juſtly called the Author of our faith. 5 *Reſpect.*

6. *As he takes us off from a poſſibility of being ſaved by any other way than by believing.* The very name of a Chriſt lets us ſee that there can be no other way to come to Heaven but by relying upon him, which is the work of faith. There are but two waies that ever God appointed to attain to life, *works* and *faith*, Jeſus Chriſt takes us off from relying on the way of works there had been no need of him if works would have done it, *Gal.* 3. 23, 24. Chriſt ſhews the ſoul that ſalvation cannot be by works, and thereby diſpoſes it to ſeek ſalvation by believing. This is the ſecond particular. 6. *Reſpect.*

Thirdly, that Chriſt is the *finiſher of our faith.* As he begins the grace in the ſoul, ſo he is pleaſed to carry it on. This he doth ſeveral waies.

3 Chriſt is the fini-ſher of our faith He doth it ſeaven wayes

1 Way

1. *By exciting and ſtirring up the habit of faith into Act.* One way whereby the graces of God in the ſoul are perfected, is by drawing out the habits of thoſe graces into exerciſe. As other graces, ſo is the grace of faith perfected this way; the more frequent a Chriſtian is in putting forth Acts of faith, the ſtronger will it be both in the habit and in the actings of it. Now it is the Lord Jeſus that doth by his Spirit draw out the habit into act, the Church prayes for this, *Cant.* 4. 16. Chriſt that did at firſt by his ſpirit ſet the root of faith in the ſoul, doth by effectual and powerfull movings of the ſame Spirit, cauſe *the ſpices* thereof to *flow out*, and ſo by producing new Acts of faith perfects the grace of faith. Every act of faith is from Chriſt as well as the habit.

2 Way

2. *By manifeſting to the ſoul of the believer the righteouſneſs of faith more and more viſibly.* The righteouſneſs of Chriſt is the object of ſaving and juſtifying faith, and it is alſo a means to increaſe and ſtrengthen faith, *Rom.* 1. 17. The Apoſtle ſpeaking of the Goſpel, ſaith, that therein is *the righteouſneſs of God revealed from faith to faith*, that is, from one degree of faith to another; the more clearly we ſee the righteouſneſſe of God, the more is faith in Chriſt increaſed. Now as Chriſt doth at firſt convince the ſoul of this righteouſneſs, both of the excellency of it, and of the ſufficiency of it, and of the ſuitableneſſe of it, to a ſinner, ſo doth he dayly in the preaching of the goſpel manifeſt it more clearly and fully to the ſoul, and by ſuch manifeſtations, doth ſtrengthen and carry on faith.

3 Way

3. *By conveighing nouriſhment to the ſoul from the means of faith.* There are three great helps which are appointed for the ſtrengthning of faith, prayer, the word, and the ſeals That prayer is a help to ſtrengthen faith is clear from that of the Apoſtle, *Luc.* 17. 5. Faith and Prayer are mutual helps one to another, faith teacheth us how to pray, and prayer helps us in believing. That the word is a means to ſtrengthen faith is clear, becauſe, therein all the promiſes are conteined, which are the great feeders of faith. That the ſacraments are helps to faith is as evident, for they are called the *Seals of the righteouſneſs of faith, Rom.* 4. 11. Now Jeſus Chriſt by bleſſing all theſe means to the ſoul, helps it on in the work of faith; he makes way for the hearing of our prayers, he

makes all the promiſes of the word effectual to us, and he doth by the uſe of Sacraments communicate ſtrength to us, and ſo increaſeth and carryeth on faith in the ſoul.

4 Way

4. *By the power of his interceſſion.* Chriſt by the merit of his blood hath purchaſed faith and all other graces for his people, and by the vertue of his interceſſion, he doth communicate both the ſeed of grace and increaſe of grace; the continual Interceſſion of Chriſt is that the elect may be brought into a ſtate of faith, and that all that have believed may believe more and more. *I have prayed for thee that thy faith do not fail.* Luc. 22. 32. Chriſt doth not only pray that our faith fail not, but that our faith may be increaſed.

5 Way

5. *By ſhedding abroad the ſenſe of his love into their hearts.* The ſenſe of the love of Chriſt to to the ſoul doth beget faith at firſt, and increaſe it when it is begotten. Now as Chriſt did out of love dye for the elect, ſo he is ready on all occaſions to preſent and manifeſt this love to them, after they have believed in him; and by ſuch diſcoveries faith is much ſtrengthned in the ſoul; when Chriſt had ſhewed *Thomas* the prints of the nailes and gave him leave to thruſt his hand into his ſide, then his faith was ſtrengthened, *my Lord and my God*, Joh. 20.28. Jeſus Chriſt is pleaſed ſometimes to open his ſide to his people, that they may ſee the working of his very bowels towards them; he takes them ſometimes into his *Wine cellar, and ſpreads over them the bands of his love*, and by theſe communications of himſelf, puts life into their faith.

6 Way

6. *By ſtrengthning their union with himſelf.* Tis the priviledge of believers, that they are implanted into Chriſt, as the branch into the Vine. *I in them, and thou in me.* John 17. 23. Jeſus Chriſt as he doth make this union, ſo he doth confirm and ſtrengthen this union, cauſeth the ſoul to take deeper root in himſelf, makes it *grow up into him*, as the Apoſtle ſpeaks, *Eph.* 4. 15. Now look how the ſoul takes deeper hold in Chriſt, by ſo much is faith increaſed; faith and union are mutual helps one to another, faith ſtrengthens the union, and the union ſtrengthens, and increaſeth faith.

7 Way

7. *By expelling all faith-inweakning diſtempers out of the ſoul.* There are many things which hinder the growth of faith in the heart; every ſin is a hindrance to faith, every jealous ſurmiſe againſt God, every diſtruſtfull objection made by the ſoul, theſe are hindrances within; And then there are many things without

that prejudice faith. Aſſaulting temptations from Satan, intricate and croſs providences which ſeem to oppoſe promiſes, the deſpayring of others who ſeemed to beleeve. Jeſus Chriſt relieves the ſoul againſt theſe; inward diſtempers are ſuppreſſed, jealous thoughts of God are removed, diſtruſtfull objections are anſwered. And then the external hindrances are taken away, Temptations are beaten back, Croſs providences are reconciled to promiſes, the ſoul is enlightned to ſee that ſuch as finally deſpaired, did never truly believe, and by this means is faith ſtrengthned.

The Uſes
1. *From the firſt clauſe.*
2. *From the ſecond clauſe.*

From Chriſts being the Author of our Faith 1 Uſe of *Informati.*

I. Chriſt is the Author of our faith.

I. This teacheth us ſeveral leſſons by way of Information.

1. *Leſſon.* 1. *The excellency of ſaving faith.* Its called *precious faith*, 2 Pet. 1. 1. it produceth rare effects, and therefore precious; it ſerves *for precious uſes* to the ſoul, its the ſouls Eye, its the ſouls foot, the ſouls hand; its a buckler in temptation, its a ſtaff in weakneſs, its a Cordial in faintings; Its excellent in this regard, becauſe Jeſus Chriſt is the Author of it. All the works of Chriſt are like himſelf very excellent; of all the works he hath wrought, none more excellent than the work of faith, its one of the rareſt Jewels that ever Jeſus Chriſt poliſhed or made.

2. *The neceſſity of faith.* As its a rare grace, ſo its a very uſe-
2. *Leſſon.* full grace. Nothing is well done in all the works of Chriſtianity which is done without it; its neceſſary to juſtification, to conſolation, to ſalvation, there's no pleaſing of God without, *Heb.* 11. 6. The neceſſity appears from hence, Jeſus Chriſt is the Author of it. Chriſt is ſo wiſe that he will not be the Author of vain things. Whatſoever he hath made is ſome way or other uſefull, its a diſparagement to Jeſus Chriſt to call any work of his unneceſſary or trivial.

3. *Leſſon.*

3. *The divine Almighty power of Chriſt.* All his works prove his Divinity and Almightineſs; none more than the grace of faith; the Apoſtle makes faith an evidence of Almighty power, *Eph.* 1. 19. Conſider but how indiſpoſed the heart is to faith

yea how oppoſite it is to faith, what mighty mountains muſt be removed before juſtifying faith can be wrought in the ſoul; how much above reaſon it is to beleeve and rely on another for ſalvation, to be clothed by anothers garments, to be enriched by anothers wealth, &c. What a world of myſteries are there in this grace? if Jeſus Chriſt were not of infinite power, he could not be able to be the Author of ſuch a grace. All the Angels of heaven have not ſtrength enough to work this grace in the heart of one man.

4. *How juſtly is the whole ſalvation of the elect attributed to Chriſt.* He hath purchaſed the inheritance, and he is the worker of faith, by which we come to poſſeſſe the inheritance. Alas! how little is man able to do as to the procurement of his own ſalvation! man is ſo far from purchaſing the jewel, that he cannot make the hand that receives it. *God hath given us eternal life, and this life is in his ſon,* Joh. 1 5. 11. It cannnot be but that all is in him, and from him, when as the Scripture makes him the Author of our very faith. Thus much for Information. 4 Leſſon.

II. For Exhortation. 2 Uſe of *Exhort.*

1. *Let all that want faith go to Chriſt.* There's no Author of faith but he, not excluding the other perſons. Miniſters are in their Miniſtry his inſtruments, but he is the Author; whither ſhould men go for any veſſels, or any commodities, but to ſuch as make them? All faith is of Chriſts making, yon that want this rare Comodity, go to him by prayer who is the Author of it; faith is not our work, but Chriſts work, it doth not depend, it hath not its riſe from mans free will, but from the free grace of Chriſt alone; we muſt go to Chriſt, not only with faith, but for faith. 1. Advice.

2. *Let none ſay that they ſhall never have faith.* When a man conſiders, what a mighty work faith is, how oppoſite his heart is by nature to it, how many impediments there are to hinder it, how long he hath lived under the means of faith without it, when he conſiders how weak the inſtrumental cauſe is, he is ready to deſpair as if it were impoſſible for ſuch a grace ever to be wrought in his heart. This one Text will drive away deſpair, Chriſt is the Author of it; what cannot he do? let the meanes be never ſo weak, let the oppoſitions be never ſo ſtrong, let the difficulties be never ſo great, he is able to do what he will do. 2. Advice.

Though thou haſt been many years without it, though you think you ſhall never have it, yet Chriſt can do it; the Author is able to remove all the ſeeming impoſſibilities, all the oppoſitions, he can bring faith out of all thy unbelief, out of, and in deſpight of all thy contradictions, and all thy rejections, Never deſpaire while the work is in Chriſts hand; he can do in one hour by a weak Sermon, what thou thinkeſt impoſſible to be done.

3 Advice

3. *You that have faith acknowledge from whence it came.* Not from nature, not from your ſelves, but from Chriſt; he that created thy ſoul, created thy faith; faith is wrought in thee, but it was not wrought by thee; as thy life is from him, ſo is thy faith from him; he that hath purchaſed all the priviledges of beleevers, hath wrought faith in them to apprehend all thoſe priviledges.

4 Advice

4. *Let thoſe that have faith, ſerve Chriſt with all their faith.* He is the Author of thy faith, let him be the object of thy faith, beleeve in him with your faith, *Joh.* 14. 1. apply him with your faith; its fit your faith ſhould cloſe with him, who hath wrought faith in you, to cloſe with himſelf; Chriſt hath not wrought faith to lye idle in the ſoul, put forth the grace in reference to precepts, in reference to promiſes; uſe it in prayer, uſe it in hearing, uſe it in the Sacraments, uſe it in doing, uſe it in ſuffering; you cannot pleaſe the Author of your faith better than to exerciſe and act it upon all occaſions; Chriſt hath wrought in you that you might affect him; and he hath given you faith that you might beleeve in him.

5 Advice

5. *Let all that have faith, make much of it.* We ſhould make much of our faith for our own ſakes, we can do nothing acceptably without it, neither pray, nor hear, nor repent, nor live nor dye without it. And we ſhould make much of it for Chriſts ſake, who is the Author of it; to ſleight any thing which Chriſt hath made, is to diſpleaſe Chriſt that made it; we prefer things that are mean, for the Author whom we love; the thing is rich, the Author is glorious, prefer it for its own ſake, and for the Authors ſake.

From Chriſt's being the Finiſher of our faith.

II. Chriſt is the finiſher of our Faith.

I. For Information.

1 Uſe of *Informati.* 1 Leſſon

1. *That we ſtand in need of Chriſt after Converſion, as well as before Converſion.* If Chriſt were only the beginner of faith, and not the finiſher of it, it would never come to perfection; we

have need of ſubſequent grace, as well as of preventing. In the firſt grace, Chriſt works without us, we are meerly paſſive. In the ſubſequent grace, Chriſt works with us and in us; though we work with Chriſt, yet we cannot work without Chriſt after converſion. See **1** *Cor.*2 8. where the Apoſtle writing to the *Corinthians* ſaith, that Jeſus *ſhall confirm them to the end*; we do as much need the power of Chriſt, for our progreſs in grace, as for the beginning of grace.

2 Leſſon

2. *The impoſſibility of the total and final loſs of ſaving faith.* Faith may be ſhaken, and it may for a time ſeem to be loſt, but it cannot be loſt; the doctrine of the total and final loſs of faith, is very derogatory to Jeſus Chriſt; it makes him to be the Author, but denies him to be the finiſher of this grace; the Apoſtle writing to the *Coloſſians*, cap. 1. 23. ſhews the nature of faith, that it is *ſtable and firm.* Temporary faith, is moveable faith, but true ſaving faith; is a faith well grounded and rooted. *Cyprian* ſaith well, *Nemo æſtimet bonos de eccleſia poſſe diſcedere. Triticum non rapit ventus; nec arborem ſolidâ radice fundatum procella ſubvertit. Inanes paleæ tempeſtate jactantur; invalidæ arbores turbinis incurſione evertuntur. They went out from us, but they were not of us* ſaith the Apoſtle, *If they had been of us they would have continued with us*, 1 Joh. 2. 19. If Jeſus Chriſt have ſufficient power to carry on what he hath begun, what he hath undertaken, the faith of Gods Elect ſhall at laſt be brought to perfection; Chriſt will not loſe the glory of this Title, *the finiſher of our faith.*

3. *Leſſon.*

3. *What an excellent worker Jeſus Chriſt is.* He doth all his works thorowly and perfectly; He doth not only begin, but he is pleaſed to make an end of what he begins; the Lord Jeſus never attempted any work, but he carryed it on; the greateſt work that ever Chriſt undertook, was the work of redemption; that work would have broken Angels and men; and yet Jeſus Chriſt carryed it on to the end. *I have finiſhed the work thou gaveſt me to do*, Joh. 17 4. Bunglers and ſlothfull perſons begin many peices of work, but either through Idleneſs or ſluggiſhneſs, let them dy in their hands; but whatſoever Chriſt ſets his hand to, he never leaves till he hath brought it to perfection.

4 Leſſon.

4. *The certainty of the ſalvation of all believers.* The Scripture ſpeaks very poſitively and fully of their ſalvation; *They ſhall never periſh, neither ſhall any pluck them out of my Fathers hands*,

Joh. 10. 28, 29. And this Text amongſt many others ſhews this, becauſe Chriſt is both the Author and Finiſher of their faith; the finiſhing of their faith is the putting them into heaven, *receiving the end of your faith, the ſalvation of your ſouls*, 1 Pet. 1. 9. This is the firſt uſe for Information.

2 Uſe of Conſol. II. For comfort, its a comfortable doctrine in many reſpects unto all ſuch as have true faith.

1. *Caſe.* 1. *It comforts againſt the weakneſs of their faith.* Its very ſad with many of Gods people to think how poor their faith is; its like *a bruiſed reed or ſmoaking flax*, a very *grain of Muſtard ſeed*, it will not carry them through one temptation, it will, hardly carry them to the end of a prayer: well here is comfort, Jeſus Chriſt will ſtrengthen that weak faith, he will add that which is wanting to your faith; the Apoſtle ſpeaks this with much confidence of perſwaſion to the *Philippians*, *cap.* 1. 6. He that began faith when the ſoul was unwilling to believe, will, and can finiſh his work, now the ſoul is willing, he that hath been the *Alpha* will be the *Omega* of thy faith, and all thy other graces.

2. *Caſe.* 2. *Againſt all the oppoſitions and aſſaults that are made againſt their faith.* The Devil labours, of all graces to deſtroy faith, this is that which ſtrengthens and feeds all other graces. This is the ſhield whereby temptations are withſtood, *Eph.* 6. 16. If Satan can deſtroy our faith he deſtroyes all, the poor ſoul looking upon the ſtrength of his enemies, and their malice, droops and ſinks as if his faith ſhould never hold out, this text may drive away ſuch fears. How can Chriſt be the finiſher of our faith, if Satan ſhould overthrow it? the finiſher of our faith is ſtronger then the oppoſer of our faith, he hath more waies to carry it on than Satan hath to batter it, uſe diligently all faith in ſtrengthning means, and Chriſt will bleſs them for the attainment of the end. Chriſt will not take his own name in vain.

3. *Caſe.* 3. *Againſt all the decayings of faith.* As other graces decay, ſo faith is ſubject to decay; many a child of God, thinks all his faith is gone for ever, he could apply promiſes, now he cannot, &c. Remember Chriſt is the *finiſher of thy faith.* He will revive thy faith; though thou thinkeſt it is at the end of corruption, Chriſt will, if you carefully uſe means, bring it to the end of perfection; Go to Chriſt, plead this title of his in prayer, lay ſtreſs upon it, and thou ſhalt find it is not an empty title.

Chriſt

Chriſt the Rock.

1 COR. 10. 4.

And that Rock was Chriſt.

THE Scope of the Apoſtle in this Chapter, is to perſwade Chriſtians from the publick eating of things ſacrificed to Idols in the idolatrous feaſts of the Gentiles; and from the eating of ſuch meats in their private houſes, to the offence and ſcandal of their weak brethren. Of the former he diſputes from the firſt *verſe* to the 23. which he proves to be altogether unlawfull. Of the latter he treats from the 23. *v.* to the end of the Chapter, which though he grants may be lawfully done in it ſelf, yet when offence may be given to the weak brethren by the doing of it, it ought to be forborn. The Apoſtle brings divers Arguments to diſſwade from the former; namely, that it was not lawfull for Chriſtians to have communion with the Gentiles in their Idolatrous banquets. The firſt Argument he uſeth, is drawn from the danger of ſuch ſinful communion, it would occaſion many ſins, and it would certainly bring many puniſhments; this he illuſtrates from the like effect which ſuch kind of idolatrous communion had upon the Jewiſh Church, from the firſt *ver.* to the 14. If God was offended with the Jews for their commmunion with idolaters, he would be as much offended with Chriſtians for their communion with idolaters; that he was ſore offended with the Jews for this ſin, appears by that which is ſet down, *v.* 5, 6, &c. That he would be as much offended with Chriſtians, if they ſhould commit the ſame ſin, the Apoſtle proves, from the parity that was between the Jewiſh Church and the Chriſtian Church; this paralell is made in the four firſt verſes. They had the ſame privileges which the Chriſtian Church hath, the ſame Covenant, the ſame ſeals of the Covenant for ſubſtance. As the Chriſtian Church hath Baptiſm, ſo had the Jewiſh Church that which typified our *Baptiſm*, *v.* 1, 2. As the Chriſtian Church hath *the Lords Supper*;

ſo had the Jewiſh Church, at leaſt that which was equivalent to it. They had *the ſame ſpiritual meat, and the ſame ſpiritual drink* which Chriſtians have, or that which did typifie both; they had *Manna*, which did typifie Chriſt, our ſpiritual bread; they had the *water out of the Rock*, which did typifie our ſpiritual drink. This the Apoſtle expreſly and fully declares in the Text. *They did drink of that ſpiritual Rock which followed them, which Rock*, ſaith he *was Chriſt*. The Article in the Greek is very emphatical ἡ δὲ πέτρα ἦν ὁ χριστὸς; ſhewing what Rock it was of which the Apoſtle is ſpeaking, namely that Rock which gave water to the thirſty Iſraelites in the wilderneſs of *Sin*; of which we read, *Exod.* 17. I ſhall firſt ſpeak of Chriſt, as a Rock in the general. And then of Chriſt, as typified by that Rock. And ſo there are two points.

Firſt, That Jeſus Chriſt is a Rock. And

Secondly, that the Rock in the wilderneſs was a ſpecial Type of Chriſt.

1, *Doct.* *That the Lord Jeſus Chriſt is a ſpiritual Rock.* He is not properly a Rock, but metaphorically and ſpiritually. As he is called *the Sun, the day-Star*, ſo here he is called *a Rock*, we have this name frequently given to God, and to Chriſt alſo. *To God*, Deut. 32. 18. *Of the Rock that begat thee thou art unmindfull*; *the Rock of* Iſrael *ſpake to me* ſaith *David*, 2 Sam. 23. 3. *To thee will I cry O Lord my Rock*, Pſal 28. 1. To Chriſt peculiarly, *Eſa.* 8. 14. *A Stone of ſtumbling, and a Rock of offence*, which is by the Apoſtle applyed particularly to Chriſt, 1 *Pet.* 2. 6. And *Eſa.* 32. 2. Where the Prophet ſpeaking of Chriſt, compares him to *the ſhadow of a great Rock in a weary Land.* Two things I ſhall open by way of Explication.

1. *Quæ proportio.*

2. *Quæ Diſproportio.*

Firſt, How Chriſt is like a Rock. Secondly, How Chriſt excels all created Rocks; for there is no Rock like him.

1 The Reſemblance between Chriſt and a Rock in 4 Reſpects

I. *Quæ proportio* what ſimilitude, or reſemblance there is between Chriſt and a Rock? Chriſt is like a Rock in many reſpects.

1. Reſpect

1. *A Rock is* locus excelſus, *a high place.* Rocks though they have their root very low and deep, yet their tops are ſoaring, and lifted up above the the ſurface of the earth. Some Rocks are higher than the higheſt buildings. The Lord Jeſus is an high Rock

High in regard of the dignity rf his perſon ; he that cometh from heaven is above all, Joh. 3. 31. The higheſt Angel is but a mean perſon in reſpect of this high Rock, the Lord Jeſus Chriſt ; he is adored, and worſhipped by the higheſt Angel, *let all the Angels of God worſhip him*; he was lower than the loweſt of men, in regard of the ſtate of humiliation, yet even then was the dignity of his perſon very high ; *The Son of God the brightneſs of his Fathers perſon* ; God hath now *highly exalted him , and given him a name above every name* , Phil. 2. 9. *High in regard of his Office.* He is the head of principalities and powers , the glorious head of his body the Church. *All power* ſaith he, *is given to me both in Heaven and Earth,* Math. 28. 18. God hath made him the *Judge both of the quick and dead* ; he is the high poſſeſſor of Heaven and Earth, the great Commander both of men and Angels. *High in regard of his gracious qualifications* , he is full of wiſdom, full of grace , full of holineſſe, full of beauty and glory, all divine perfections are in him in the higheſt degree ; whatſoever may any way heighten or advance a perſon , is to be found in this high Rock.

2. *A Rock is* locus ſtabilis , *a place of firmneſs and ſtability.* Rocks keep their place whatſoever ſtirs are in the world. Stormes and Tempeſts do ſometimes overturn houſes, but they do not remove the Rocks out of place; the firmneſs of a Rock is grown into a Proverb amongſt men,as firm as a Rock.The Lord Jeſus hath the ſtability of a Rock in him, *He is ſtable in his Being* ; *Jeſus Chriſt, yeſterday , and to day , and the ſame for ever.* We change and remove , but he continues firm and unchangeable, *Heb.* 1.10,11. ſhould Chriſt prove unſtable , the whole Church , yea the whole Creation would topple and fall. **2.Reſpect**

He is ſtable in his promiſes ; they are all of them *the ſure mercies of David.* Chriſt can no more break his promiſes then he can deny himſelf;the Church hath nothing for its foundation, but the promiſes of Chriſt.

3. *Chriſt is a Rock for ſtrength.* Rocks are ſtrong things;Mountains are high and big, but they have not that ſtrength which is in rocks. a rock is hardned earth. *Be thou my ſtrong Rock* ſaith *David whereunto I may continually reſort,* Pſa. 31. 2. Jeſus Chriſt is exceeding ſtrong , *He ſuſtaineth all things by the word of his power,* as the Apoſtle ſaith, *Heb.* 1. 3. As he did create all things , ſo doth he uphold whatſoever he hath created , he is the great **3.Reſpect**

Atlas of the world, upon whoſe ſhoulders the whoſe fabrick of Heaven and Earth reſteth. And all this he beareth without the leaſt trouble, ſweat, wearineſs or moleſtation; if he had not an Almighty power, he could not carry ſuch a burthen without ſinking under it. Every ſin which is committed doth even overſet the great ſhip of the univerſe,every ſin makes the Axle-tree of the world to crack, and would tumble all to the duſt, if Jeſus Chriſt did not by his infinite power keep it up.

4. Reſpect

4. *Chriſt is a Rock for defence.* Rocks are the ſtrongeſt fortifications. Art can make no places ſo defenſible as the Rocks are; the Scripture ſpeaks of *munitions of Rocks*, as places that are impregnable, *Eſa.* 33. 16, Creatures when they are hunted and purſued, if they can but get to the Rock, they defye all their purſuers. Jeſus Chriſt is the beſt place, the only place for ſafety and defence. *O my Dove thou art on the clefts of the Rock*, *Cant.* 2. 14. thoſe clefts or holes of the Rock are the wounds of Jeſus Chriſt, where the believing ſoul hiding it ſelf as the Doves doe in their Neſts is ſafe from danger. When *Moſes* deſired to ſee the glory of God, God tells him, *he would put him in a cleft of the Rock while his glory paſſed by*, Exod. 33. 22. This Rock ſome make to ſignifie Chriſt the true Rock by whom alone we come to behold the glory of God. In the clefts of this Rock, is the ſoul defended *from the wrath of God*,which otherwiſe would break forth upon it, and deſtroy it; *from the rage of ſin*, which otherwiſe would prevail over the ſoul and undo it; *from the fierie darts of Satan* which otherwiſe would in a moment mortally deſtroy it. There's no place of ſafety out of Ieſus Chriſt; were it not for the clefts of this Rock, the bloody purſuers of the ſoul would both overtake it and deſtroy it, Chriſts defenſive vertue was ſhadowed out excellently by the *Cities of refuge*, which were Types of him, and of that protection which his people find in him from the avengers of blood. In this reſpect doth the Prophet call him, *the ſhadow of a great rock in a weary land*,Eſa. 32. 2. He is like the ſhadow of a great Rock, both for refrigeration and for defence. This is the firſt.

The Excellencies of Chriſt above all other Rocks. 1. *Excel.*

II. *Quæ diſproportio.* Chriſt doth excel all other Rocks in five reſpects.

1. *He is a living Rock.* Other Rocks are without life, but this Rock hath life in him. *The Lord liveth*, ſaith *David, and bleſſed be my Rock*, 2 *Sam.* 22. 47. Chriſt hath life in him, the beſt life,

a ſelf-depending life , an undecaying life ; which can be ſaid of no other Rock; The Apoſtle calls him a living ſtone, 1 *Pet*.2. 4.

2 *Excel.* 2. *Chriſt is an impaſſible Rock.* Other Rocks, though they be the firmeſt part of the earth , yet they may be undermined and over-turned , the Prophet makes mention of the quaking of the mountains , and the throwing down of the rocks, *Na.* 15, 6. The rocks as all other mixt bodies, are of a periſhing nature, the waters wear the ſtones, *Job.* 14. *verſ.* 19. but Jeſus Chriſt is a rock that ſhall ſtand for ever and ever ,without waſting , he is *the rock of Ages*, when all other rocks periſh, this rock ſhall ſtand and continue.

3 *Excel.* 3. *Chriſt is a feeding rock.* Other rocks are dry and ſapleſs things,they have no moiſture in them, but Jeſus Chriſt is a nouriſhing rock. The rock in the Wilderneſſe was herein a Type of Chriſt , that was a nouriſhing rock,as the Scripture ſhews. It had Oil and Hony in it, *Deut.*32.13.the Lord Jeſus is a rock of Oil, a rock of Hony, all the nouriſhment which God hath appointed for the ſouls of men comes out of this rock.

4 *Excel.* 4.*Chriſt is a Rock that depends upon nothing but himſelf.* All other Rocks have their being , and dependance on this Rock;he created them,he eſtabliſht them; but he is his own foundation, he ſtands upon his own bottom, upon his own *Baſis.*

5 *Excel.* 5. *Chriſt is a fertile Rock.* Other Rocks are barren in themſelves , and they cauſe unfruitfulneſſe in the places where they grow;Rocky ground is uſually barren ground; *The ſeed that fell amongſt Rocks periſhed becauſe it had no deepneſs of earth*, Luk. 8. 6. 13. But now Chriſt is fruitfull in himſelf, and makes the ſoul fruitfull where he is;the further a ſoul is Incorporated into this Rock the more fruitful it is. *He that abideth in me and I in him , the ſame bringeth forth much fruit*, Joh. 15. 5. That ſoul which is the moſt Rocky,is the moſt fertile.No grace can ever grow where this Rock is not.

The Uſes are theſe two.

1 Uſe of *Informati.*

I Information.

1.*Leſſon.* 1. *The ſafety of the Church.* Chriſt is the foundation of the Church, as the Apoſtle calls him, *Eph.* 2. 20. He is both the purchaſer of the Church,and the builder of it, and he alſo is the foundation of it;now becauſe he is a Rock,therefore the Church which is builded upon him , cannot be thrown down : *The houſe built* *upon the Rock ſtood, though the rain fell, and the winds came, and the floods beat upon it*, Math. 7. 24, 25. The Church is bottom'd on Chriſt, and Chriſt is an impregnable Rock, therefore it ſhall continue; upon this is the promiſe of the Churches ſtability founded, *Math.* 16. 18. *Thou art* Peter, *and upon this Rock will I build my Church, and the gates of Hell ſhall not prevail againſt it.* The Papiſts build their Church upon the perſon of *Peter*, not upon the Rock of *Peters* Confeſſion. *Thou art Chriſt the Son of the living God.* Whereas our Saviour doth not ſay thee *Peter*, but *upon this Rock will I build my Church. Peters* ſhoulders are too weak to bear up the Church; he could not preſerve himſelf from falling, how can he preſerve the Church from falling? *Peter*, though a Holy Apoſtle, though a bleſſed Saint in heaven, will be no better than a broken reed to them that build on him; the Church thats built upon the doctrine of *Peter* ſhall ſtand, but that which is builded on the perſon of *Peter*, or any other Saint, will fall and periſh; were *Peter* now on earth to hear, or ſee what the fond Papiſts attribute to him, he would ſpeak to them, as he did to thoſe that came together to behold the cure of the lame man, *Acts* 3. 12, 13, 14, 15, 16. He would be more full of indignation againſt thoſe that ſhould make him the foundation of the Church. *Peter* is member of the Church, and a member cannot be the foundation.

2. *Leſſon.* 2. *The folly and madneſs of all thoſe that run upon the Lord Jeſus Chriſt.* He is called *a Rock of offence*, Eſa. 8. 14. He is not ſo actively, but paſſively; many take offence at him in ſeveral reſpects and do oppoſe him in his doctrine, in his perſon; what danger do ſuch men run? *'Tis an hard thing* ſaith our Saviour to *kick againſt the pricks*, Acts 9. 5. 'Tis as if a Venice glaſs ſhould diſpute againſt a Marble wall. 'Tis as if a little ſhip ſhould run it ſelf againſt a Rock, the Rock would ſoon ſplit the ſhip, but the Ship could not hurt the Rock; he that runs himſelf againſt Chriſt, either in regard of his Doctrine, Perſon, Offices, Government, Miniſtry, People, doth as fooliſhly, as the Mariner that ſhould run his Ship with all violence againſt a Rock; that of our Saviour may be a ſerious caution to all men, to take heed how they ſet themſelves againſt this Rock, or how they provoke this Rock againſt themſelves, *Math.* 21. 44. *Whoſoever ſhall fall on this ſtone, ſhall be broken*: But on whomſoever it ſhall fall, it will grind him to powder; never did any run againſt him, but he brake himſelf.

II. For Exhortation.

2 *Uſe of Exhort.*

1 *Duty.*

1. *Bleſs God for this Rock.* This Rock is the only Rock of Salvation. *Exalted be the Rock of my ſalvation,* 2 Sam. 22. 47. This Rock did endure many ſtorms for our ſake, and in that reſpect as well as others, he may be called a Rock; the Rock is beaten with the waves; the Rocks are they which keep in the Sea from overflowing the Land. Chriſt the Rock did indure the ſtorms of Gods wrath for our ſakes; the Anger of God did beat upon him, as the billows do upon the Rock. 'Tis this Rock that keeps the Sea of Gods wrath from overflowing us for our ſins; if this Rock were away, the Sea of Gods indignation would ſoon overflow the world.

2 *Duty.*

2. *Get your ſelves into this Rock; O my dove that art in the clefts of the Rock,* ſaith Chriſt to his Church, *Cant.* 2. 14. When you are afraid, when you are purſued, get you *to the Rock that is higher than your ſelves; from the ends of the earth, will I cry unto thee* when my heart is overwhelmed, *lead me to the Rock that is higher than I;* this was *Davids* Prayer, *Pſal.* 61. 2. This Rock is higher than you, and higher than all your enemies, and higher than all your fears, and then all your temptations. In the clefts of this Rock, the ſoul ſees more of the glory of God, than it can do in any other place. *I will put thee into the Clefts of this Rock, and will cauſe my glory to paſs by,* Exod. 33. 22. There's no beholding of Gods glory, but in the Clefts of this Rock. In the Clefts of this Rock, is warmth to be had; here are the warm bowels of Jeſus, which will put warmth into the frozen ſoul. In the Clefts of this Rock is ſafety, what ever troubles be in the world. Climb by faith to the top of this Rock; hide your ſelves by faith in it and you ſhall be ſafe. *Enter into the Rock and hide thee for fear of the Lord,* Eſa, 2. 10. When Judgements are abroad, men go up and down to ſeek Rocks of ſafety, there's no other Rock that can ſhelter you beſides Chriſt. Get into him, keep in him and you are ſafe.

3. *Duty.*

3. *When you ſee a Rock, think on Chriſt.* We may have many ſpiritual meditations almoſt from every Creature, if we had but ſpiritual hearts; when you ſee the Sea daſhing againſt the Rock, think, thus did Gods wrath daſh upon Jeſus Chriſt; when you ſee the height and hugeneſs of a Rock, conſider the height of Chriſt; when you meditate what a dreadfull thing it would be, if ſuch a rock ſhould fall upon your heads, think how dreadfull will it be

to have Chriſt fall on us; when you conſider the firmneſs of Rocks; the Rock ſtands where it did 1000. yeers ſince, then meditate on the ſtability of Chriſt, he is ſtable in his mercy, goodneſſe, truth, &c. times change, men change, but the Rock Chriſt abides conſtant for ever; when you ſee the hunted Creatures flee to their Rocks, then think, thus muſt the ſoul, that would be ſafe flee to Chriſt.

4. *Duty.* 4. *Build all the hopes of your ſalvation on this rock.* He that builds on any thing elſe, builds on the ſand; when Chriſt was dead he was buried in a Sepulcher hewn out of a Rock, *Mar.* 15.46. Bury your ſelves in this Rock, and neither ſin, nor devil can annoy you; if the Anchor be faſtened in a Rock, it will hold, whatever ſtorms come; he that builds his ſalvation on his own merits, on his own duties, on his own graces, fixes his Anchor in the floting waves; but he that builds on Chriſt, fixes it in a ſolid Rock; if faith be the Cable, and Hope the Anchor of the ſoul be fixed in Chriſt the Rock, the Ship will be preſerved, what tempeſtuous weather ſoever ariſe; you cannot lay too little ſtreſs on ſelf, you cannot lay too much on Chriſt. Thus much for the firſt doctrine.

2, *Doct.* 2. *That the Rock in the wilderneſs was a ſpecial Type of Chriſt.* This Text clearly aſſerts it. Though every Rock doth in a general ſenſe repreſent Chriſt, yet that Rock is made a ſpecial Type of him, and therefore called a ſpiritual Rock; we read of two Rocks, which gave water miraculouſly to the people of *Iſrael* in their journeyings; the one was in *Rephidim*, Exod. 17. 1, 7. To which our Text principally refers; the other was that of which we read, *Numb.* 20, 11. That theſe were divers Rocks, and divers miracles, appears by theſe reaſons.

1. That *in* Exodus *was done in Rephidim*, which was the eleventh Station, *Num.* 33. 14. But the other was in the deſert of *Zin*, called *Meribah Cadeſh,* Deut. 32. 51. Which was the 33. Station, *Numb.* 33. 36.

2. *As the places were divers, ſo were the times.* That in *Exodus* was done in the firſt year after they went out of *Egypt*, that in *Numbers* was in the fortieth year; for in the next ſtation *Aaron* dies in the fifth month of the fortieth year, *Num.* 33. 38.

3. *In that in Exodus, he taketh only the Elders with him,* but in that in *Numbers* he gathers together the whole congregation.

4. *In Exodus he is commanded to ſmite the Rock;* but in *Numb.*

he is commanded to ſpeak to the rock; and becauſe he did ſmite it twice, the Lord was angry with him.

5. *That in Exodus was done by the rod of Moſes*; but in *Numbers* by *Aarons* rod that budded, *Num.* 20. 9. for it was taken out of the Tabernacle from before the Lord. The rock to which the Text relates, was that of *Rephidim*, of which we read, *Exod.* 17. *beginning*.

In the opening of this point I ſhall ſhew,

1. Wherein that Rock was a Type of Chriſt.

How Chriſt differs from that Rock.

1 A 3 fold Reſemblance between that Rock and Chriſt

I. There is a threefold ſimilitude between that Rock and Chriſt.

1 *Reſemb.*

1. *That Rock gave out water for the people of God.* Exod. 17. 6. *Thou ſhalt ſmite the Rock*, ſaith God to Moſes *and there ſhall come water out of it.* Jeſus Chriſt is a Rock that yields ſtreams of water. There are two ſtreams which flow out of this Rock, A ſtream of blood and a ſtream of Grace. *He that believeth in me*, as ſaith the Scripture, *out of his bellie ſhall flow Rivers of water; this he ſpake of the Spirit, which they that believe in him ſhould receive*, Joh. 8. 38. When the ſide of Chriſt was pierced with the Spear, *there iſſued out water and blood*, Joh. 19. 34. There is a great ſimilitude between the water that came out of the Rock, and the blood and grace of Jeſus Chriſt. As

The water of the rock and the Blood & grace of Chriſt are alike.

1. *They are very like in the uſes for which they ſerve.* the blood and grace of Chriſt hath the ſame effect to the ſoul which that water had to the body. As

1 As to their Uſes

1. *That water was uſefull to them for cleanſing*; their veſſels, their Garments, their bodies, when they had contracted any defilement, were cleanſed with the ſtreams of that Rock, they had 1. the ſtreams of that water as a continual bath, or laver, for the removing of any filthineſſe that was among them. The blood and grace of Chriſt the ſpiritual Rock is uſefull for ſpiritual cleanſing, his blood clenſeth the ſoul from the guilt of ſin, 1 *Joh.* 1. 7. His grace communicated by his ſpirit, clenſeth away the filthineſs of ſin; the Church of God is cleanſed dayly, *by the waſhing of water through the word*, Eph. 5. 26. and therefore is Chriſt called *a fountain ſet open for ſin and uncleanneſs*, Zech. 12. 1. this is one A- 2. greement, both are for clenſing,

2. *That water was uſefull to them for the quenching of thirſt.* As they did waſh in it, ſo they did drink of it; it was principally given for the ſatisfying of their thirſt. *Exod.* 17. 1, 6. The Lord

JeſusChriſt is very uſefull for the quenching of ſpiritual thirſt;the ſtreams of his blood,the fountain of grace which is in him, is the ſouls only ſpiritual drink; *his blood is drink indeed, Joh.* 6. 55.and his grace is called drink, *Eſa.* 55. 1. *Ho,every one that thirſteth come to the Waters,* thoſe waters are the blood & grace of Jeſus Chriſt, which are prepared to be the ſpiritual drink of ſouls; the ſoul ſhall never have any thing that can quench its ſpiritual thirſt,that doth not make uſe of the waters of this Rock.

3. 3. *That water was uſefull to them for refreſhing.* By their continual journeyings in the wilderneſs, they could not but many times be very much heated and wearied; now when they were ſo, the water that came out of the rock did refreſh and cool them ſaith *Abraham* to the Angels, *let a little water be fetched and waſh your feet, and reſt your ſelves, Gen.* 18. 4. Water is a natural Cordial for reviving as well as a laver for clenſing:the blood and grace of Chriſt the ſpiritual Rock, is of a refreſhing nature; when the ſoul is ſweating by reaſon of guilt, when its ſcorcht and burnt up by fiery temptations, it is refreſhed and cooled by the communication of the blood and grace of Chriſt. *Come unto me all you that labour and are heavy laden, and I will give you reſt,* Math. 11. 28.

4. 4. *That water was of great uſe to them for fructification.* By vertue of theſe ſtreams,that waſt and howling Wilderneſs did bring forth both for them and for their Cattle; ſaith *Moſes to Pharaoh,* Exod. 10. 26. *Our Cattle alſo ſhall go with us,there ſhall not an hoof be left behind.* The Flocks and Heards would have periſhed in the Wilderneſſe for want of graſs, if thoſe ſtreaming waters had not iſſued out and gone along with them. The blood and grace of Jeſus Chriſt the ſpiritual Rock are the cauſes of all Spiritual fruitfullneſs; If theſe ſtreams did not continually overflow the ſoul; the ſpiritual flowers would never proſper. *If a man abide in me,* ſaith our Saviour, *and I in him, the ſame bringeth forth much fruit,* Joh. 15. 5. Thoſe waters that iſſued out from under the Threſhold of the Sanctuary,made all the places fruitfull wherever they came, *Ezek.* 47. 9, 10, 12. Thoſe waters did typifie the grace of Chriſt, which is ſpiritual water; thoſe ſouls that are like mariſhes and miry places, by the overflowing of theſe waters become fruitfull This fructifying vertue of Chriſt, the Prophet foretels in that Evangelical Prophecie, *Eſa.* 35,1,2,6,7.theſe fatning ſtreams make the Wilderneſſe to be like a fruitfull Garden.

This is the firſt parallel between Chriſt and theſe waters.

2 As to the manner of their communication.

2. *They are very like in manner of their Communication.* There is a great reſemblance between the flowing out of the water of the rock, and the flowing out of Chriſts blood. and graces upon the ſoul. As

1. 1. *Thoſe waters flowed out plentifully*; the rock gave out not only Buckets of water but ſtreams of water. See how the *Pſalmiſt* ſpeaks of it, *Pſal.* 78. 20. *Behold he ſmote the Rock that the waters guſhed out, and the ſtreams overflowed*; and Pſal. 105. 41. *He opened the rock, and the waters guſhed out, they ran in the dry places like a river*; it gave them water in abundance, as much as they ſtood in need of, the waters that come out of the ſpiritual Rock Chriſt, they are given out in abundance. See how the Prophet ſpeaks of them, *Ezek.* 47. 4, 5. they were waters to ſwim in, *A River that could not be paſſed over*; the blood of Chriſt is without bottom, the grace of the ſpirit is without meaſure; *he that beleeveth in me, out of his belly ſhall flow rivers of water,* Joh. 8, 38. every beleever hath a whole River of water. Chriſt is full of grace, and his impartings of grace to his people are like himſelf full and plentifull.

2. 2. *Thoſe waters flowed out freely and voluntarily*; The Iſraelites had the benefit of the water, but they were at no coſt, at no labour for it, the waters followed them without any art of theirs, the blood and grace of Jeſus Chriſt is freely communicated to the ſervants of God; the Well is not of our digging, the ſtreams are not of our procuring; *whoſoever will*, ſaith the Prophet, *Eſa.* 55. 1. *Let him come and take of the water of life freely,* Jeſus Chriſt doth not ſell his blood or grace, but freely gives both, the blood and grace of Chriſt are much for mans benefit; but neither the one or the other of mans procurement; this is the ſecond.

3. 3. *Thoſe waters flowed out, not only for their preſent ſupply, but for their future neceſſity.* It was not *unius diei beneficium*, a mercy of a dayes continuance, but laſted for a long time, the Text ſaith, that *the Rock followed them*, which way ſoever they travelled, the ſtreams of the Rock followed them; the blood and grace of Chriſt the ſpiritual Rock are communicated, not only for a day, not only for preſent neceſſity, but for future ſupply; *the water that I ſhall give*, ſaith our Saviour to the woman of *Samaria*, *ſhall be a well of water ſpringing up to eternal life,* Joh. 4. 14. Chriſt doth not impart his blood on one day only, or in one place only, but

in every place, at all times. Thus much for the firſt reſemblance: Chriſt is like the Rock, in regard of the ſimilitude between his blood;and the water that came out of the Rock.

2 Reſemblance between that Rock and Chriſt

2. *That rock in the wilderneſs was ſmitten,* Exod. 17.6. *thou ſhalt ſmite the rock,* ſaith God to *Moſes* , *and the water ſhall come out of it.* So was this ſpiritual Rock the Lord Jeſus, he was *ſmitten and wounded* with grievous ſtripes , the Prophet *Eſay* foretels his ſmitings, *Cap.*53.5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities*; the Evangeliſts ſpeak much of the dreadfull ſmitings of this Rock; he was ſmitten in his body, his ſide pierced, his hands and feet nailed, his head crowned with thorns , his face buffetted and ſpit upon. And he *was ſmitten* in his ſoul likewiſe , and he was deſerted , he was filled with horrour, the Cup of the Lords fury was put into his hand, and he drunk the dregs of it, *my ſoul is ſorrowfull unto death*, He did endure the very Torments of Hell in his ſoul when he ſweat drops of blood. Never any perſon underwent ſuch ſmitings as Chriſt did. And *he was ſmitten with the rod of Moſes too* , for the curſe of the law of *Moſes*, which our ſins had deſerved , was inflicted on him . *He hath redeemed us from the curſe of the Law*,as the Apoſtle ſaith,*being made a curſe for us*.Gal. 3. 13.God ſmote Jeſus Chriſt with all his force; if Chriſt had not been ſmitten for us, we could have had no benefit by him ; we are made whole by his cruel ſmitings,for it is by *his ſtripes that we are healed* This is the ſecond.

3 Reſemblance between that Rock and Chriſt

3. *That Rock was appointed for this uſe by God himſelf.* So its ſaid Exod. 17. 6. *Behold I will ſtand before thee upon the rock in* Horeb,*and thou ſhalt ſmite the rock.* It would never have entred into the heart of *Moſes* to have taken that courſe for the providing of water for the people , if God himſelf had not given him command ; the nouriſhing , clenſing, refreſhing of the Elect by the blood of Chriſt,is the invention of the wiſdome of God alone. Mankind wanted water , but neither *Moſes* nor any of the people knew where to be furniſhed , God muſt point out the Rock, and the way how to bring water out of it ; man ſtood in need of a Saviour , but man knew not till God revealed it, where to have a Saviour. This Rock Jeſus Chriſt is a Rock of Gods finding out. *A body haſt thou prepared me* . Salvation by Jeſus Chriſt is called, *the ſalvation of our God*, Pſ. 98. 3. *He is the Rock of our ſalvation* Pſ. 95. 1. but a Rock prepared and ordered by God himſelf. Thus

we ſee the ſimilitude between this Rock and Chriſt, This is the firſt particular.

II. How Chriſt differs from this Rock.

1· The water of the Rock Chriſt, differs much from the water that came out of the Rock.

a How Chriſt excels that Rock.
The water of the Rock inferiour to that of Chriſt in 6 Reſpects
1. *Reſpect.*

1· *That water was only for bodily uſes*, Its true, as it was a Type of Chriſt it ſerved for ſpiritual uſes, but it did properly reach no further then to the clenſing, cooling, & reviving of the outward man: but the water that iſſues out of this Rock is for ſpiritual uſes, it purges, cools, revives the conſcience, the inward man, *Heb*. 9. 13 14 all the legal purifications did but only reach to the clenſing of the body, but the blood of Chriſt extends to the clenſing of the Conſcience.

2. *Reſpect.*

2 *That water was communicated, not only to men but to beaſts alſo*; their flocks and herds drunk of it as well as they: but the water of this rock is not communicated to any but the elect, *he that beleeveth in me*, ſaith our Saviour, *out of his belly ſhall flow Rivers of water*, Joh. 8 38. none but beleevers drink of this water; the blood and grace of Chriſt is tendred to all where the Goſpel is preached, but only the believer drinks of it.

3 *Reſpect*

3. *That water did not ſo ſatisfie but the ſtomach was a-thirſt again.* Our Saviour ſpeaking to the woman of *Samaria* concerning *Jacobs* Well, ſaith, *He that drinketh of this water ſhall thirſt again*, John 4. 13. But the water of this ſpiritual Rock, the Lord Jeſus, doth with one draught of it for ever quench the thirſt of the ſoul, *Joh*. 4. 14. *He that drinks of this water ſhall never thirſt*. There is a two fold thirſt, A thirſt of indigency, and a thirſt of complacency; A thirſt of want, and a thirſt of ſpiritual deſire; he that drinks of Chriſt ſhall thirſt with the thirſt of complacency and delight, but never with the thirſt of total indigency; there is a ſpiritual holy dropſie in the heart of a believer after Chriſt & grace as there is an unholy thirſt in wicked men after ſin; the more he drinks of Chriſt the more he thirſts after him; the ſoul is diſeaſed that doth not feel this thirſt, but he that hath once drunk of this Rock ſhall never thirſt, ſo as to be without Chriſt or grace again.

4. *Reſpect*

4. *That water did not run without interruption.* It did ſometimes fail. Though the Text ſaith, *the Rock followed them*, yet it did not ſo follow them but that they were ſometimes at a pinch; And therefore we read that they did want water after this time. Se *Numb*. 20. 5, 11. And again *Numb*. 21. 17, 18. the Rock was

p. 4. 5 6 and 15. 16. Joh.

ſet abroach in the former place, and a Well digged in the latter Text to relieve their thirſt: But the ſtreams which flow out of this Rock, run without interruption, and they flow for ever, ſo our Saviour ſaith, *Joh.* 4. 14. *The water that I ſhall give him ſhall be a well of water ſpringing up to eternal life.* No drought can dry up thoſe ſtreams, no winter can frieze it up; *He that dwels under the ſhadow of this Rock, his waters ſhall be ſure*, Eſa. 33. 16. He that hath theſe waters, needs no other Rock to give him drink, no other Well to be digged for him, the ſtreams of this rock will run conſtantly and uninterruptedly til the ſoul come to Heaven.

5 Reſpect.

5. *The water that came out of the Rock was not really in it, only it was by a miracle brought out of it.* That Rock had another fountain beſides it ſelf. But the water that flowes out of this ſpiritual rock is properly in the rock. *It pleaſed the Father, that in him ſhould all fulneſſe dwell,* Col. 1. 19. the rock in the wilderneſſe was but only a conduit to convey the water which God created for his people, but Chriſt is not only a conduit, but a fountain, out of whom all grace doth naturally ſpring.

6. Reſpect.

6. *The water that iſſued out of the Rock was liable to Corruption and pollution*; Though it was without doubt excellent water, becauſe immediately produced by a miracle, and whatſoever God doth immediately, is more excellent than that which is done by means; yet it is not to be queſtioned, but that water did contract pollution from the places it ran through, it was as all other water is, lyable to corruption: but the water that comes out of this rock, the Lord Jeſus, is not capable of any pollution; both the blood of Chriſt and the grace of Chriſt are undefiled; there is not the leaſt mote to be found in his blood, there is not the leaſt flaw to be found in his grace, all that comes from him is pure and without blemiſh. See *Kev.* 22. 1. No Chriſtal is ſo clear, as thoſe Chriſtal ſtreams which flow from Jeſus Chriſt; thus the water of this Rock differs from that water. This is the firſt

The difference between the ſmitings of that Rock and the ſmitings of Christ.

2. The ſmitings of this rock differ from the ſmitings of that rock. For

1 *Differ.*

1. *That rock was unſenſible of its ſmitings*, being an inanimate Creature it could not feel the weight of the rod, but this rock the Lord Jeſus was very ſenſible of his ſmitings; *My ſoul is ſorrowfull even unto the death*, Mach. 26. 38. Sufferings are no ſufferings if they be not felt.

2. *That Rock was ſmitten only with the Arm of a man*; *Moſes* hand held the rod and ſmote the rock with it: but this Rock was ſmitten with the Arm of the mighty God; all the ſmitings of the Jews were nothing, it was the Rod of God which made the impreſſion: *It pleaſed the Lord to bruiſe him, he hath put him to grief*, Eſa. 53 10. if all the creatures on earth had been turn'd looſe to have ſmitten Chriſt with their rods, and God had forborn ſmiting, he would never have complained. 2 *Differ.*

3. *There was no wrath in God againſt the* Rock, *when he commanded Moſes to ſmite it*; He was wrath againſt the people for their murmuring, but he was not wrath with the Rock: but in the ſmitings of this Rock there was wrath. God did not hate his beloved Son, yet was his wrath poured out upon him; that wrath which we had deſerved, Chriſt endured, elſe we muſt endure it our ſelves. 3 *Differ.*

The Uſes are for *Information, Exhortation, Conſolation.* Each conſiſting of ſeveral branches.

I. For *Information.* It teacheth us theſe eight Documents.

1. *That the old Church of the Jews had the ſame Chriſt which we believe in now under the Goſpel. Jeſus Chriſt, yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. Ever ſince that promiſe made to *Adam*, Gen. 3. 15. *That the ſeed of the woman ſhould break the Serpents head*, the Doctrine of Chriſt and ſalvation by him was preſerved and owned in the Church. *Your Father Abraham rejoiced to ſee my day, and he ſaw it and was glad*, ſaith our Saviour to the Jews, *Joh.* 8. 56. not only did *Abraham* expect Chriſt, but his ſeed alſo that kept the Religion of God. All their ſacrifices, all their Sacraments, all their worſhip did typifie the very ſame Chriſt which we now worſhip; their Tabernacle, their Temple, their high Prieſt, their whole Miniſtry was typical of that Chriſt, whom Chriſtians do now believe in; the *Manna* they fed upon, the water of the Rock they drunk of, did preach Chriſt to them. All the difference between that Church, and the Chriſtian Church is this, that Church believed in Chriſt as future; we believe in Chriſt as crucified actually for us; that Church had Chriſt in Types and figures, we have the ſame Chriſt evidently ſet forth in the Goſpel; the Apoſtle tels us, *Heb.* 4. 2. *That unto them was the Goſpel preached, as well as unto us; they had Chriſt ſtanding behind their wall, peeping through their lattice*, We have the ſame Chriſt, ſhewing himſelf in his full proportion; they had Chriſt 1 Uſe of Informati. 1. *Leſſon.*

in dark riddles, we have the ſame Chriſt revealed and unriddled.

2. *Leſſon.* 2. *That all that which Jeſus Chriſt ſuffered, was by the appointment and Counſel of God.* The Apoſtle ſpeaking of the cruelty of the Jews againſt Chriſt, ſaith, that they did nothing, but what *Gods hand and Counſel determined before to be done* Acts 4.28. He did not undergo one ſtripe, or one buffet more than God had determined he ſhould have. This is clear from this Type of Chriſt; The rock was ſmitten but not otherwiſe then according to divine appointment, *Exod.* 17. 6. *I will ſtand before thee upon the Rock in* Horeb, *and thou ſhalt ſmite it.* As God was a beholder of all that was done to Chriſt, ſo was he the appointer of all that was done; he will not leave his people to the will of men, to be uſed as they pleaſe; and if not them, it cannot be thought he ſhould leave the Son of his love to the will of men, our Saviour knew this well enough, and therefore calls his ſufferings, *The Cup which his Father had put into his hands,* Joh. 18. 11. And though the Executioners had no reſpect to the divine decree, yet Chriſt had, and that was one reaſon why he ſuffered ſo willingly, and with ſo much patience.

3 *Leſſon.* 3. *That the ſufferings of Jeſus Chriſt were not for himſelf, but for his people.* The Lord himſelf teacheth us this leſſon, *Eſay* 53.8. *For the tranſgreſſion of my people was he ſtricken*; there was no tranſgreſſion in himſelf, why Juſtice ſhould ſmite him, *He was a Lamb without ſpot, and without blemiſh.* It was for our miſcariages that he was buffetted, it was for our ſins that he was wounded. This is clearly ſet out to us in the ſmiting of the Rock; the Rock did not offend; but *Iſrael* did; *Iſrael* murmured, and the Rock was ſmitten; the ſweat, the piercings, the ſufferings, the ſcourgings, the bloodſheds of Jeſus Chriſt, were not for any offence of his own, but for our offences for our ſakes he ſubjected himſelf to the Law Commanding, for our ſakes he became ſubject to the Law condemning; *for their ſakes* ſaith our Saviour, ſpeaking of the Elect, *I ſanctifie my ſelf*, Joh. 17. 19. 'Tis ſpoken of the ſanctification of himſelf by ſufferings; ſin had made a breach between God, and us, and Chriſt was ſmitten to make up that breach.

4. *Leſſon.* 4. *What a miſerable condition the World was in before Jeſus Chriſt was promiſed.* Mankinde was quite undone and would have been undone for ever, had not Chriſt been ſmitten, when the Rock was ſmitten the Iſraelites were happy; but before it was ſmitten they were in a languiſhing condition; they were in *a*

barren wilderneſs where no water was. See *Exod.* 17. 1, 3. No condition can be imagined more ſad than for ſuch a great multitude to be in a body together, and to want water; they muſt have periſhed in a little time, if ſupply had not come; the Lord ſpeaks of this, *Hoſ.* 13. 5. *I did know thee in the wilderneſs, in a Land of great drought.* Mankind had been more miſerable, if Chriſt had not been promiſed; their ſouls had been burnt up with thirſt, if this Rock had not given them water. Its ſaid of thoſe waters in *Ezekiels* viſion, *cap.* 47. 9. *That every thing that moveth whither theſe waters come ſhall live.* Therefore there can be nothing but death in every place whither theſe waters do not come. All perſons, all Nations, to whom the ſtreams of this Rock do not flow, muſt needs be in a periſhing ſtate.

5. *The wonderfulneſs of the worlds ſalvation by Jeſus Chriſt.* 5 *Leſſon.* The Apoſtle calls *godlineſs a great myſterie,* 1 Tim. 3. 16. The Salvation of the Elect by Chriſt, is no leſs than miraculous. 'Tis the giving of water out of a Rock. It was beyond the thoughts of *Moſes*, that the dry Rock ſhould be turned into a Fountain; had he, and all the heads of the Tribes of *Iſrael* ſate in Counſel to have conſulted how the thirſty Congregation ſhould have been ſupplied, they would never have imagined, that the ſmiting of a dry Rock ſhould have ſupplyed them; had Angels and men ſate in Counſel how loſt creatures might be reſtored, they would never have dreamed of the incarnation of the Son of God; who could have expected a root out of a dry ground? who could have looked for ſtreams of water to flow out of a dry Rock. There are a world of miracles in the reſtoring of loſt man.

6. *The great patience of Chriſt to his people; the ſpiritual Rock followed them,* ſaith the Text. 6 *Leſſon.* Though *Iſrael* murmured, though they were unthankfull, yet the Rock continued running. *Iſraels* ſin did not dry up the ſtreams of the Rock. Though Jeſus Chriſt ſee all our murmurings all our unthankfulneſs for his blood, yet he keeps the ſtreams running; ſhould every ſin that we commit dry up the floods of grace, how ſoon ſhould we want ſupply of water? Jeſus Chriſt is ſo patient, ſo mercifull, that though he ſee his blood and grace deſpiſed, yet he cauſes both the one and the other to follow the ſoul; mans ſin is not able to divert or dry up the running ſtreams of Chriſts blood.

7. *That the Sacraments which God hath appointed, do truely exhibit that which is ſignified by them.* 7 *Leſſon.* The Rock which was only a type of Chriſt is called Chriſt, becauſe it did in a ſpiritual ſenſe

truly exhibit Chriſt; in the ſame ſenſe is the Bread & Wine in the Supper called the body and blood of Chriſt, not becauſe of change of ſubſtance, which is not, but becauſe they do really in a Spiritual ſenſe exhibit Chriſt crucified to the believing Receiver, becauſe of the Sacramental union that is between the ſign and the thing ſignified, is the ſign called by the name of that which is ſignified by it. Such expreſſions are common in Scripture. Circumciſion is called the *Covenant of God*, becauſe it was a ſign of the covenant, *Gen.* 17.10, 14. The Paſchal Lamb is called *the Lords paſſover*, *Exod.* 12. 11. becauſe it was a ſign of Gods paſſing over the doors of the *Iſraelites* when he ſmote the *Egyptians.* Its a Judiciary hand of God upon the Papiſts, that they cannot underſtand ſuch paſſages without that irrational opinion of tranſubſtantiation.

8. *That all the Churches ſupply is from Chriſt*; All the water which the Iſraelites had in the Wilderneſs, was out of the Rock; when they wanted water to drink, when they wanted water for clenſing, they went to the Rock, and from thence received ſupply. Jeſus Chriſt is the Churches ſtore-houſe in all manner of exigences. We read *Rev.* 22. 1. *Of a pure River of water proceeding out of the throne of God and of the Lamb*; Chriſt is the fountain-head of all the ſweet ſtreams of grace which are for the refreſhing of the people of God; the Church acknowledgeth this, *Pſa.* 87. 7. *All my ſprings are in thee*; the Ordinances are the Conduit-pipes which convey the ſtreams to the ſoul, but the Spring-head is in Chriſt the Rock. This is the firſt Uſe.

2. *Uſe of Exhortat.*

1 From the water

1 *Duty.*

II. For Exhortation. It commends to us theſe duties, from the water, and from the ſmiting of the Rock. And from the water learn two duties.

1. *Rejoyce as much in the ſtreams which flow from Chriſt, as the Iſraelites did in the ſtreams which flowed out of the Rock.* No doubt but there was great joy amongſt the thirſty multitude, when they ſaw the water guſh out of the Rock, their murmurings could not then but be turned into rejoycings; we have cauſe to think ſo, becauſe we read, that afterwards when they found a well of water, they did exceedingly rejoyce, *Numb.* 21. 16, 17. Some Expoſitors make that well at *Beer* to be a Type of Chriſt, as the Rock was. As Chriſt is called a Rock, ſo is he called a fountain or well, *Cant.* 4. 15. *A fountain of water, a Well of living water, and ſtreams from Lebanon.* It becomes Gods people to ſit about this Well, and to ſing praiſes; *with joy ſhall ye draw wa-*

ter out of the Wells of ſalvation, Eſa. 12. 3. the waters that iſſue out of Chriſt are far better than either thoſe that which iſſued out of the Rock or thoſe that came out of *Beer*; Thoſe ſtreams were only for the outward man; Theſe for the ſpiritual.

2. Duty.

2. *Make uſe of the ſtreams which flow from Chriſt, as the Iſraelites did of the ſtreams which flowed out of the Rock,* when they were athirſt they drank of it, when they were unclean, they waſhed in it, when they were heated, they cooled themſelves with it; they did not only look upon the water, but as they had occaſion made uſe of it. ſo muſt we do both with the blood and grace of Jeſus Chriſt. When you ſpy any ſpot upon your ſouls, waſh them in theſe waters; when you find your ſouls inordinately heated, either with temptations or with worldly luſts, go to theſe waters and cool them; when you perceive any ſpiritual thirſt upon your ſouls, go to theſe waters and ſatisfie them; the ordinances are the chanels where theſe ſtreams run, faith is the Bucket by which theſe waters are to be drawn; tis our duty to make uſe of them; they purge away filthineſſe, they puench the thirſt, they abate unnatural heats, they help againſt barrenneſſe. I have three motives to perſwade all to make uſe of this water

Motives to make uſe of this water.

1 Motive

1. *Jeſus Chriſt invites men to it*, Eſa. 55. 1. *Ho every one that thirſteth come ye to the waters.* One great end, why the Miniſtry was appointed, was, that the thirſty ſoul might be invited to come; the miniſters of the Goſpel are the publique officers which Chriſt hath authorized, to call the weary paſſenger to drink. The Rock in the wilderneſſe did not invite the people to drink; their own neceſſity was invitation enough; but this Rock calls the ſoul that needs him to make uſe of him.

2 Motive

2. *Not to uſe the ſtreams that flow from Chriſt is to ſleight the greateſt love God ever manifeſted to men.* Infinite wiſdom could not deviſe a more excellent way, infinite bounty could not provide a more coſtly way, for the ſatisfying of the thirſty ſoul, than by ſetting this Rock Chriſt abroach. Not to make uſe of him, is to ſay either that you do not want him, or that he is not a ſuitable remedy for your wants.

3 Motive.

3. *Its very dangerous not to make uſe of theſe ſtreams.* There's no other water of Gods appointment beſides this, either for cleanſing or for cooling, or for quenching the thirſt, theſe are not only the pureſt ſtreams, but they are the only ſtreams which are fit for the uſes of the ſoul; if you do neglect the ſtreams of this rock which God hath appointed for the ſouls preſervation, there will a ſtream

of wrath come forth, which ſhall certainly tend to the ſouls deſtruction; if theſe be not preſerving waters, they will prove devouring waters, uſe them conſtantly, uſe them after a right manner, and you will find them in every reſpect as profitable as the water of the Rock was to the people of God.

2 From the ſmitings of the Rock.

2. From the ſmiting of the Rock which typified the ſmitings of Chriſt. This teacheth four duties.

1 *Duty.* 1. *Acknowledge the ſevere juſtice of God againſt ſin.* There are many glaſſes in ſcripture whereby this is preſented; The drowning of the World, the burning of *Sodom*, the rejection of the Jews, the caſting down of the evil Angels from Heaven to Hell; but nothing ſets it out ſo clearly as the ſmiting of this Rock, that the Son of his love ſhould be ſmitten after ſuch a dreadfull manner when he had undertaken to ſatisfie for ſin, this ſhews his ſevere Juſtice, his cordial and perfect hatred of ſin. Though Chriſt prayed, though Chriſt intreated, yet would not the juſtice of God abate him one ſtripe. You that queſtion the Juſtice of God or his hatred of ſin, go to the Rock in *Horeb*, or rather to Mount *Calvary*, and ſee how Chriſt was ſmitten of God when he was made a ſacrifice for ſin.

2 *Duty.* 2. *Acknowledge ſins vileneſs.* Tis a filthy thing. Nothing in all the World could expiate it, but the ſmitings of Chriſt; ſhould all the Angels of God have been contented to have been ſmitten to death, they could never have made ſatisfaction for one ſin; *without ſhedding of blood* ſaith the Apoſtle *there is no remiſſion*, Heb. 9. 22. Sin cannot be expiated without blood, and no blood can expiate ſin but the blood of Chriſt alone.

3 *Duty.* 3. *Acknowledge Chriſts unſpeakable kindneſs in being content to be ſmitten for our ſakes* It was a voluntary act in Chriſt; *I gave my back to the ſmiters*, Eſ. 50. 6. The Father could not have ſmitten him without his own conſent; yea he was not only content but joyfull to be ſmitten. *I have a Baptiſm to be baptized withall; and how am I ſtraitned till it be accompliſhed?* Luc. 22. 50. And that which makes it more admirable, is that he was ſmitten for murmurers, he was ſmitten for thoſe whom he knew would ſleight both his perſon and his ſmitings.

4 *Duty.* 4. *Be contented to be ſmitten for him that was ſmitten for you.* Though you be ſmitten by the tongue, by reproaches, though you be ſmitten with the hand by buffetings, bear it patiently, if it be for Chriſt, either for his truth or for his worſhip, or for his name: *we take pleaſure*, ſaith the Apoſtle, *in reproaches and perſecutions*

for Chriſt, 2 *Cor*. 12. 10. You cannot be ſmitten for Chriſt as he was for you; you are ſmitten with rods, He with ſcorpions; you drink up the wrath of men, he drunk up for your ſakes the wrath and fury of the Almighty.

3 Uſe of Conſol.

III. For Conſolation. Here is a foundation of real comfort to all Gods people, and that both from the ſmiting of the Rock, and from the water that flowed out of the Rock.

1 From Chriſts being a ſmitten Rock. 3 Comforts

1. That Chriſt was a ſmitten Rock, this hath three grounds of comfort.

1 Comfort.

1. *That divine Juſtice is fully ſatisfied.* Its a cauſe of grief to the children of God to conſider the ſeverity of divine Juſtice, and their own inability to make ſatisfaction; the wrath of *God is a conſuming fire*, who ſhall be able either to endure this fire or to quench it? Chriſt hath endured it, and by enduring it, hath quencht it. When you read of the ſmitings of Chriſt, you cannot doubt whether Juſtice be ſatisfied. Conſidering the dignity of his perſon, Juſtice is better ſatisfied with one blow on him, than if you ſhould have been ſmitten to all eternity, The Prophet *Eſa.* Cap. 53. when he had ſpoken of the ſmitings which Chriſt endured, *ver* 4, 5. doth *ver.* 10, 11, 12. ſpeak of the ſatisfactorineſs of thoſe ſmitings, as to the expiation of ſin. He that doth believe that Chriſt was ſmitten, cannot but believe that Juſtice is ſatisfied by thoſe ſmitings.

2 Comfort.

2. *That Chriſt will make good to your ſouls all that which he hath purchaſed by his ſmitings.* The ſoul when it reads of the great privileges of Adoption, Salvation, Remiſſion, &c. partly by reaſon of the greatneſs of theſe priviledges and partly, becauſe of his own undeſervingneſs of them, doubts whether ever he ſhal enjoy them or no; here's enough to eſtabliſh faith and to rectifie the Judgement as to this particular, Chriſt was ſmitten with the rod of God that every believer might enjoy all this. God is not unjuſt to ſmite Chriſt upon a Covenant made between them and not to perform what he promiſed. Nor is Jeſus Chriſt ſo unwiſe as to endure ſuch ſmitings in vain. God will perform his bargain with Chriſt, and Chriſt will make good his purchaſe to every Saint. See that comfortable Text, *Eſa.* 53, 10, 11, 12. And the rather may the believer build on this, becauſe Jeſus Chriſt is now at Gods right hand; that by his continual interceſſion he may apply all which he purchaſed by his cruel ſmitings which he underwent for the elect.

3 Comfort

3. *That Chriſt will not deny his any thing which is good for them*

he hath engaged himſelf by promiſe to beſtow upon his people; *whatever they ask in his name*, Joh. 14. 13. We need not doubt, becauſe he was ſmitten for our ſakes; he that had love enough to bear ſo many heavy blowes for us, will not want love to beſtow leſſer gifts upon us; the Apoſtles Argument is ſtrong, *Rom.* 8 32. *He that ſpared not his own Son, but gave him to die for us all, how ſhall he not with him alſo freely give us all things?* The Argument is as ſtrong in reſpect of Chriſt; he that was ſo willing to be ſmitten for us, will not be unwilling to do for us whatever we want. This is the firſt.

2 From Chriſts giving out water when ſmitten 3 Comforts.

2. That the Rock ſmitten gave out water.

This hath a threefold foundation of Comfort.

1 *Comfort.*

1. *Its a comfort againſt the barrenneſs of thy heart.* Its cauſe of much trouble to the children of God to ſee how barren their hearts are, they are like the barren Heath, or the dry Wilderneſſe, bring forth little or nothing, except it be that which is worſe than nothing, Bryars and Thorns; well, here is comfort, the water that comes out of the Rock can make the Wilderneſs a fruitfull valley. See that promiſe *Eſa.* 35. 1. 7. The water that came out of the Rock made the Wilderneſſe fruitfull, the water which comes out of the true Rock, can make the moſt unfruitfull heart fruitfull; he that makes the barren womb bear, can make the barren heart bear.

2 *Comfort.*

2. *Its a comfort againſt all the filthineſſe of the ſoul.* The children of God are ready even to deſpair when they conſider how filthineſs growes upon them; they gather durt every day, their ſpots grow deeper and broader as they conceive: here is comfort in ſuch caſes, the water of the Rock is a cleanſing water, and its continually running. New waſhings will help againſt new defilings, theſe ſtreams cleanſed the ſoul at firſt, and they will ſtill cleanſe all new defilements. As often as thou defileſt thy feet, ſo often go to the running water and thou ſhalt be clenſed.

3 *Comfort.*

3. *Its a ground of comfort againſt all thy unworthineſſe and undeſervings.* The people of God, when they conſider how their carriage is and hath been to Chriſt, they cannot think that any thing but wrath ſhould flow out to them. Remember that Rock gave out its ſtreams to murmurers, and it followed them too; their ſin did not dry up the ſtreams. Though we be ſinfull and unworthy, yet Chriſt will not ceaſe to be faithfull.

The Word of Chriſt, the ſword of the Spirit.

Eſa. 49. 2.

He hath made my mouth like a ſharp Sword, He hath made me a poliſhed ſhaft.

THe Prophet having in the foregoing Chapters comforted the Church by promiſes of its deliverance from the captivity of *Babylon*; doth in this and the following Chapters go on to comfort it with promiſes of its reſtauration by Chriſt, of which all the outward deliverances were but as Types. That he may ſet on theſe comforts with more life, he begins to ſpeak of Gods deſignation of Chriſt to the work of the Mediatorſhip, this he doth in the two firſt verſes; Where Audience is beſpoken in the Beginning of the firſt verſe, *Liſten O Iſles unto me, and hearken ye people from farr.* And the Proclamation is read in the following words, *The Lord hath called me from the womb, from the bowels of my Mother hath he made mention of my name.* The furniſhing of Chriſt for the work to which he is ſeparated follows in the ſecond verſe; together with Gods protecting of him in the work. Chriſts fitneſſe for the work is ſet out Metaphorically by a double reſemblance, Firſt, of a *Sword*, Secondly of a *Shaft*. Gods protecting of him in his work, is expreſſed by way of reſemblance alſo, *In the hollow of his hand hath he hid me, in his Quiver hath he hid me.* I am now to ſpeak to the former, namely Chriſts fitneſſe for the work to which he is called. In which we have two things.

I. The thing ſpoken of, The mouth of Chriſt.

II. The matter ſpoken of that thing, It is made like *a ſharp ſword*, its made like *a poliſhed ſhaft*. I ſhall open them diſtinctly, and then make a joynt application of both; they make two propoſitions.

1. *That the mouth of Chriſt is like a ſharp Sword*:

2. That the mouth of Chriſt is like a *poliſhed Shaft.*

1. *Doct.* *That the mouth of Jeſus Chriſt is like a ſharp Sword.* Tis a Sword, and tis a ſword well ſharpned.

By Chriſts mouth we are to underſtand, the words of his mouth, the Doctrine of his mouth. Its frequent in Scripture for the mouth to be put for the Doctrine or words of the mouth, as *Gen.* 45.21. *Levit.* 24. 12. *Numb.* 3.16. ſo *Cant.* 5. laſt, *His mouth,* ſaith the Church, ſpeaking of Chriſt, *is moſt ſweet*; that is, the Doctrine which proceeds out of his mouth. Jeſus Chriſt doth here ſpeak of himſelf as the great Preacher and Doctor of the Church, and therefore tells the World that his mouth was made like a *ſharp Sword.* In that viſion of Chriſt which the Evangeliſt ſaw in *Pathmos*, its ſaid, *Rev.* 1.16. *That out of his mouth went a two edged ſword,* ſo *Cap.* 19. 1. the Apoſtle ſpeaking of Chriſt hath the ſame expreſſion, *Out of his mouth goeth a ſharp Sword, that he ſhould ſmite the Nations.* The word of God in the mouths of Miniſters wch are but men, is compared to a *two-edged ſword* *Heb.* 4. 12. much more is it ſo, when it is in the mouth of Chriſt.

Two things I ſhall open, Firſt, what reſemblance there is between Chriſts mouth and a ſword. Secondly, How the ſword of Chriſts mouth differs from other ſwords.

I. The reſemblance between Chriſts mouth and a ſword lyes in theſe three particulars.

In what reſpects Chriſts mouth is compared to a ſword
1 *Reſpect.*

1. *A ſword is a killing inſtrument*: by this weapon doth the Souldier deſtroy and put to death the aſſaulting enemy. To put men to the ſword, is a Phraſe equivalent to killing. *David* by the ſword cut off the head of *Goliah*, 1 *Sam.* 18, 51. The mouth of Chriſt hath a killing power. Hereby doth Jeſus Chriſt kill ſin in the hearts of his people; by this ſword is the head of pride cut off, by this ſword is the heart-blood of unbelief let out, by this Sword are all thoſe noyſome luſts which fight againſt the ſoul put to death. *I have hewed them by my Prophets, I have ſlain them by the words of my mouth*, *Hoſ.* 6. 5. All the ſpiritual ſlaughters of ſin, which are made by Jeſus Chriſt, are done by the two-edged ſword that goes out of his mouth. Its prophecyed of Chriſt, *Eſa.* 11. 4. *That he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked.* There is a two-fold killing of men about which the ſword of Chriſts mouth is employed, the one, is a killing of ſin in them; this killing is the making of the ſoul alive; the other is a killing of them for ſin. Chriſts mouth is a killing ſword both theſe wayes,

in the elect it kills ſin, to the wicked accidentally through their own ſinfulneſs, it becomes a ſoul-deſtroying ſword; becauſe they will not have their ſin killed by it, they themſelves are killed by it. All men ſhall one of theſe wayes find the killing power of this ſword.

2 *Reſp.* &

2. *A ſword is a Conquering Inſtrument.* The material ſword hath made great Conqueſts; by the power of the ſword did *Alexander* Conquer the world, and many Kingdomes have been brought under the command of mean men, by the terror of the long ſword. Few Nations but have had experience of the conquering power of the ſword. The ſword of Chriſts mouth is and hath been a conquering weapon. *The Lord ſhall ſend the rod of thy ſtrength out of* Sion, *rule thou in the midſt of thine enemies*, Pſal. 110. 2. The *Pſalm* refers to Chriſt, and to his conqueſt over the world; the Scepter of his ſtrength, whereby he obtains dominion is nothing elſe but the ſword of his mouth. By the power of this ſword, hath the Lord Jeſus ſubdued both perſons and Nations to the obedience of himſelf; the Apoſtle ſpeaks of this, 2 *Cor.* 10.4, 5. The greateſt of thoſe ſpiritual weapons is the ſword of Chriſts mouth, which he did firſt manage himſelf, and afterwards committed it to his Apoſtles, for the ſubduing of the world to himſelf; when Chriſt came to bring the world into ſubjection to himſelf, he did not uſe the materiall Sword, as the great Conquerors of the world do, but drew out this Sword of his mouth; and by the power of the ſame, hath already brought into obedience many great and populous Nations, andd will ſtill go on till all Nations be brought into ſubjection. In the 6. Chapter of the *Rev.* and the 2. *verſe*, we have a deſcription of Chriſt as a Conqueror, *I ſaw and behold a white horſe*, &c. The white horſe is the glorious Goſpel of Chriſt, called white for the purity of it, and for the brightneſs of it, its a holy Goſpell, and a glorious Goſpell; the rider that ſits on this white horſe, is the Lord Jeſus, the Author and publiſher of the Goſpell —— all the glorious Atchievements of Chriſt, as a Conqueror, are done by the power of this Goſpell, which is the ſword of his mouth; this the Pſalmiſt teacheth us, where he ſpeaks of the word of Chriſt under this metaphor of a ſword, and under the other metaphor of an Arrow, *Pſal.* 45. 3, 4, 5. When this ſword doth effectually come to the conſcience of the ſinner, he preſently yeelds up himſelf, and becomes an homager to Jeſus Chriſt. This ſword doth accompliſh the victory over the conſcience, in that firſt, *It lets the ſinner ſee, that thoſe*

How the ſword of Chriſts mouth gets the victory over the Conſcience.

that rule over him for preſent, are but uſurpers. This ſword convinceth the conſcience, that the devill, the world, ſin, which have ever exerciſed regall power over it before, have no right to rule. Till this ſword of Chriſts mouth be drawn out, and come to the heart of a ſinner, he is not ſenſible of that uſurpation, which ſin and the devill have exerciſed, but when this ſword hath come cloſe to the conſcience, then he ſeeth this clearly. Seccondly, *In that it diſcovers to the ſoul, Chriſts right to exerciſe dominion.* It is by the power of the word of Chriſts mouth, through the concurrence of the Spirit, that the ſinner is made acquainted with the juſt title of Chriſt; hereby he comes to ſee that *the Government is laid on his ſhoulders*, and that God hath ordained, That every knee ſhould bow to him, and every tongue ſhould confeſs his name; the ſame word which proclames the devils uſurpation, proclames Chriſts right to rule; by the power of this word, the ſoul is enabled to acknowledge both. Thirdly, *In that it acquaints the ſoul with the eaſineſs, righteouſneſs, profitableneſs of Chriſts dominion.* The ſoul is made to believe, that the devils rule is ſweet and profitable, and that the rule of Chriſt is harſh, cruell, diſadvantageous, and therefore it ſtands out againſt Chriſt; *Let us break their bonds, and caſt away their cords from us, Pſa.* 2.3. The Government of Chriſt is miſrepreſented, ſlandered, as if it were the moſt afflicting, Tyrannical Government in the World, but when the ſword of Chriſts mouth comes home to the conſcience, then it ſhews Chriſt to be the beſt of Kings, for Juſtice, wiſedom, meekneſs, mercifulneſs. And his Laws by which he rules, to be the beſt lawes for purity, profit, peaceableneſs, priviledges and all kind of advantages; and the ſoul ſee-ing all this cannot but readily yield up it ſelf to Chriſt, & throw off all other dominions whatſoever, and ſay with the Church in that 26 *Eſa.* 13. *Other Lords have had dominion over us; but by thee only will we make mention of thy Name.* The ſword of Chriſts mouth is a conquering Sword.

3 *Reſpect.* 3. *A Sword is a defenſive inſtrument.* As its a killing weapon to the enemy, ſo its a defending weapon to him that hath it, if he have skill to manage it aright; the ſword of Chriſts mouth is excellent for defence unto ſuch as know how to uſe it. *Solomon* ſpeaking of the word of Chriſts mouth, promiſeth this to thoſe that ſtudy it, *Pro.* 6. 22. *When thou goeſt it ſhall lead thee, when thou ſleepeſt it ſhall keep thee.* The ſword of Chriſts mouth is defenſive in two Caſes.

In what Caſes the ſword of Chriſt's mouth is defenſive.

Firſt, *In caſe of ſin*; by this ſword is the ſoul preſerved from falling into that ; hereby *David* was preſerved, *Pſa.* 17. 4. While he kept this ſword girded about him, Sin was not able to overcome him. This ſhews the evill of ſin, the conſequences that follow on ſin ; this ſword works in the ſoul hatred of ſin, it gives the ſoul power againſt ſin, and ſo defends it from ſin.

Secondly, *In caſe of temptation.* One piece of the ſpiritual Armour which the Apoſtle appoints Chriſtians to uſe againſt the onſets of the Devill is the ſword of Chriſts mouth, which he calls the *Sword of the Spirit*, *Eph.* 6. 17. That ſword of the Spirit is all one with this ſword of Chriſts mouth, and its of ſingular uſe to preſerve tempted ſouls from being overcome, what evet their temptations be ; the Devil hath ſpeciall times of temptation, and he hath very many baits which he uſeth for the enſnaring of the ſoul in all thoſe times ; the beſt defence that a Chriſtian can uſe to defend hmſelf againſt all theſe temptations, is the ſword of Chriſts mouth ; By this ſword did our Saviour defend himſelf when he was tempted, *Matth* 4. 4, 7, 10. Three times doth Satan aſſault him, and three times doth he draw out the ſharp ſword of his mouth, and thereby beats back thoſe temptations. As Chriſt did ſo Chriſtians may preſerve themſelves by the word of Chriſts mouth, the word of Chriſt is able to put ſome Argument into the mouth againſt every temptation which Satan can uſe ; If he tempt to pride, This will ſhew us the danger of pride——if to diſtruſt, this will relieve us with the thoughts of Gods All-ſufficiency, Gods mercy ; if Satan tempt us to diſpair. this will arm us by the conſideration of Chriſts ſatisfaction, Gods readineſs to forgive ſin---the word of Chriſts mouth will furniſh the ſoul with ſome cover or other to defend it from all kinds of temptation. The mouth of Chriſt is a ſword for defence, as well as for Conquering. This is the Firſt.

2 How the ſword of Chriſts mouth excels all other Swords.

1 Excel.

II. This ſword differs from others theſe ten wayes.

1. *This ſword reacheth not onely to the outward man, but to the inward man.* Other Swords have their effects onely upon the body, but this Sword hath its operation upon the conſcience ; it can wound the conſcience, and convince the conſcience ; the Apoſtle ſhews this in that, 4 *Heb.* 12. *It peirceth even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow.* Other Swords can divide between the joynts of the harneſs, but this can divide between the joynts and the marrow ; this Sword *pricked thoſe* 3000. *at the very heart*, Acts 2. 37. No Sword can prick the heart, but the Sword of Chriſts mouth.

2. *There's no defence againſt this Sword.* There's no material
2 *Excel.* Sword ſo ſharp, but ſtrong Armor will keep it from entring; there's hardly any harneſs, but is Sword-proof, —— but no Armor can keep this ſword from entring; the heart that is as hard as Steel, feels the dint of this ſword, when Jeſus Chriſt will ſet it on with power. This ſword will pierce through the hardeſt Rocks; ſmite a Rock with the ſtrongeſt ſword, and it makes no impreſſion, it may break it ſelf, but it will not cut the Rock; but this ſword is ſo ſharp that it can cut into the bowels of the hardeſt rock, what is ſaid of the *Behemoth*, and the *Leviathan*, may be ſaid of the unconverted hearts of men, *Job*. 39. 18. Of the *Behemoth* tis ſaid, *that his bowels are as ſtrong pieces of braſs*, his Bowels are like barrs of Iron, and concerning the *Leviathan* its ſaid Chap. 41, 24. *His heart is as firm as a ſtone, as hard as a piece of the nether mil-ſtone*; and yet its ſaid, *cap*. 39. 19. *He that made them can make his Sword approach to them.* Mens hearts by nature are as hard as the hearts of theſe Creatures; and yet when this Sword of Chriſts mouth approaches to them, they are pierced as eaſily, as if they were fleſh.

3. *This Sword is a healing Sword, as well as a wounding Sword.*
3. *Excel.* The material Sword hath a killing power, but it hath no enlivening power; we have heard of many that have been ſlain by the Sword, but we never read of any that was made alive by the Sword; but now the ſharp Sword of Chriſts mouth hath an enlivening power; its every way as good for healing, as it is for wounding; *una eademque manus vulnus opemque tulit*; when the Sword of Chriſts mouth hath broken and humbled a ſinner, there's nothing but the ſame Sword can comfort ſuch a ſinner; you do read as much of the comforting and quickning power of Chriſt, as of his humbling power; what the Prophet ſaith of God, *Hoſ*.6. 1. *He hath ſmitten, and he will heal*, May be ſaid of the Sword of Chriſts mouth, its both a ſmiting Sword, and a healing Sword when thoſe 3000. were priked in their hearts by the Sword of Chriſts mouth, nothing but the ſame Sword could cure them again; there hath been much talk of ſword-ſalve, that if the Sword be plaſtred, the wound will be healed. I know no reaſon for ſuch efficacy, this we may ſay of Chriſts mouth, as it is a Sword to cut, ſo its ſalve to heal. Chriſts lips are compared to lillies, *dropping ſweet-ſmelling myrrh*, Cant. 5. 13. This Sword as it cauſes faintings, ſo it gives Cordials againſt thoſe faintings.

4. *This Sword never faileth of the effect intended.* The material Sword often comes ſhort of that effect, which is hop'd for by 4.*Excellen* him that uſeth it; but this Sword never fails to do what Jeſus Chriſt means to do it by. This is that which the Prophet ſpeaks, *Eſa.* 55.10,11. *My word*, ſaith God, *ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it*; that which is ſaid of the Sword of *Saul*, 2 Sam.1.22. *That it never returned empty*, is much more true of the Sword of Chriſts mouth, it is never drawn but the effect intended follows, when he means to convince, the ſoul is convinced, when he intends to convert, the ſoul is converted, when he reſolves to comfort, the ſoul is comforted; whatſoever commiſſion is given to this Sword it doth effectually put it in execution, its never ineffectual.

5. *This Sword can do execution on many at once.* Other ſwords can 5.*Excellen* deal but with one ſubject at once. No Sword is is able at the ſame inſtant to wound two bodies, the ſame Sword may ſlay many ſucceſſively, but not at the ſame moment: But this ſword can make impreſſion upon multitudes at the ſame inſtant. As he ſpake theſe words, *many believed in him*, John 8. 30. The Sword did here bring many in at once; we read of 3000. that were at the ſame moment of time pricked to the heart by this Sword, *Acts* 2. 37. This Sword can convince, and ſubdue ſouls in this place, and in other Congregations that are far diſtant; it can as eaſily pierce a thouſand as one man.

6. *This Sword is never the worſe for the uſing.* It contracts no 6.*Excellen* ruſt, it never looſeth its edge. Other Swords do decay by frequent uſe, they grow dull, and weak by much ſervice, —— but this Sword never decaies. 'Tis as bright and as ſharp now, as the firſt day it was uſed; it can cut as deep, and with as much eaſe now as ever it did. Jeſus Chriſt hath fought many battells, hath obtained many victories by this Sword, and yet it is ſtill as fit for execution as ever it was. *All fleſh is graſs*, ſaith the Prophet, *Eſa.* 40.8. *The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.*

7. *There's no flying away from this Sword.* The material Sword, 7.*Excellen.* though it be often exact, yet may a man hide himſelf from it, indeed when God draws out a ſword, and gives it a charge to ſmite ſuch a perſon, he ſhall never be able to flee from it; but there is otherwiſe a poſſibility of hiding a mans ſelf from the ſword; when

an enemy comes with thouſands of drawn ſwords into a city, many flee from it, or hide themſelves, and ſo eſcape; but ther's neither flying away, nor hiding from this ſword, it will follow a man from one Nation to another; it will find a man, though he be hid in the Caves of the earth. The Apoſtle in the 4 *Heb.* 12,13. *Its quick and powerful,—— its a diſcerner of the thoughts, and intentions of the heart.* A man may ſooner fly away, or hide himſelf from himſelf, as think either to fly away, or to hide himſelf from the word of Chriſt.

8. Excell. 8. *This ſword is all edge.* Other ſwords though they have a fitneſs to cut, yet they do not cut on every ſide, they have a flat part as well as a ſharp part, but the ſword of Chriſts mouth cuts on every ſide; the ſword of Chriſt is ſaid to have *two edges*, Rev.2.12. Every part and parcel of the ſword of Chriſt, hath an aptitude to cut, his precepts have a ſharpneſſe in them to direct, inform, command the Conſcience; his promiſes have an acute ſharpneſſe in them to revive, to comfort, to raiſe up —— his threatnings have a ſharpneſſe in them to affright, terrifie, caſt down, and wound the guilty. Every part of this ſpiritual ſword hath an efficacious ſharpneſſe to work upon the heart, according as Jeſus Chriſt is pleaſed to uſe it.

9. Excell. 9. *This ſword hath no droſs in it.* All other ſwords have a mixture of droſs in them; the pureſt metal is not without ſome courſe mixture, but the ſword that goeth out of the mouth of Jeſus Chriſt is all pure metall, *All the words of my mouth are in righteouſneſs, there is nothing froward or perverſe in them*, *Prov.*8.8. The precepts, the promiſes, the threatnings which proceed out of Chriſts mouth, are all pure and perfect, as he himſelf is, thoſe that judge that there is any impurity in the word that comes out of the lips of Chriſt, is becauſe their hearts are impure; a pure heart ſees nothing but purity in the word of Chriſt, *Every word of God is pure,* ſaith *Solomon, Prov.*30.5.

10. Excel. 10. *This ſword is of Gods own immediate framing.* Other ſwords are the workmanſhip of men, God created the materials, but the framing of thoſe materials into ſuch a weapon is the work of mans hand; but the ſword that comes out of the mouth of Chriſt is of Gods own framing. *He hath made my mouth like a ſharp ſword.* God hath made the ſword of the word for Chriſts mouth, and filled his mouth to manage it for our good.

Eſay

Eſay 49. 2.

April 30. 1654.

He hath made me a poliſhed ſhaft.

I Have opened the firſt Metaphor of the ſharp Sword. I now come to the ſecond, the poliſhed ſhaft; which I ſhall draw up into this Doctrine.

2. *Doct.* *That the mouth of Jeſus Chriſt is like a poliſhed ſhaft.* A ſhaft or Arrow is one of thoſe military Inſtruments which the Souldier uſeth for the wounding of his enemy; though this inſtrument be now diſus'd yet it hath formerly been an inſtrument of much eſteem: As great victories have been obtained by the bow and ſhaft, as by the ſword. To this Weapon is the mouth of Chriſt here compared; The old Latine and the Greek, read it a *choice ſhaft*; *Sagittam electam*, and the word ſignifies ſometime chief or choice, as *Cant.* 5.10. Others read it *Sagittam nitidam, a bright ſhaft*, which our Tranſlators have well rendred a poliſhed ſhaft; we ſhall find in Scripture the word of Chriſts mouth compared to the ſhaft, as well as to the ſword, *Pſalm* 45.5. *Thine Arrows are ſharp at the heart of the Kings enemies*; that which is called the *ſword upon the thigh, verſe* 3. is here called the *Arrow*. And *Rev.*6.2. Jeſus Chriſt as he manageth the Goſpel, is ſaid to have a Bow in his hand. Chriſt gets the victory over his enemies by the Bow, as well as by the ſword.

Three things I ſhall open.

1. Why the word of Chriſts mouth is compared to a ſhaft.
2. Why to a poliſhed ſhaft.
3. How much it differs from other ſhafts.

1. In what reſpects Chriſts mouth is compared to a ſhaft.

I. Why the mouth of Chriſt is compared to a ſhaft. I ſhall not here mention thoſe reſemblances I ſpake of in the former Metaphor, though all thoſe agree to the ſhaft as well as to the ſword, the ſhaft defends, kills and conquers as well as the ſword. I ſhall add theſe four reſemblances, which do more properly agree to the ſhaft then to the ſword. As

1. *The ſhaft doth execution at a farther diſtance then the ſword.* **1 Reſpect**

The Archer can wound with the ſhaft when the ſword-man cannot offend with the ſword. The ſword cuts neer at hand, but the ſhaft can peirce at a greater diſtance, when the enemy is fled from the reach of ſword, the ſhaft can follow him: the word of Chriſt can kill not only ſuch ſuch as are neer, but ſuch as are afar off; there's no heart at ſuch a diſtance from Chriſt, but his word can eaſily reach it: Though men can run from that ſword, yet they cannot run from the Arrow. *In Chriſt Jeſus*, ſaith the Apoſtle, *you that were ſometimes far off are made nigh by the blood of him*, *Ep.* 2.13. Though men be far off in place, though they be far off in ſtate and condition, yet they are not out of the command of the poliſhed ſhaft.

2. *Reſpect.* 2, *The Arrow comes with greater force then the ſword.* The impreſſion of the hand of the Archer, and the motion of the Ayr, brings the Arrow with a very ſtrong force, that it faſtens deeper into the body then the ſword; the ſword is better at cutting, but the Arrow is better for peircing; the word of Chriſts mouth doth not only cut the fleſh or the outſide, but it peirceth like the ſhaft into the very bowels of the ſoul; the Apoſtle, *Heb.* 4.13 ſpeaks of the penetrating power of the word of Chriſt, *it peirceth even to the dividing aſunder of the ſoul and Spirit.*

3. *Reſpect.* 3. *The ſhaft is not ſo diſcernable as the ſword.* The ſword, becauſe of the neerneſſe of it is eaſily ſeen, but the Arrow in regard of its remoteneſſe, is hardly perceived; the ſhaft comes ſo ſilently and ſo ſwiftly, that its often lodged in the heart before it be perceived: the word of Chriſts mouth wounds undiſcernably, the heart is peirced often before it be aware, the Arrow ſticks in the bowels before the ſoul ſee it, the Arrow was in the heart of *Paul*, before he knew of it. *As he ſpake theſe words many believed in him*, *John* 8.30. The ſhaft of converſion was faſtned in their ſouls, before they took notice of it.

4 *Reſpect* 4. *The Arrow can enter in at a leſſer compaſs than the ſword can*; The ſhaft can ſcrue it ſelf in at the leaſt hole; *Ahab* was ſlain by an Arrow that went in through *the joynts of his Harneſs*, 1 *Reg.* 22. 24. The word of Chriſts mouth can enter in at the leaſt paſſage, its compared to light, *Pſalm* 119.105. Light will paſs through the ſmalleſt crevise. The Arrow of the word is ſo ſmall and ſo ſubtil that it will peirce through the leaſt crevise, if it cannot find a paſſage, it will make a paſſage. This is the firſt particular, how the reſemblance ſtands.

2. Why Chriſts mouth call'd a poliſhed ſhaft.

II. Why its called a poliſhed ſhaft.

1. To

1.*Reaſon.*

1. *To ſhew the fitneſs of it for the work to which it is deſigned.* A ſhaft that is untrimmed is unfit for ſervice, when God calls his Archers againſt *Babylon* he commands them *to gather the ſhields, and make bright the Arrowes, Jeremy* 51. 11. The mouth of Chriſt is alwayes fit for execution, and therefore called a poliſhed Arrow.

2.*Reaſon.*

2. *To ſhew the conſtancy of its uſing.* Things that are often uſed are bright and ſhining. Chriſt doth not keep this Arrow in the Quiver, but makes daily uſe of it ſome way or other, as the people ſtand in need of it. 'Tis the mind of Chriſt that the Miniſters of the Goſpel into whoſe hands he hath committed this Arrow, ſhould make conſtant uſe of it upon all occaſions, 2 *Tim.*4 2. If they ſhould not, Chriſt himſelf will; the Arrows of his mouth are alwaies flying abroad, and that keeps them bright and poliſhed, its fit for ſervice, and conſtantly in ſervice.

3.*Reaſon.*

3. *To ſhew the glory of it.* Things that are poliſhed make a glorious ſhew to the eyes of men; The word of Chriſt, eſpecially when it comes out of his lips is full of glory, its called the *glorious Goſpel of the bleſſed God,* 1 *Tim.* 1. 11. Its glorious in regard of the great priviledges which it contains, its glorious in the rich promiſes which it publiſhes to the world; the beſt refined Gold, the moſt glittering Silver, is but dark, if it be compared with the word of Glory. This is the ſecond.

3. The Excellencies of this ſhaft above all other ſhafts.

III. How much this ſhaft differs from other ſhafts. Not to repeat what was ſaid before of the ſword which is applicable to the Metaphor in hand, this ſhaft excels others theſe two wayes.

1 *Excel.*

1. *In the ſwiftneſſe of its motion.* The motion of an Arrow from a Bow is very ſwift, yet it muſt have ſome diſtance of time to fly from the hand to the mark. No ſhaft flyes with ſo much ſwiftneſs as the word of Chriſts mouth, its at an inſtant in the heart of him at whom its level'd. The Pſalmiſt ſpeaks of this, *Pſalm* 147. 15. *He ſendeth forth his Commandment upon earth, his word runneth very ſwiftly.* There's not a moment between the ſhooting out of the Arrow, and the faſtning of it in the mark, both are done in the very ſame Atome and point of time; therefore we read in the Scripture of the immediate effects of the word of Chriſt. Saith he to the Leprous man, *be thou clean, and immediately his Leproſie was clenſed,* Matthew 8. 3. And to the blind man, *go thy way, thy faith hath made the whole, and immediately he received his ſight, Mar.*10. 52. No Arrow makes

an immediate impreſſion in the mark aymed at, but the Arrow of Chriſts mouth: no ſooner doth Chriſt ſay to the ſoul, be inlightned, be quickned, be comforted, but the work is done.

2. Excel. 2. *In the certainty of its execution.* Other ſhafts are lyable to miſcarriages, they ſometimes break by the way, they often fall ſhort of the mark, or wide of it. No Archer ſo exact, but doth often miſſe the mark. But this Arrow never miſſeth the mark, whereſoever Chriſt intends it ſhould light there it doth light; when he ſhot forth this ſhaft at the *Eunuch* by the miniſtery of *Philip*, he hit the mark to an hairs bredth; when he ſent forth this ſhaft to *Zacheus*, he ſtuck it ſo faſt in his Conſcience that he preſently came down and received him into his houſe; when he darted this Arrow into the heart of the bloody Gaoler, he could not but yeild: Sirs what ſhall I do to be ſaved? when he ſhot this dart into the Conſcience of *Saul*, he diſmounted him preſently, and forces him to cry, *Lord what wilt thou have me to do?* whatſoever ſtands in the way, this poliſhed ſhaft will peirce through it, to fulfill the will of him that ſent it; neither man nor devil can hinder the execution of this ſhaft.

Uſes. The uſes are theſe.

1 *Uſe.* 1. *Its very dangerous for any perſon to oppoſe Jeſus Chriſt.* Proud man is ſo wilful and headſtrong, that he dares diſpute and contend againſt Chriſt himſelf, doth by ſin offer him affronts and contumelies every day, makes war againſt him by the open violation of his Commands, blaſphemes and reviles him, as if he would pull him out of his throne. Better is it to fight againſt all Creatures, then to wage war with Jeſus Chriſt; *It is a hard thing*, ſaith our Saviour to *Paul*, *to kick againſt the pricks*, Acts 9. 5. Chriſt neither wants ſtrength nor weapons to bring down all that oppoſe him: his very mouth is a ſharp ſword, a poliſhed ſhaft. *David* ſpeaking of his enemies, ſaith, that *their teeth are Spears and Arrowes, and their tongue a ſharp ſword*, Pſal. 57. 4. Chriſts mouth is full of Spears and Arrowes, his very lips are ſharper than the ſharpeſt Razor. Its ſaid of the two witneſſes, that if any one will hurt them, *Fire goeth out of their mouth and devoureth them*, Rev. 11. 5. Chriſt hath both Fire and Sword in his own mouth, its death, preſent death, eternal death to oppoſe him. *Thou ſhalt break them with a rod of Iron and daſh, them in pieces like a Potters veſſel.*

Pſalm 2. 9. One angry word of Chriſt will ruine all his oppoſers.

2. Vſe. 2. *That Chriſt is able by his own power to defend his people againſt the ſtrength and rage of all their enemies.* The enemies of the Church are many in number, and uſually have all weapons of war, to inable themſelves to do the Church miſchief. The Church is often weak and diſarmed, unable either to defend themſelves, or offend their enemies. When the *Philiſtims* made war againſt the *Iſraelites*, *there was neither Sword nor Spear found in the hands of any of the people*, *ſave in the hands of* Saul *and* Jonathan. The *Philiſtims* had removed all the Smiths out of the Land, 1 *Sam.* 13. 19,22. Yet they were preſerved, and their enemies ſubdued, *Cap.* 14. How weak ſoever the Church be, Chriſt is furniſhed with weapons, he hath both ſword and ſhaft which he can uſe for the defence of the Church, when they are in the weakeſt condition. Chriſt hath a Magazine in himſelf, his own Arm, yea his own lips are weapons, both offenſive and defenſive; whilſt the mouth of Chriſt is a ſword and ſhaft, he will be ſufficiently able to protect his Church, how low ſoever it be.

3. Vſe. 3. *This ſhewes us what the beſt Ammunition is.* Chriſtians are Souldiers, and they are expoſed to many aſſaults both from devils from men and from ſins. *We wreſtle not with fleſh and blood*, ſaith the Apoſtle, *but with principalities and powers, and ſpiritual wickedneſſes in heavenly places, Epheſ.* 6. 12. He that doth not ſometimes find aſſaults, may doubt whether he be not ſtill a bond-ſlave. Againſt all theſe attempts of Satan, there is nothing better than the word of Chriſts mouth, in this is both a ſword and an Arrow. And therefore the Apoſtle preſcribes the uſe of it, *Verſe* 17. of the ſame *Chap.* This ſword helps the Chriſtian Souldier, how to get, and how to uſe all the other peices of the Chriſtian Armour; *for the girdle of truth*, which is ſincerity, the word of Chriſt helps to get and preſerve that, *Pſalm* 18. 22. *I was upright before him, and I kept my ſelf from mine iniquity*, how came that to paſs? *All his judgements were before me, and I did not put away his ſtatutes from me. For the breaſt-plate of righteouſneſs*, the word of Chriſt ſtrengthens and preſerves that, if we underſtand it of the righteouſnes of our perſon, the word of Chriſt teacheth where that lies, *Rom* 1. 17. If we expound it of the righteouſneſs of our Converſation, the ſame word directs us for this alſo, *Pſalm* 119. 9. The word is the meaſure of righteouſneſſe.

For the ſhoes of the preparation of the Goſpel, which ſignifie reſolvedneſſe to go on with the profeſſion of Goſpel, notwithſtanding all difficulties, the word of Chriſts mouth helps this. It is the whetſtone of ſpiritual valour.

For the ſheild of faith, the word is both the ſeed which breeds it, and the breaſt which gives it ſuck, and therefore called *the word of faith.*

For the helmet of hope, the word ſtrengthens it. Hope is an Anchor; The word of Chriſt is the Cable to hold this Anchor, the word of Chriſt is the Fewel which keepes the flame of Hope burning.

For praier and ſupplication; by the word of Chriſts mouth we come to know what to pray for, and how to pray, that we may obtain. There's no Ammunition better for the Chriſtian Travellor, for the Chriſtian Souldier, than the ſharp ſword and the poliſhed ſhaft of Chriſts mouth.

4. *Uſe* 4. *This Text gives men the lively picture of a convincing Preacher*; he muſt be one whoſe mouth is like a ſharp ſword, and whoſe tongue is a poliſhed ſhaft; The Lord Jeſus was a convincing Preacher, *He taught as one that had authority, and not as the Scribes, Matth.* 7.27. He could make the hearers tremble. Chriſt could give the Spirit with the word, he could command the heart and the conſcience, being Lord and Judge of both, which no Miniſter can do. Yet Miniſters may learn from this deſcription of Chriſt what they ſhould be; their mouths muſt not be leaden Daggers, but ſharp Swords, poliſhed Arrowes, *Eſay* 58.1. *Cry aloud, ſpare not, lift up thy voice like a Trumpet.* Their mouths muſt be as a flame of fire, they muſt not be daubers, flatterers, but they muſt ſo preach that the heart may be wounded; he that hath not his mouth like a ſharp ſword, will never be able to do any great good on the hearts of obſtinate ſinners. A Miniſter muſt be a defenced City, a brazen Wall, an Iron Pillar, in regard of the oppoſition of men, and he muſt be like a poliſhed Arrow, like a ſharp ſword when he preaches to men. He muſt have convincing arguments, ſharp motives, powerful perſwaſions, that the hearts of the hearers may be affected; he muſt preach with life, zeal, affection, or elſe dead hearts will get no benefit. *Sic oculos, ſic ille manus, ſic ora ferebat.* As Chriſt did, ſo muſt they. You muſt expect plain and home dealing from faithful Miniſters.

Uſe 5. 5. *This ſhewes that Chriſt is able to do by his word whatſoever he* *he hath promiſed.* The Children of God are afraid, leaſt their hearts ſhould be too hard for the Word, how can that conquer ſuch *Anakims* as are in their hearts, how can that comfort hearts ſo dead, ſo dejected, how can the Word get into a conſcience ſo feared? Theſe are their fears; underſtand but what the Word of Chriſts mouth is, and you cannot doubt of the efficacy of it; Its a ſharp ſword, its a poliſhed ſhaft, it will make impreſſion into the hardeſt matter, it will peirce to the very ſoul, Heb.4.13. Its a Hammar that will break the Rocks in peices, *Jer.* 23. 29 And we may be the more confident, becauſe this ſword, this ſhaft, this Hammer is in the hand of the Spirit.

The great doubt of the ſoul is, I if Chriſt did ſpeak perſonally then I ſhould hope for ſucceſs, his mouth indeed was a ſharp ſword or as a poliſhed ſhaft, but are the mouths of men ſo? their words are but weak, they have no edge, they may peirce the skin, but can they come to the conſcience? Know for your comfort, that Chriſt ſpeaks as truly by the mouths of his Miniſters, as by his own mouth: The Word in their mouth is as well a ſharp ſword, as the Word in Chriſts mouth, *He that heareth you heareth me; the weapons of our warfare*, ſaith the Apoſtle, *are mighty through God*, 2 *Cor.*10.4. The Miniſters of the Goſpel, that ſucceded Chriſt have brought in more by converſion than Chriſt perſonally did; the ſame Spirit which was in Chriſts Miniſtery is in theirs, *Rev.* 2. 7. 11.17,29. *His mouth is on theirs, and his hand on their heads.* Though thy ſins be ſtrong, this ſword can bring them down, though thy heart be hard, this ſhaft can peirce it, the Word can drop in both grace and light, and comfort, into the very conſcience. Wait on Chriſt, and you ſhall feel the efficacy of it every way.

Jeſus Chriſt the deſire of all Nations.

HAG. 2. 7.

May 28.
1654.

The deſire of all Nations ſhall come.

[illegible] ſermon 119.

THe Prophet ſpends the greateſt part of the former Chapter in contending with the Jews for their negligence in building the Temple; they had been careful to build and beautifie their own houſes, but Gods houſe, which ſhould have been firſt erected, did yet lie waſte. They pretended the time was not yet come, and therefore laid aſide all thoughts of it; the Prophet doth ſo convince them by his rebukes, that at laſt both *Zerubbabel* the Governour, and *Joſhuah* the High Prieſt, and the whole body of the people did gird themſelves to the work, *verſe* 12. 13, 14, 15. In this *Chapter*, The Prophet endeavours to ſtrengthen their hands in the work, this he doth by making many gracious promiſes, as

1. Of Gods aſſiſting preſence, *verſe* 4.

2. Of the Confirmation of the Covenant God had made with their Fathers, at their comming out of *Egypt*, *verſ.*5.

3. Of the great glory of this houſe, *verſ.*9. And in this promiſe he removes a ſcruple which was upon their ſpirits. The Prophets that propheſied of the building of this Temple, had mentioned that it ſhould not only equalize, but exceed the former Temple; This they doubted of; as appears, *verſe* 3. Thoſe that had ſeen the old Temple judged this they were now erecting, to be but mean in reſpect of that. It was in their eyes in compariſon of the other as nothing; the Prophet adds that promiſe, *verſe* 9. that God would make good what his ſervants had ſaid that the glory of this latter houſe ſhould be greater than the glory of the former. One reaſon of which the Text gives. There ſhould be ſuch a preſence in this latter Temple as never was in the former; *The deſire of all Nations ſhall come to it, and fill it with glory.*

This Phraſe [*The deſire of all Nations*] is diverſly interpreted. I find a double expoſition of it. Some by the deſire of all Nations underſtand the Elect of all Nations which are the deſirable ones of all Nations. So *Junius* and *Tremel*; *Deſiderati omnium gentium*, that is, *quoſcunque ex gentibus elegero*, as the note ſaith, thoſe whom I ſhall chuſe out of all Nations. *Calvin* goes this way, onely he adds this, that the Nations ſhall come and bring with them what ever is precious to conſecrate it to the worſhip of God. The *Hebrewes* by *deſire* underſtand whatſoever is precious and deſireable, as riches, honours, &c, So that he makes the meaning to be this; The elect of all Nations ſhall come and bring with them all their deſirable things to dedicate them to the ſervice of God. *Druſius* follows this expoſition; *venient cum deſiderio cunctarum gentium, hoc eſt,* *cum rebus deſideratiſſimis*, They ſhall come with the deſire of all Nations, that is with ſuch things as are moſt deſirable. And the *Septuagint* reads it τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν : The choice things of all Nations ſhall come. This Expoſition hath nothing in it contrary to the Analogy of Faith, for this is moſt certain.

1. *That the elect of all Nations are the choice and deſirable ones of all Nations.* They are called *the excellent ones, Pſalm* 16.*verſe* 3. They are the Gold of Nations, others are the droſſe, they are the flowers of the Nations, others are the Weeds, they are the Wheat, others the Tares, the chaff, they the glory, the Crown, the honour of Nations, they are *Segulla*, the portion of God, his Jewels, his precious ſtones, One of Gods culled ones is worth ten thouſand millions of wicked men.

2. Tis as true ; *That theſe deſirable ones do conſecrate their moſt precious enjoyments to the ſervice of God.* When they come to the Temple, they bring thither all their pleaſant things ; ſaith *Moſes* to *Pharaoh*, Exod 10.26. *Our cattel ſhall go with us, there ſhall not an hoof be left behind, for thereof muſt we take to ſerve the Lord our God* ; when any perſon is brought over effectually to God, the beſt poſſeſſion he hath is not thought too precious for the ſervice of God ; when thoſe *Magi* turned worſhippers of Chriſt, they brought all their deſirable things, for they preſented to him *Gold, Frankincenſe and Myrrh, Matth.*2.11. When the Soul is converted to Chriſt, it will with-hold neither Gold nor Frankincenſe, nor Myrrh from his ſervice, See *Eſay* 60. 5, 6, 7. When Religion hath got the heart, it will preſently command the whole man and all that he hath. As Chriſt hath promiſed to *add all other things to thoſe that ſeek his Kingdom. And the righteouſneſs thereof, Matth.* 11. *Latter end* ; ſo when the heart is once engaged to God and his wayes, all other things are preſently added.

Others expound it of Chriſt, making the Text a Prophecy of his Incarnation, and of his comming into this Temple, as the great Prophet of the Church ; the generality of Expoſitors go this way, and do from hence conclude againſt the Jewes, that Chriſt the Son of *Mary* is the promiſed *Meſſiah*, for the *Meſſiah* was by this Prophecy to come while the ſecond Temple was ſtanding. And Chriſt is indeed the head of the Elect ; if they be deſirable ones, he is ſo much more. And no doubt for this cauſe was the ſecond Temple more glorious than the firſt, becauſe it was honoured with the bodily preſence of Chriſt. In this ſenſe I ſhall ſpeak of the Text, as it is a prophecy of Chriſt, who is here called, *the deſire of all Nations*, yea the *earneſt deſire*, for Hebrew word חֶמְדַּת ſignifies not a mean weak deſire, but *deſiderium ardens, ingens, aſtuans*; a burning ſtrong fervent deſire. In the Text we have two parts.

1. The glorious title given to Chriſt, *The deſire of all Nations.*

2. The promiſe of the manifeſtation of Chriſt to the world, *He ſhall come*, The Verb is of the Plural number. בַאר They ſhall come. 'Tis uſual with the Hebrews, ſaith *Ribera*, for the Verb of the Plural number to be joyned to a Noun of the ſingular number. The Text affords a double obſervation.

1. That Chriſt is *the deſire of all Nations.*

2. That the Church in all Ages was inſtructed in the Doctrine of the manifeſtation of Chriſt. I begin with the firſt.

1. *Doct.* *That Jeſus Chriſt is the deſire of all Nations.* The Church ſpeaking of Chriſt, *Cant.* 5. 16. ſaith *that he is alltogether lovely.* 'Tis according to the Hebrew, *he is altogether deſires, or all of him is deſires, vecullo machamaddim*, He is the deſire of his Father. *This is my beloved Son in whom I am well pleaſed.* He is the deſire of the Angels; Thoſe heavenly principalities adore and admire him, he is the deſire of the Patriarchs, they did by faith expect him and wait for him, and he is here called, *the deſire of all Nations.* We have a Phraſe much like this, *Geneſis* 49. 10. where the Aged Patriarch prophecying of Chriſt hath theſe words, *unto him ſhall the gathering of the people be.* By Nations we are to underſtand the Gentiles as they are contra diſtinguiſhed from the Jews; they are uſually called גוים in oppoſition to the Jews, as *Pſalm* 2. 1. *Heathen Gentiles, Nations, Greeks*; theſe are expreſſions whereby all other people were diſtinguiſhed from the Jews, who were then the onely people of God. Chriſt was not onely the deſire of the Jews, but of the Gentiles alſo.

By that particle: *All*, we are not to underſtand all and every individual perſon of all Nations, for the greateſt part of all Nations deride, ſcorn, reject Chriſt; but *all* Nations is put for ſome of all, a gleaning and collection of all Nations: Its ſaid that Chriſt *ſhall ſprinkle Nations with his blood, Eſa.* 52. 15. Some of all

Nations ſhall worſhip Chriſt, yea the word *all* ſignifies many of all, and the Scripture tells us, *Revel.7.9. That a great multitude of all Nations, Kindred and people ſtand before the Throne and before the Lamb.* The meaning then is Chriſt is the deſire of the Gentiles, as well as of the Jews, yea that ſome of all Nations ſhall cloſe with him. Three things I ſhall here open.

1. How Chriſt is ſaid to be *the deſire of the Nations.*
2. What is implyed in that word *deſire.*
3. Why ſo many of the Goſpelized Nations reject Chriſt.

1. How Chriſt is ſaid to be the deſire of all Nations.

1. He is called, *the deſire of all Nations*, in four reſpects.

1 *Reſpect*

1. *He was deſideratus pro Nationibus*, he was deſired for the Nations. *Noahs* prayer of old was that God would *enlarge Japhet to dwell in the tents of Shem*, *Gen* 9. 27. And the Jewiſh Church did continually deſire, that Jeſus Chriſt might be manifeſted to the Nations, *Pſalm* 67. 2, 4. *Let thy ſaving health be known among the Nations; Let the Nations rejoyce and be glad for thou ſhalt judge the people righteouſly, and govern the Nations upon the earth.* The Jews were very mindful of *their little ſiſter that had no breaſts*, *Cant* 8.8. Though many of them were ſcandalized when they ſaw the Gentiles converted, yet did they generally pray for their converſion; the great requeſt of the Jews was, that the Gentiles might know and embrace Chriſt.

2 *Reſpect*

2. *He is called the deſire of all Nations, becauſe he was prepared for all Nations.* This is *Gualthers* note upon the Text. Though the Gentiles did not look for Chriſt by any deſire ariſing from the beleeving of the promiſe, yet becauſe God had in Chriſt prepared ſalvation for them, therefore is Chriſt called, *the deſire of the Nations*, the Scripture tells us, that Jeſus Chriſt was in the intention of God given to redeem the Nations, as well as the Jews. Though he came of the Jews, though he was firſt tendred to the Jews, yet did God intend him to be the Saviour of the Gentiles alſo; this the Prophet teacheth, *Eſay* 49.6. God gave him not onely to raiſe up the Tribes of *Jacob*, but alſo to be the redemption of the Gentiles; To this purpoſe ſpeaks the Prophetical ſong of *Simeon*, *Luke* 2. 32. The ſame Chriſt which was given to be *the glory of Iſrael*, was given *to be a light to the diſperſed Gentiles.* Jeſus Chriſt is the common intereſt of Jews and Gentiles, therefore the deſire of both.

3 *Reſpect*

3. *The deſire of Nations, becauſe actually deſired by ſome of the Nations*; though the body of the Gentiles was without all know-

ledge of Chriſt till he came into the World, yet did ſome of them actually deſire him. *Job* was a Gentile, and yet he was amongſt them that deſired Chriſt long before his Incarnation, *Job* 19.25. *I know that my Redeemer liveth.* And it is not to be queſtioned, but that thoſe Proſelites which were added to the Church of the Jews, did expect the *Meſſiah* as well as the natural Jews. Theſe Proſelites were called by the Prophet, *Levim Cohaſores*, ſuch as joyn themſelves to the Lord to ſerve him, *Eſa.*56.3. They could not ſerve the Lord acceptably, but through the *Meſſiah*, and therefore they could not but wait for him as the *Iſraelites* did

4. *Reſpect.*

4. *He is called the deſire of all Nations, becauſe he ſhould be owned in all Nations:* The Scripture doth make mention of the calling of the body of the Gentiles, to the beleef and obedience of Chriſt. This expreſſion is uſed of Chriſt, to ſhew that all Nations ſhould be called to him, *Pſalm* 72. 17. Its ſaid of Chriſt, that *all Nations ſhall call him bleſſed*; Frequent mētion was made in the Old Teſtament of the calling of the Gentiles, *Gen.*12.3. *In thee and in thy ſeed ſhall all the families of the earth be bleſſed*, Pſal. 2.8. *Ask of me ſaith God to* David, *and I will give thee the Heathen for thine inheritance*, Pſalm 72. 8,9, 10. *He ſhall have dominion from Sea to Sea*, &c. So *Eſay* 54. *ver.* 2, 3. and *Eſay* 60. *per totum:* To ſignifie this great myſtery of the calling of the Gentiles, is Chriſt called *the deſire of all Nations.* This is the firſt.

2. What things are implied in the word *deſire.*

II. For that word *deſire*, it implyes five things.

1. Thing.

1 *It implyes want, all the Nations of the world have need of Jeſus Chriſt.* This is *Ribera's* note upon the Text: Chriſt is called, ſaith he, *the deſire of all Nations*, becauſe all Nations did ſtand in need of him. All Nations, yea all perſons ſtand in an abſolute neceſſity of Chriſt. The whole World had been for ever undone without him, & all perſons ſhall be for ever ruin'd which live and die without an intereſt in him, the guilt and pollution of ſin, hath over-ſpread all Nations, and all perſons, *Rom.*3.9. Now there is no way to be delivered from this guilt and pollution, but by Jeſus Chriſt; The worlds deſire of him ſhewes that indigency and need of him, although there be but few of every Nation, yea few of any Nation, that ſee their need of him, yet do all Nations and all perſons abſolutely need him; All Nations are filthy, and filthy Nations want *a fountain to waſh in*; all Nations are ſick, and ſick Nations ſtand in need of a Phyſician, all Nations are under ſpiritual bondage, and captiv'd Nations ſtand in need of a Redeemer,

deemer, all Nations are enemies to God, and ſuch as are at enmity with God ſtand in need of Chriſt the Mediator.

2. *It implies delight*, deſire is put both in Scripture, and in prophane Writers, for delight and complacency. *David* ſpeaking of the delight which his ſoul had in the everlaſting Covenant of God, ſets it out by this term of deſire, 2 *Sam.* 23. 5. *This* ſaith he, *is all my ſalvation, and all my deſire*, Hoſ. 9. 16. *Machamudde nitnam*, the deſires of the womb. A man of deſires, is a man delighted in them, as *Jer.* 12. 10. *My pleaſant portion*; 'tis *Chelact Chemdatti*, a man greatly beloved, *Dan.* 9. 23. And pleaſant, 1 *Kings* 20. 6. Whatſoever is deſirable in thine eyes. Bread is called *Bread of deſires*, Dan. 10. 3. The deſire when it is accompliſhed, is ſweet to the Soul. *Tully* writing to his Wife and Daughter, concludes his Epiſtle thus, *valete mea deſideria*, farewell my deſires. Jeſus Chriſt is delightful in himſelf, and the hearts delight of every one that knows what he is, *Vnto you that beleeve he is precious*, 1 Pet. 2. 7. Jeſus Chriſt is truly *deliciæ humani generis*, the delight of Mankind; every one that knows him, delights in him; and if any man delight not in him, it is becauſe he doth not know him, all that know Chriſt, profeſſe with the Church, *Eſay* 26. 8. 2. Thing.

3. *It implyes ſatisfaction.* Then is a man ſatisfied, when he hath the deſire of his heart, *Pſal.* 37. 4. *Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thy heart, that is*, he ſhall give thee ſatis faction. Jeſus Chriſt is the ſatisfaction of his people; he doth *omnia gentium deſideria plane ſatiare*, as *A lapide* on the Text: he fully ſatisfies the moſt enlarged deſires of the Nations; there is no ſatisfaction without him, there is full ſatisfaction to the Soul in the enjoyment of him; when the Soul hath Chriſt, then it reſts, *I deſired to know nothing, but Jeſus Chriſt and him crucified*, 1 Cor 2. 2. When the Soul hath Chriſt, it hath as much as God can give, as much as it ſelf can deſire, *Pſalm* 73. 25. 3. Thing.

4. *It implies that confluence of all good which is in Chriſt.* Deſire is the largeſt, and moſt comprehenſive word that can be uſed; it contains all things in it. The Lord Jeſus Chriſt is *quicquid appetibile*, whatſoever is deſirable; he is, as the Apoſtle ſaith, *All and in all*; *Col.* 3. 11. He is Honour, Riches, Beauty, Health, Life, Peace, Salvation. *Quicquid velle potes & debes*, ſaith *Bernard*, *eſt Dominus Jeſus Chriſtus*; whatſoever a man ought

to wiſh, whatſoever he can wiſh; is to be found in one Jeſus Chriſt; he is *principium, exemplar, finis, nodus, vinculum, centrum, vita, ſalus, felicitas totius univerſi,* ſaith *A lapide* upon the Text. Nothing good, nothing neceſſary, nothing profitable, but comes under this word deſire; when God promiſes *to fullfil the deſires of them that fear him,* Pſa.145.16. He doth promiſe all good things, deſire comprehends all that can be deſired.

5. Thing.

5. *It implyes that ſuitableneſſe that is in Chriſt to every ſoul.* As Chriſt is a rich portion, ſo he is a fit portion to the ſoul. That which ſome of the Jewiſh Writers obſerve of the Manna, that it was in taſte, according to every mans palate, is really true of Chriſt; he is ſuitable not only to every mans neceſſity, but to every mans deſire; he is to the ſoul whatever the ſoul would have him to be: that in *Rev.* 3.18. Implies both the variety of good which is in Chriſt, and the ſuitableneſſe and fitneſſe of Chriſt to every condition of the ſoul. Gold is that good which is proper to poverty —— Chriſt is Gold to the poor. Eye-ſalve is that which is moſt ſuitable to the blind, Chriſt is that; he hath eye-ſalve for the blind. Rayment is that which is fit for the naked; Chriſt is Rayment to the naked. As he is all things which the ſoul can ever want, ſo he is that particular ſpecial good which the ſoul doth want, and therefore is properly called the deſire of the ſoul.

3. Reaſons why ſo many of the Goſpeliz'd Nations do reject Chriſt.

3. Why ſo many of the Goſpeliz'd Nations reject Chriſt. That Chriſt is rejected and deſpiſed of many, even in thoſe Nations where he is daily preached, is too evident, the Prophet makes a very ſad complaint of it, *Iſa.* 53. 1, 2. and ſo doth the Apoſtle, 1 *Pet.*2.8. Where he calls him who is *a precious corner ſtone, a ſtone of ſtumbling, and a rock of offence.* We ſee it by experience in our own and other Chriſtian Nations, that Jeſus Chriſt is at leaſt in ſome of his Offices the ſcorn of very many. The reaſons of that contempt and objection are theſe.

1. *Reaſon*

1. *All are not elected.* 'Tis true as of Mankind in general, ſo of the Goſpeliz'd Nations, *that many are called but few are choſen.* None will ever truly deſire Chriſt, but ſuch as are choſen; *All that the Father hath given me ſhall come to me.* Now all are not given to Chriſt of the Father, therefore all do not deſire him, This reaſon is given by our Saviour himſelf of the great contempt, which the world caſts upon him, *Matth.* 22. *init.* How Chriſt and all the tenders of life by him were ſleighted, you may

ſee in the beginning of the Chapter; the reaſon is rendred, *ve.*14. *Many are called, but few are choſen.* The Apoſtle gives us the ſame account of it in, 1 *Pet.*2.8,9. *Chriſt was made to them a ſtone of ſtumbling, and a rock of offence,* becauſe *they were thereunto appointed.* Want of election, puts no Chriſt-rejecting principles into the heart, yet cannot any unelected ever really deſire him.

2. *All do not ſee their need of Chriſt.* 'Tis one thing to have need of Chriſt, & another thing to be truly ſenſible of ſuch need. None can ever deſire, but ſuch as are affected with the want of him. Though ſuch as have had their education in the Church, are principled in the doctrine of mans need of Chriſt, yet do but few truly underſtand ſuch neceſſity. Moſt are conceited that they can make a ſufficient ſhift without him; Pride blowes up their hearts to the higheſt degree of ſelf-Idolizing, to make Chriſts of themſelves. It is charged upon the Church of *Laodicea, Rev.*3.18. That though *ſhe was poor and blind, and miſerable and wretched and naked, yet ſhe thought her ſelf rich, and increaſed with goods,* and to need nothing. It is the general unhappineſſe of moſt men, to wrap themſelves warm in ſuch conceits; and therefore is Chriſt no more deſirable, *Thoſe that are whole,* will neither deſire, nor accept of a Phyſician when he is tendred to them. 2.*Reaſon*

3. *All are not acquainted with the worth of Chriſt.* They know not his beauty, they know not his excellency, they look upon him as an ordinary perſon, this makes him ſo undeſirable, we have two examples of this, the one is that in *Eſa.* 53.2,3. They ſaw in him *no beauty*, and therefore they did not make out to him with any ſtrong deſire, the other is that in *Cant.*5.9. *What is thy beloved more than another beloved?* Chriſt will not onely not be deſired, but he will be deſpiſed by all thoſe that do not ſee any ſightlineſſe or comelineſſe in him; worth and excellency is the Loadſtone of deſires, *becauſe of the ſavour of thy good oyntments, therefore do the Virgins love thee,* Cant.1.3. The greateſt part of men that live in the Church, want ability to ſee and to judge of theſe ſweet oyntments, and therefore it is that they do ſo greatly deſpiſe him. *Ignoti nulla Cupido*; there never was, never will be any ſtrong deſire after unknown objects. 3.*Reaſon*

4, *The deſires of moſt are carried out after other objects.* They have other portions, other things which are to them more deſirable than Jeſus Chriſt; the mind of man cannot be taken with 4.*Reaſon* things that are of a different nature, as, *no man can ſerve two maſters.* No more can any man be in love with different objects. Now the greateſt part of men, even thoſe that live under the Goſpel, are captivated under the power of ſtrange loves, & therefore do ſo little deſire Chriſt. See this in that parable, *Matth.* 22. *init.* Had the Oxen, the Farm, the new married Wife been leſſe deſirable, Chriſt had been more deſirable, their hearts were glued to theſe things, and therefore disjoyned from Chriſt.

5. *Reaſon* 5. *Moſt have taken up unworthy, and unjuſt prejudices againſt Jeſus Chriſt.* The greateſt part of thoſe that live under the Goſpel, are offended with Chriſt ſome way or other; his wayes are too ſtrict, his yoke is too heavy, his work is too hard, his encouragement is too mean, his ſervants are too low, his doctrine is too high and ſublime and myſterious; we often read in the Goſpel of great offence, cauſleſly taken at Jeſus Chriſt; he is therefore called by the Apoſtle, *a Rock of offence,* 1 Pet. 2.8. Becauſe ſuch general offence was taken at him every where; becauſe the world is ſo full of prejudice againſt Chriſt, therefore are there ſo few that do deſire Chriſt. Thus much for Explication.

1 Uſe of Infor.

The Uſes are { Information.
Exhortation.
Conſolation.

1. Leſſon. I. For information. It teacheth us four leſſons.

1. *This ſhewes the amplitude and largeneſſe of the Church.* The Church is but ſmall, if it be compared with other Societies; its but like a Garden, or a little Orchard, in compariſon of the vaſt Champain of the world; yet if it be conſidered abſolutely in it ſelf its very large; its of a vaſt and great extent, it reacheth over all the Nations of earth. The Church was formerly impal'd, and confin'd within the narrow bounds of the Land of *Judea,* but now under the Goſpel its of a vaſt extent, it reacheth from one end of the world to another; the Prophet ſpeaking of the calling of the Gentiles, makes mention of the enlargement of the Churches bounds, *Eſa.*54.2. *He ſhall have dominion from Sea to Sea, and from the River unto the ends of the earth,* Pſalm 72. 8. The dominions of the Church, were very narrow before Chriſt, but ſince

the Gentiles were taken in, it's ſtretched out to a very great compaſſe; *the wall is taken down*, and now it is extended over all Nations. In *Aſia, Europe, Africa, America*, the Church of Chriſt hath this day a being.

2. Leſſon. 2. *This ſhewes alſo the unity of the Church.* Though the Church of Chriſt be of a large extent in regard of place, yet it is but one Church; ſeveral Congregations there are in the world, yet are all thoſe Congregations but one Church; *My love, my undefiled is but one, ſhe is the onely one of her Mother,* ſaith our Saviour of his Church, *Cant.* 6.9. The Church is often ſaid to be *one body*, as 1 *Cor.* 12.13. and *Epheſ.* 4.4. Though this body of the Church conſiſt of many members, as the general body doth, yet are all theſe members united by the ſame Spirit, into one body; this title which is here given to Chriſt, ſhewes as well the unity, as the univerſality of the Church. Chriſt is but one, and he is the deſire, the head, the Centre of the Church which is diſperſed throughout all Nations; the Church in all Nations hath but one head, one Chriſt, who is the Common deſire of all, and therefore it is but one, however diſtinguiſhed into ſeveral Nations, however differenced by ſeveral outward profeſſions and forms.

3. Leſſon. 3. *Thoſe Nations that want Jeſus Chriſt, have nothing in them greatly deſirable.* They may have many things which are in themſelves worthy to be deſired; riches, plenty, peace are things greatly deſirable in their own nature, but the choiſe deſirable thing of all is Jeſus Chriſt. Thoſe Nations that are without the knowledge of Chriſt, and without intereſt in Chriſt whatever deſirable things are to be found in them, are deſtitute of the choiſe deſire of all. There's no deſirable living in any Nation, where Jeſus Chriſt is not; tis his preſence that makes up the want of all other deſires, and 'tis his preſence, that both ſweetens and ſanctifies all preſent deſires. Its more comfortable living in a Nation, where the Sun never ſhone, then where Chriſt never came; he is the ſafety, the health, the peace, the riches of all Nations where he comes; Nations are valued deſirable, or undeſirable, according as they want, or enjoy Jeſus Chriſt.

4. Leſſon. 4. *This ſhewes the fulneſſe of Chriſt.* The Scripture ſpeaks much of that infinite fulneſſe that is in Chriſt; *it pleaſed the Father*, ſaith the Apoſtle, *that in him ſhould all fulneſs dwell*, Col. 1.19. and *Col.* 2.9. *In him dwelleth all the fulneſſe of the God-head bodily.* He is not onely able to ſatisfie the deſires of particular

perſons, but he is able to ſatisfie the deſires of all Nations; if there were 10000. worlds, Chriſt hath enough in himſelf of all good things to fill the deſires of them all; he hath merit enough to make ſatisfaction, for the ſins of Nations, he hath grace enough to ſanctifie all Nations, *Eſay* 52. He hath riches enough to enrich all Nations, that Nations and perſons have no more of Chriſt, is not from want of fulneſſe in Chriſt, but from want of fit diſpoſitions in them, to receive from him whatever they want.

2 Uſe of **Exhorta.** II. For Exhortation. It commends four duties to us.

1 Duty. 1. *This ſhould provoke in the hearts of all Gods people ſtronger deſires after Chriſt* 'Tis the great ſin of the children of God, that their deſires at Chriſt are ſo weak. We can deſire health, riches, eaſe, peace, life, with more fervency than Jeſus Chriſt; he that hath all deſirableneſſe in himſelf, is but very ſeldome in the deſires of his people. This coldneſſe of deſire is prejudicial to our ſelves, and a diſparagement to Chriſt. Its prejudicial to our ſelves.

How the coldneſſe of our deſires after Chriſt is prejudicial to us.

1. 1. *The leſſe we deſire him, the leſſe communion we have with him*; Uſually Chriſts manifeſtations of himſelf are proportionable to the ſouls deſires after him, *the ſpouſe ſat under his ſhadow with great delight*, *Cant.* 2. 3. She was taken into his Banqueting-houſe, where the *Banner of his love was ſpread over her.* Had her deſires been weak, Chriſt would not have taken her into that intimacy he did.

2. 2. *The leſſe we deſire Chriſt, the more ſhall we deſire other things.* The reaſonable ſoul muſt have ſomething to delight it ſelf with all; deſires are as natural and eſſential to the ſoul, as heat is to fire; if it be not taken up with ſtrong deſires after Chriſt, it will be ſtollen away after other deſires, *Pſalm* 73. 25. *Davids* deſires were ſo moderate towards other things, becauſe he had ſuch ſtrong deſires towards God.

3. 3. *The leſſe we deſire Chriſt, the leſſe knowledge ſhall we have of his deſire towards us. I am my welbeloveds* ſaith the Church, *and his deſire is towards me*, *Cant.* 7. 10. Its mercy that Chriſt hath pitcht his deſire on the ſoul; conſidering how little deſirableneſſe there is in the beſt of us, we cannot but judge it great favour, that Chriſt ſhould deſire us: Its a double mercy for the ſoul to know theſe deſires of Chriſt; now the ſtronger our deſires towards him are, the fuller aſſurance may we expect of the manifeſtation of his deſires towards us One reaſon why the Children of God underſtand ſo little of Chriſts deſires towards them, is becauſe

[illegible]

cauſe their deſires towards him, are ſo cold and ſo indifferent. As its prejudicial to our ſelves, ſo its diſhonourable to Chriſt. *It gives occaſion to the World to think that he is but an ordinary perſon.* The worth of Chriſt appears to them that are unacquainted with him, as much by the fervency of his peoples deſires towards him, as by the report which the Scriptures gives of the Excellency of him, they live by ſight more than by faith; the divine teſtimony which the Scripture gives of Chriſt is not believed, but the teſtimony which the affectionate deſires of the godly gives of his worth is entertained by them, they begin to think with themſelves ſuch heats would not continue, if there were not ſome fire to keep them burning, that ſpiritual love-ſickneſſe which the Daughters of *Jeruſalem* ſaw in the Spouſe, made them think that there was ſomewhat in him more than in an ordinary perſon, *Canticles* 5. 9. The firſt ground of their enquiry, was from hence. This is the firſt.

2 *Duty.* Characters whereby to know whether our deſires of Chriſt be right or no.

2. *This ſhould put all of us upon ſearching, whether we have deſires after Chriſt or no? He is the deſire of all Nations*; he ſhould be our deſires; we all pretend to deſire him; let us therefore examine whether our deſires be right or no. I ſhall lay down five Characters.

1. Charact.

1. *If Chriſt be truly thy deſire, thou doſt deſire him for himſelf.* He that truly makes Chriſt the deſire of his ſoul, deſires the perſon of Chriſt more than any thing which comes along with the perſon. Abundance there are that deſire Chriſt, not for his perſon but for his portion, they deſire him for that ſalvation and comfort which he procures to them that poſſeſſe him; this is not to deſire Chriſt, but to deſire comfort and ſalvation, he that deſires Chriſt for any thing but himſelf, for any thing above himſelf, doth not at all deſire Chriſt; the deſires of the Church were right, *Eſa.* 26.8. *Our deſire of our ſoul is to thy name, and to the remembrance of thee.* Chriſts name is Chriſt himſelf, the perſon of Chriſt is more deſirable than the patrimony of Chriſt, though that alſo be marvellous great, if the name of Chriſt be not the chief and principal object of thy deſires, Chriſt is not truly thy deſire.

2. Charact.

2. *If Chriſt be thy deſire, thou wilt univerſally deſire him*; The Apoſtle ſaith that Chriſt is a *Prince* and a *Saviour*, *Acts* 5. 31. Many deſire Chriſt as a Saviour that reject him as a Prince; but he that truly deſires him, deſires him as a Prince, as well as a Saviour.

viour. Do you deſire his commands as well as his promiſes? do you deſire his holineſſe as well as his happineſſe? do you deſire the ſpirit as well as the merit? do you deſire the water as well as the blood? where he is not univerſally deſired in one office as well as another, he is not indeed at all deſired; he that deſires Chriſt dividedly, deſires not *the Lords Chriſt*, but a Chriſt of his own deviſing.

3.Charact. 3. *If Chriſt be truly thy deſire, thou wilt diligently make uſe of all means which may help forward communion with Chriſt*; He that truly deſires any object, cannot but deſire to have the neareſt union thats poſſible with it, and in order to that he deſires every thing which may perfect and help on the union. *Tell me, O thou, whom my ſoul loveth where thou feedeſt*, ſaith the Church, *Cant.*1.7. All holy Ordinances, all divine Helps which Chriſt hath ordained for the begetting, confirming, increaſing Communion between himſelf and his people, will be conſcionably uſed, delighted in, purſued by all thoſe to whom Chriſt is deſirable; every ladder by which he may climb up to Chriſt, he will be ſure to ſtand at the foot of it; every ſpiritual glaſſe in which he may ſee the face of Chriſt he will be daily looking in; every Sycamore tree in which there is any hopes of ſeeing Chriſt, he will be aſcending as oft as he can. And he is not ſatisfied with any Ordinance, unleſſe he can find Chriſt in it.

4.Charact. 4. *If Chriſt be truly thy deſire, thou wilt deſire him above all other objects. David* profeſſeth that he *prefer'd Jeruſalem above his chief joy*, *Pſalm* 137.6. Chriſt where he is truly deſirable, is preferred above the chieſt joy; Gold, Silver, Rayment, Friends, Relations are willingly ſleighted, deſerted for the enjoyment of Chriſt. *I account all things but loſſe*, ſaith the Apoſtle, *that I may gain Chriſt*, *Phil.*3.8. He that doth either equalize any thing to Chriſt, or prefers any worldly thing to Chriſt, did never yet really deſire Chriſt.

5.Charact. 5. *If Chriſt be truly deſirable, it will be the deſign of the ſoul to render him deſirable to others.* He will in every company be commending Chriſt, that others may be provoked to fall in love with him The Woman of *Samaria*, when Chriſt had gained her heart to himſelf, goes a wooing to the *Samaritans* to gain them to Chriſt, *John* 4.29. The Spouſe, when her deſires were ſet on fire towards the perſon of Chriſt, how doth ſhe caſt abroad her ſparks that ſhe might kindle the ſame deſire of him in the hearts of others?

her deſire, *Cant*.5.10. In making ſuch a deſcription of Chriſt, was to engage their affections; the ſoul knowes there is enough in Chriſt for it ſelf, and for others. She beleeves that her carefulneſſe in bringing in others,will procure more ſenſible reſpect from Chriſt to her ſelf, therefore ſhe is ſo careful to draw in others. This is the ſecond.

3 *Duty.*

3. *This ſhould perſwade the people of God, who have an intereſt in Chriſt, to be contented, though they want ſome other deſirable things.* Though you want the Gold, the Silver, the Houſes,the Lands which others have, yet if you have Chriſt, you may well be content; He is the chief of deſires. All deſirable things without him, are contemptible things. He is eminently and virtually all things which are deſirable, He is better than Houſe, than Lands, than Children, than all worldly poſſeſſions. *Abraham* thought all was nothing, when he wanted Chriſt, *Gen*.15.2. And the Apoſtles eſteemed nothing as every thing, when they enjoyed Chriſt; *as having nothing, yet poſſeſſing all things*, 2 *Cor*. 6 10. All deſirable things ſeparated from Chriſt are undeſirable. Chriſt ſeparated from all deſirable things, is moſt deſirable. He that knowes how to extend and improve Chriſt, may eaſily find in him the virtue of all that can be deſired,and therefore may be content whatever is wanting.

4 *Duty.*

4. *This ſhould perſwade the Miniſters of the Goſpel, to endeavour to render Chriſt deſirable to their people.* They are his Servants,they are Stewards of his houſe; *they are the friends of the Bridegroom*, their office is appointed for the exalting of Chriſt. The more deſirable they can render Chriſt, the more deſirable will their office be. That this may be done,

Means to render Chriſt deſirable.
1. Means.

1. *They muſt endeavour to awaken men out of their ſelf-conceitedneſſe.* To let them ſee the emptineſſe of all thoſe deſirable things in which they have placed contentment. *I will ſhake*, ſaith God, *the Heavens and the Earth, and the deſire of all Nations ſhall come.* The Heavens and the Earth muſt be ſhaken, men muſt be turned out of poſſeſſion of their ſtrong holds, before Chriſt will be truly deſirable. Every man by nature hath ſomething which is very deſirable to him, ſome Natural, ſome Moral, ſome religious performance or Accompliſhment, which is to him a petty Chriſt, theſe foundations muſt be ſhaken, by diſcovering the inſufficiency, the weakneſſe of them: Tis hard to beat men out of theſe refuges, and yet they muſt be beaten out of them before Chriſt

will be deſirable: *Thoſe things which were gain to me*, ſaith the Apoſtle, *I counted loſs for Chriſt*, *Phil.*3.7. Every man by nature hath ſomewhat which he is willing to repute gainful to himſelf. All theſe muſt be ſhewed to be loſſe, though they be never ſo excellent. and then Chriſt will be deſirable, as he was to the Apoſtle, *verſe* 8. Its a Miniſters wiſdom to obſerve what it is, which any of his people values deſirable, that he may marr the beauty and viſage, and bring down the price of that,for till this be done, Chriſt will never be valued at any conſiderable rate. People muſt give Miniſters leave to ſhake theſe Heavens, elſe Chriſt will not be precious.

2. Means. 2. *They muſt endeavour to diſcover all the excellencies of Chriſt.* They muſt unlock the Cabinet and preſent Chriſt in all his lovelineſſe. *We preach not our ſelves, but Chriſt Jeſus the Lord*, ſaith the Apoſtle. The Scripture ſpeaks very much of Chriſt, it ſets out the glory of his perſon, the glory of his office, the glory of his purchaſe, the excellency of his privileges which he hath procur'd. *His name is like a box of precious oyntment*; This oyntment muſt be powred forth in the preaching of the Goſpel, by this means will he be rendred deſirable to the ſoul, *Cant.*1.3. When the price of all a mans own excellencies is brought down, and Chriſt enhanſed, then will he be the only deſire of the ſoul, 2 *Corinthians* 2. 14.

3 *Uſe of Conſolat.* 3. For Conſolation. 1. *This gives us a foundation of beleeving the converſion of the unconverted Nations to Chriſt*, he is called *the deſire of all Nations*, becauſe all Nations ſhould be converted unto him; many promiſes we find in Scripture, and many prophecies of the calling of the Nations to Chriſt. Some Nations are already converted, many are ſtill in blindneſſe, without any knowledge of Chriſt, without any deſire after Chriſt; this title of Chriſt helps to encourage our faith, and confirm our hope of this great and deſirable work. Chriſt hath not taken unto himſelf, God hath not given him this title in vain, he that is already the Actual deſire of ſo many Nations, will in due time make himſelf the deſire of all the reſt of the Nations that are to be brought in; it may ſtrengthen our faith in beleeving, and quicken our hearts in praying for the compleating of this great work.

This may comfort us againſt the want of deſirableneſs in our ſelves. Its a matter of great ſorrow to the people of God to conſider how deſtitute they are of all deſirableneſſe; they find much in themſelves

ſelves why they ſhould be loathed of God, deſpiſed of men, abhorred of themſelves, but why either God or men ſhould deſire them, they ſee nothing at all; what the carnal heart ſaith unjuſtly of Chriſt, *Eſay* 53. *That there is neither form nor comelineſs in him why they ſhould deſire him*, that doth the ſpirituall heart think juſtly of it ſelf, it hath neither form nor comelineſſe in it, why it ſhould be deſired. A beleever ſees much undeſirableneſſe accompanying all his deſirable duties, and all his deſirable accompliſhments; here is comfort, though you have nothing deſirable in your ſelves, you have an intereſt in him who is full of deſires, your Chriſt is every way deſirable, though you your ſelves be no way deſirable. All his deſirable things are as much yours as they are his, his righteouſneſſe, his grace, his Spirit, they are all yours; when therefore Satan and your own hearts tell you that you are deſtitute of all good that may be deſired, do you anſwer, that Chriſt who is yours, wants nothing which either men or God can deſire, though you be full of blemiſhes in your ſelves, yet you are full of deſires as you are conſidered in Chriſt. The Church had reſpect to this in that expreſſion concerning her ſelf, *Cant.* 1. 5 *I am black but comely, O you Daughters of Jeruſalem*; Black by Nature, comely by Grace, black in your eye, comely in the eye of her beloved, black in her ſelf, comely in Chriſt by reaſon of that *comelineſſe he had put upon her.* Hence it is that a beleever who is cloathed with Chriſt, is ſo deſirable, and lovely in the eyes of God. God looking upon him as poſſeſſing the deſirable things of Chriſt, judges him very deſirable, and loves him with the very ſame love wherewith he loves Chriſt. *That the love wherewith thou haſt loved me may be in them, and I in them.* There is in Jeſus Chriſt, *the deſire of all Nations*, that which doth abundantly ſatisfie for all that undeſirableneſſe which is in thee. Set his fulneſſe againſt thy emptineſſe, his beauty againſt thy deformity, his glory againſt thy ſhame, his wealth againſt thy poverty, his deſirableneſſe againſt thy undeſirableneſſe, and herein thou wilt ſee cauſe of rejoycing.

Hag. 2. 7. I go on to the ſecond, which is this.

2. *Doct.* *That the Doctrine of Chriſts comming in the fleſh was kept alive in all the ages of the Church.* The firſt promiſe of Chriſts Incarnation was made to *Adam*, immediately upon his fall, *Gen.* 3. 15. from that time to the very manifeſtation of Chriſt, was this My-

ſtery preſerved in the Church. There were two famous wayes, by which this great Doctrine was preſerved in the Church, Firſt, by Sacrifices, Secondly, by Prophecies.

The Sacrifices did typifie the offering up of this great Sacrifice, the Lord Jeſus Chriſt; the Apoſtle ſpeaks of this, *Heb.9 per totum.* Every Bullock, every Lamb which was offered under the Law, did viſibly and lively manifeſt, firſt, Chriſts Incarnation, and ſecondly, Chriſts oblation of himſelf, for the expiation of ſin. The Prophecies were ſolemn repetitions and renewings of the firſt promiſe. Now as the Sacrifices were often repeated, ſo were the Prophecies frequently renewed. Moſt of the Prophets did frequently preach of his comming into the world. The Royall Prophet *Eſay* was much in this doctrine; See *cap.* 4. 2. Where he Propheſies of him, as of the glorious branch of the Lord, *cap.*9.6. He doth in expreſſe tearms point him out, *To us a Child is born, to us a Son is given.* None of the Evangeliſts do ſpeak more fully of the Incarnation, Paſſion, Merits, Kingdom of Chriſt, than he, and therefore was by the Ancients called an Evangelical Prophet, the fifth Evangeliſt. The Prophet *Jeremiah* who was after *Eſay*, he likewiſe prophecied much of him: See *cap.*23.5,6. *I will raiſe up unto* David *a righteous branch, &c. and cap.*31.22. He ſpeaks of the miraculouſneſſe of his birth, *A woman ſhall compaſs a man.* The Prophet *Ezekiel* who was contemporary with *Jeremiah*, and propheſied to the Captivity in *Babylon*, he ſpeaks of Chriſt under the notion of a Shepheard, *cap.* 34.23. and of *a plant of renoun*, *ver.*19. The Prophet *Daniel* he ſpeaks of him, both of his comming into the world, and his cutting off from the world, *cap.*9.26. *After threeſcore and two weeks ſhall* Meſſiah *be cut off, but not for himſelf.* Though they endavour to apply it to *Hircanus* the High Prieſt, who was cut off by *Herod*, yet as our Annotators ſhew, that is but a fooliſh wreſting of the Scripture. The things that are ſpoken of the *Meſſiah* are too great to be attributed to any perſon but to Chriſt our Saviour. The Prophet *Micah* he ſpeaks of his birth, and of the place of his birth, and of the glory of his kingdom, *cap.* 5. 2. *Thou Bethlem Ephratah*, &c. The Prophet *Zachariah* propheſies fully of him, *cap.*3.8. *I will bring forth my ſervant the branch*, and *cap.* 6. 12. *The man whoſe name is the branch, he ſhall grow up out of his place*, &c. *Malachi* propheſies of him, as the Meſſenger of the Covenant, and of his comming to the Temple, *cap* 3.1. And *Haggai* in the Text propheſies of him, *as the deſire of all Nations.* God hath taken care, that this Doctrine ſhould ever ſound in the Church.

I ſhall Firſt ſhew why God would have it ſo often repeated.

Secondly, Why the Jewes, notwithſtanding the inculcations of this Doctrine, did reject Chriſt when he came.

1. Why God would have the Doctrine of Chriſts comming ſo frequently taught.

I. God would have this Doctrine ſo frequently taught, for theſe three reaſons.

1. *Reaſon*

1. *It was a Doctrine neceſſary to be known*; this one Doctrine was of that abſolute neceſſity that the Church could not expect ſalvation without it. All their happineſſe did depend upon this. By Chriſts comming, Juſtice was to be ſatisfied, pardon was to be obtained, Heaven to be purchaſed, there could neither be temporal nor eternal happineſſe without this; the reconciliation they hoped for, was to be wrought by Chriſt, he was both the Sin-offering and the Peace-offering; if Chriſt had not come, the Covenant God made with the Elect had been of no effect, for he was the ſum of the Covenant, *Eſay* 42.6. If Chriſt had not come, ſin could never have been expiated, for he is *the onely propitiation for ſin*, 1 *Joh.* 2.2. If Chriſt had not come, the Curſe had never been removed, for by him were all the Elect to be delivered from the curſe, *Gal.* 3.13. If Chriſt had not come, the powers of darkneſs had never been vanquiſhed, it was he that was to *break the Serpents head, Gen.* 3.15. Now becauſe it was a Doctrine of ſuch neceſſity and importance, therefore God would have it often repeated.

2. *Reaſon*

2. *It was a Doctrine hard to be believed.* 'Tis granted that a divine Revelation is enough to be a ground of faith; yet of all divine Revelations, this of Chriſts Incarnation ſeems moſt impoſſible; the Apoſtle calls it a myſtery, and the firſt of the myſteries of godlineſſe, 1 *Tim.* 3. 16. What a world of difficulties are there in this work? that *A Virgin ſhould conceive and bring forth a child*, how contrary is this to reaſon? *Eſay* 7. 14. That the eternal God, the Antient of dayes, ſhould become an Infant; that he that onely hath immortality ſhould become mortal; that the inviſible God ſhould be ſeen with the eyes of the body; that he that is Lord of all, ſhould be made a ſervant; that he that thunders in the heaven ſhould cry in the Cradle; that he that bears up the World ſhould be born in the arms of his Creatures, how hard was it to believe theſe ſublime myſteries? eſpecially conſidering how buſie the De-

vil was, to ſet off the heart from cloſing with them; it was needful, that a thing ſo hard to be beleeved ſhould be often repeated.

3. *Reaſon* 3. *It was a truth, that was not of a long time to be fulfilled!* There were about four thouſand yeers between the firſt promiſe or Prophecy of Chriſt, and the birth of Chriſt; the Faith of the Elect would have expir'd, and given up the Ghoſt, if there had not been frequent repeatings of it. Every new generation needed new foretellings of this great myſtery, both that they themſelves might beleeve it, and that they might tranſmit it to the generation that was to ſucceed; without frequent repetitions, the Memory of it in ſo long time would have dyed out of the Church.

2. The Reaſons why the Jewes rejected Chriſt, notwithſtanding they had heard ſo much of his comming.

II. Why the Jewes, notwithſtanding all this, did reject him. That they did reject him, is clear from the Hiſtory of the Goſpel, which ſhewes that they did take offence at him, oppoſe him, and afterwards killed him; the reaſons beſides the determinate counſel of God, *John* 12.40. are ſuch as theſe.

1. *Reaſon* 1. *Chriſt did not come in that outward ſplendor, as they imagined*; The generality of the Jewes, miſtaking the Prophecies which ſpake of the Glory of Chriſt, did conceive that he ſhould come inveſted with pomp and external Majeſty, like to the Kings of the Earth, they thought he ſhould deliver them from the *Romans*, and reſtore again the Kingdom to *Iſrael*, and raiſe up the Tabernacle of *Davids* Tents in a worldly way, ſee *Joh.*6.15. Chriſt did not anſwer their expectations, but came low and mean, as to all worldly conſiderations, *in the form of a Servant*, anſwerable to that ſtate of humiliation, and therefore did the Jewes reject and deſpiſe him as one unworthy to be accounted the *Meſſiah* promiſed to their Fathers; See *Matthew* 13 55,57. The very Apoſtles were under this miſtake, even after Chriſts Reſurrection, as appears, *Acts* 1.6. They dreamed of a ſecular Kingdom, a Worldly Scepter, ſo did the Jewes generally, *Ergo.*

2. *Reaſon* 2. *Chriſts naturall deſcent was from theſe that dwelled amongſt them.* They did ſuppoſe, through their ignorance in the Prophecies that they had of him, that the *Meſſiah* ſhould have ſuch a deſcent as no man ſhould know his Parents, now they

knew Chriſts deſcent, therefore rejected him. This reaſon is hinted by the Evangeliſt, *John* 7. 26, 27. perhaps their miſtake did ariſe from *Eſa.* 53. 8. which is to be underſtood, either of the eternal generation of his God-head, or of the myſticall and miraculous generation or production of his Man-hood. Whatever the ground was, it is clear, they had ſuch a received tradition, that no man ſhould know whence the *Meſſiah* came, but they knew Chriſts birth and parentage, *Ergo*.

3. *Reaſon*

3. *Chriſts preaching was ſo heavenly and ſtrict, that the generality of the Jewes could not bear with it.* He expounded the Law in the ſpirituality of it, after a ſtricter manner than the Scribes and Phariſees had done, *Matth.* 5. 21, &c. He had taught men to deny themſelves, to hate their own lives for his ſake and the Goſpels. He preached down their vain traditions and formality in the ſervice of God, and preached up ſpiritual worſhip, &c.

4. *Reaſon.*

4. *Chriſt did tender grace and mercy to the greateſt of ſinners, and did keep company with publicans and ſinners for their good*; this offended many of the Jewes, they looked upon him as a friend of publicans and ſinners, a Gluttonous man, &c. They did not conſider that he came to play the part of a Phyſician to cure the ſick, *Matth* 9. 10, 11.

5. *Reaſon*

5. *The followers of Chriſt were mean and low in outward reſpects.* His Apoſtles were fiſhermen, the generality of thoſe that adhær'd to him, were of a common ordinary rank, this did cauſe many, eſpecially of the great ones to reject him; our Saviour mentions this as one cauſe of his rejection, *Matth.* 11. 5, 6. Thus much for Explication.

The Uſes are theſe.

3 *Uſe of Informati.*

1. *The exceeding great mercy of God to the Church of the Jewes.* The mercy of God appears to them divers wayes. They were the firſt vineyard God ever had; he had planted them, gathered them; he had formed them into a Church, he had ſet his ordinances amongſt them, *Rom.* 3. 1, 2. He was their portion, and they were his portion. The *Meſſiah* was promiſed to them, was to deſcend from them, was firſt tendred to them, &c. This was one teſtimony of the favour God bare to them, that this Doctrine of the Incarnation of the Son of God was by the continual preaching of the Prophets kept alive amongſt them. God ſent one Prophet after another to renew this great Doctrine amongſt them, untill the *Meſſiah* did perſonally come. Great was the love of God towards that people.

2. *The*

2 Leſſon. 2. *The unexcuſableneſſe of the ſin of the Jewes in rejecting of Chriſt.* They were by every Prophet, which God ſent, put in mind of his comming: they might have ſeen all things propheſied of the Meſſiah, fulfilled in the perſon of Jeſus the Son of *Mary*, and yet with how much vehemency did they reject him? A man can hardly tell whether is moſt to be admired, the love of God, and Chriſt in tendring himſelf to them, or their madneſſe and malice in rejecting and oppoſing him; never was the ſin of any people leſſe capable of excuſe than the ſin of the Jewes. *They hated me* (ſaith our Saviour) *without a cauſe.* Though they were ſo often put in mind of his comming before his Incarnation, though they ſaw his divine miracles after his Incarnation, yet did they in contempt ſleight him & reject him; *If I had not done amongſt them* (ſaith our Saviour) *the works which no other man did, they had had no ſin, but now they have no cloak for their ſin*, John 15.22. yea, verſe 24. he concludes againſt them that they did it out of hatred. *Now they have ſeen and hated both me and my Father.*

3 Leſſon. Reaſons why ſuch Truths have need to be repeated. 3. *How neceſſary it is that truths of great importance ſhould be often inculcated in the Church.* We find both in the writings of the Prophets and Apoſtles, the ſame things repeated over and over again.

1. *Reaſon* 1. *Mans memory is very brittle.* Its like a leaking veſſel, as the Apoſtle ſpeaks, *Heb. cap.*2.1. Sin hath crackt this golden Bowl, that it can now retain nothing perfectly, the repeating of things over and over, is the beſt help for a frail Memory.

2. *Reaſon* 2. *Mans affections are cold and much diſtempered as to heavenly things.* We have as little heat in the affections, as we have retentiveneſs in the Memory. 'Tis hard to get any ſpiritual leſſon into the heart, and tis as hard to preſerve it in the heart; a dull heart and dead affections need to have truth often chafed into them.

3. *Reaſon* 3. *Man meets with much oppoſition.* The Devil without, and luſt within, do hinder the retaining and improving of divine truths; what is gained in one Sermon, periſheth and comes to nought before the next; The fowles of the Air pick up a great part of the ſeed which is ſown, that unleſſe new ſeed ſhould be ſown again, nothing but Bryars and Thornes would ſpring up. *To write the ſame things again*, ſaith the Apoſtle, *to me is not grievous*, *but for you it is ſafe.* God would not have put the ſame meſſage into

the Mouths of ſo many of his Prophets, if there were not both benefit and neceſſity in repeating the ſame things.

4. *There are in the Church young plants of whom care muſt be taken,* that they be informed in the things of God. As there are old men, ſo there are young men and babes in Chriſt, now theſe babes muſt have the whole mind of God revealed to them, therefore there is and will be need of new rehearſals of the ſame Doctrines. 4. *Reaſon*

4. *That it is Gods mind that his people ſhould be much in the meditation of the comming of Chriſt in the fleſh.* As the meditation and thought of this Doctrine was needful and profitable to the Jewes, ſo will the frequent remembrance of it be ſtill profitable to us and to the Church of Chriſt, to the end of the world. The New Teſtament doth inculcate this Doctrine as frequently and as fully as the Old Teſtament. Though Chriſtians have not need of this Doctrine, in that reſpect, as the Jewes had, that they may be confirmed in the Expectation of it; yet in other regards, they have need of the remembrance of it, the Doctrine of Chriſts comming in the fleſh will help Chriſtians. 4. **Leſſon.**

The uſefulneſs of this Doctrine amongſt Chriſtians.

1. *To ſee ſins vileneſſe*, that could not be expiated without the Incarnation and ſufferings of the Son of God. Sin was ſo riveted in our nature, that it could not be unfaſtened without the Son of Gods taking our nature. 1.

2. *To teſtifie the condeſcenſion of the Son of God for our ſakes.* His Incarnation is one ſtep of his Humiliation, and a low ſtep it was, that he that was higher than the higheſt Angel ſhould become as low as the vileſt of men. 2.

3. *It will help our faith in beleeving Jeſus the Son of* Mary *to be the Meſſiah which God had promiſed*, becauſe, we ſhall find accompliſhed in the perſon of Chriſt, all that which was foretold to be done or ſuffered by the Meſſiah. 3.

4. *It will help us to ſee and believe the love of God to us, in giving us his Son.* We have and ſhall ſtill have need of all Meditations and ſtudies, which may raiſe the price of Gods love to the Soul; now nothing doth this ſo much as the giving of his Son out of his boſom, *Joh.* 3.16. And then 4.

5. *It will help us in the believing of the expiation of ſin.* Its profitable for a Believer to furniſh himſelf with all helps that may ſtrengthen his Faith, in believing the expiation of ſin; This is one of the ſtrongeſt helps of all; for the end of Chriſts comming in- 5.

to the world, was, that by his death he might expiate ſin.

6, *It will help us to believe that great Doctrine of his ſecond comming.* God would have his people to be often muſing and meditating upon the ſecond comming of Chriſt, 2 *Pet.*3.12. much advantage comes to the Soul, by ſuch meditations; we ſhould think on this comming, as much as the Jewes did of the firſt comming, the Apoſtles do inſiſt on this, as much as the Prophets did on that; Now meditating on his firſt comming will confirm our beleef of the other comming. His ſecond comming muſt be to compleat and perfect the work he did at his firſt comming, the ſalvation of the Elect which Chriſt wrought out at his firſt comming, will not be perfected till his ſecond comming; the full end of his firſt comming is not, will not be compleated till his ſecond comming, the Apoſtle therefore puts them together, *Heb. 9. ult.*

The Covenant of Grace eſtabliſhed in Chriſt.

Aug. 21. 1654.

ISA. 42. 6.

I will give thee for a Covenant of the people.

IN this Chapter we have a glorious Prophecy of Chriſt our Redeemer. Four things are propheſied concerning him.

1. *The Divine call whereby he was appointed to the work. Behold my Servant whom I uphold. I will put my Spirit upon him, ve.*1. *verſ.* 5,6. *Thus ſaith God the Lord; I have called thee, and in righteouſneſs;* Let thoſe that ruſh into callings and on high employments, conſider this. Jeſus Chriſt, though the Son of God, did not, durſt not undertake this great work, till he had a call from Heaven.

2. *The gracious carriage and deportment of Chriſt in the work to which he was called;* this is ſet down fully, *verſe* 2,3,4. *He ſhall not cry, nor ſuffer his voice to be heard in the ſtreets.* He ſhall come cloathed with Majeſty, and yet full of meekneſſe. *A bruiſed reed ſhall he not break, the ſmoaking flax ſhall he not quench;* he ſhall acknowledge and encourage the very weakeſt degrees of grace; the leaſt ſpark of true piety ſhall be owned, ſhall be preſerved;

He ſhall bring forth judgement unto truth. Though he ſhall carry it with meekneſſe towards humbled ſinners, yet he will not flatter any in their ſins. *He ſhall not fail nor be diſcouraged.* Theſe words ſhew his Kingly magnanimity. Though he ſhould meet with oppoſition yet ſhall he valorouſly carry on his work.

3. *The Divine aſſiſtance he ſhould have from him that called him.* This is ſet down in two expreſſions, *verſe* 6. *I will hold thy hand, I will keep thee.* Divine aſſiſtance doth uſually concur with a divine call, when God ſets his Servants on a work, he uſes to defend and uphold them in the work.

4. *The work it ſelf to which Chriſt was called*; This is expreſſed under divers phraſes, *verſe* 6. 7. *To be a light to the Gentiles, to open the blind eyes to bring out the Priſoners from the Priſon*, &as it is in the Text, *to be a Covenant of the people.* The words are a Declaration of one of thoſe principal works for which Chriſt was given to his Church.

In which we have two particulars.

1. One ſpecial part of Chriſts office, *He was given for a Covenāt.*

2. The perſons in reference to whom this Office was deſigned. *A Covenant of the people.* What is neceſſary for Explication ſhall be conſidered in its own place. The Obſervation is this. 1. *Doct.*

That Jeſus Chriſt was given of the Father for a Covenant unto his people. One end why God gave Chriſt out of his boſom, was, that he might be a Covenant to his people; we have the very ſame words repeated by this Prophet, *Cap.* 49. 8. *I will preſerve thee and give thee for a Covenant of the people.*

Three things are to be opened by way of Explication.

1. What Covenant is here meant.

2. Who theſe people are, to whom Chriſt is given for a Covenant.

3. In what reſpects he is called a Covenant.

I. What Covenant is here meant. Before I reſolve this, I ſhall a little open the nature of a Covenant.

A Covenant is a ſolemn compact made between ſeveral parties, whereby they firmly bind themſelves to each other in certain Articles, to the mutual ſatisfaction of both.

The nature of a Covenant opened

There are three things which have affinity one to another, and yet differ one from another; A Purpoſe, A Promiſe, A Covenant. A Purpoſe differs from a Promiſe and a Covenant, becauſe, it laies no Obligation upon a man. A Purpoſe is not binding. A man may purpoſe to do a thing, and yet afterwards alter and break off his purpoſe, becauſe it doth not bind him. A Promiſe differs from a Covenant, becauſe it laies an Obligation upon one party only, namely upon him that makes the Promiſe. If I promiſe any thing to another, my promiſe layes an Obligation upon my ſelf (ſuppoſing the promiſe to be lawful) but not on him to whom I make the promiſe. A Covenant differs from both, becauſe it layes a firm Obligation upon ſeveral parties, and becauſe its more ſolemn, pledges being uſually taken and received on both ſides. There is in every Covenant a mutual promiſe and ſtipulation between the parties covenanting; whereby they are equally bound each to other, in certain Articles and Agreements conſented to by both.

Two ſorts of Covenants.

Covenant of works.

Now there are two ſorts of Covenants; Such as are made between man and man, which are called civil Covenants. *Abimelech* and *Abraham made a Covenant at Berſheba*, *Gen.*21.32. *Jacob* and *Laban* made a Covenant in Mount *Gilead*, *Gen.*31.44. Beſides theſe civil Covenants made between men, there were other Covenants made between God and men, theſe are religious Covenants. Of theſe, there are two famous Covenants. The one made in the ſtate of Innocency, of which we read, *Gen.* 2. 16, 17. In this Covenant God promiſed to *Adam*, for himſelf, and his poſterity, life and happineſſe, upon the condition of perfect perſonal and perpetual obedience, threatning death in caſe of diſobedience; and as *Adam* promiſed to God perfect obedience, as to the Law of God, which was written upon his heart, ſo particularly to that poſitive Law, that he ſhould not eat *of the Tree of Knowledge of good and evil*; this is uſually called the Covenant of works.

Covenant of grace.

The other after the fall, of which we read, *Gen.* 3. 15. This Covenant was afterward renewed with *Abraham*, *Gen.*12.3. And with *Iſaac*, *Gen.* 26.4. And with *Jacob*, *Gen.* 28. 14. In this Covenant is eternal life and ſalvation promiſed to man upon the glorious condition of faith in Chriſt. This Covenant is called ſometimes a *Teſtament*, *Heb.*7.22. Becauſe of the death of Chriſt the Teſtator; ſometimes a New Covenant, in oppoſition to the former Covenant made with *Adam*, before the fall; that Covenant the Apoſtle calls *the Law of Works*, this *the Law of Faith*, *Rom.*3.27. Works was the condition of that, faith the Condition of this Covenant.

What Covenant here meant.

The Text ſpeaks of this latter Covenant. Chriſt the Mediator had nothing to do in the firſt Covenant. *Adam* was the head of the Covenant. There was no Mediator between God and man in that Covenant, neither did there need any. It was *fœdus amicitiæ*, a Covenant of friendſhip, God and *Adam* were perfect friends when that Covenant was made, and had ſtill continued, if it had not been broken; that Covenant for which Chriſt was given to the people of God, is the Covenant of Grace, which was made to bring man to life, and ſalvation, after his ſinful violation of the firſt Covenant.

2. Who this people is to whom Chriſt is given as a Covenant.

II. Who this people is to whom Chriſt is given as a Covenant.

By people we are to underſtand in ſpecial the people Iſrael, the Jewes, for they are here oppoſed to the Gentiles. *A Covenant of the people, a light unto the Gentiles.* Chriſt is given for a Covenant, both to the beleeving Jewes and Gentiles. As he *is the glory of the people Iſrael, ſo is he a light to lighten the Gentiles, Luke* 2.32. The people of the Jewes are principally mentioned for theſe three reaſons.

Why the Jewes are here principally mentioned.

1. Reaſon

1. Becauſe *Chriſt the Redeemer according to his human Nature did deſcend from them, he was made of the ſeed of* David *according to the fleſh*, Rom.1.3. This glorious *rod came forth out of the ſtem of Jeſſe*, Eſa.11.1. He was by lineal deſcent of the ſeed of *Abraham*, he was born amongſt the Jewes, educated amongſt them, and therefore is in a peculiar manner a Covenant of them.

2. Reaſon

2. *Becauſe this Covenant of Grace was firſt ſtricken with them*; Before the partition wall was taken down, the Jewes were onely the people of God. *To them appertained the Adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, Rom.*9.4. The Gentiles were, as to the body of them, for many ages *ſtrangers from the Covenant of promiſe, Epheſ.*2.12. The Jewes were near when the Gentiles *were a far off*: The Jewes were the friends of God, when the body of the Gentiles were ſtrangers; the Jewes were of the *houſhold of God*, when the body of the Gentiles were *foreiners*, the Jewes were children, when the body of the Gentiles were but *Dogs*, *it is not meet to take the childrens bread and caſt it to the Dogs*, ſaith Chriſt to the Canaanitiſh woman, *Matth.*15.26. She was a child in regard of Gods election, but ſhe was but a Dog in regard of her gentiliſh condition.

3. Reaſon

3. *Becauſe when Chriſt ſhould come in the fleſh, the Covenant of*

Grace was firſt to be tendred to them; When Chriſt ſent out his 12 Diſciples to preach ſalvation through himſelf, he gives them this Commiſſion, *Go not into the way of the Gentiles, and into any of the Cities of the Samaritans enter ye not, but go rather to the loſt ſheep of the houſe of Iſrael, Matth.*10.5,6. and *cap.*15.24. He tells the Woman of *Canaan*, that he *was not ſent but to the loſt ſheep of the houſe of Iſrael.* To them he himſelf preached this Covenant of ſalvation, to them his Apoſtles alſo preached it, and it was not publiſhed to the body of the Gentiles, till the people of the Jewes did reject it and caſt it off, *Acts* 13.46. In theſe reſpects, the Jewes are firſt mentioned: Not as if they were the only people, to whom the Covenant was given, for the beleeving elect Gentiles have as much intereſt in the Covenant, as the Jewes have. *I will give thee for a light unto the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth, Eſay* 49.6. Chriſt came from Heaven, not onely to raiſe up the Tribes of *Jacob*, and to reſtore the preſerved of *Iſrael*, but alſo to ſay to the priſoners of the Gentiles, go forth, and to them that are in darkneſſe, ſhew your ſelves; he was given not onely to poſſeſſe the inhabited land of the Jewes, but alſo *to inherit the deſolate heritages* of the Gentiles, Iſa.49 8. The promiſe of Chriſt to *Abraham* extends to the elect of all Nation, *Gen.*12.3. *In thee ſhall all the families of the earth be bleſſed.* God in all ages gleaned up ſome Gentiles, made them Proſelytes to the Church of the Jewes, as fore-runners, yea as pledges and earneſts of the bringing in of the whole body of them to believe in Chriſt. This is the ſecond.

III. In what reſpects is Chriſt called a Covenant of the people.

3 In what reſpects Chriſt is called a Covenant of the people.

I ſhall lay it down in theſe five particulars.

1. Reſpect

1. *Jeſus Chriſt is the Head of the Covenant. Adam* was the head of the Covenant of Works, Chriſt the ſecond *Adam*, is the head of the Covenant of Grace. The Covenant of our ſalvation is built upon Chriſt, and made with Chriſt. He is *caput electionis*, the head of the election; and he is *caput fœderis*, the head of the Covenant, in whom all the elect are *fœderati*, entred into Covenant with God. We muſt know that the Covenant of Grace is not primarily and immediately made to beleevers, but firſt to Chriſt the head, and then in him to the members, hence is Chriſt ſo often called, *The Mediator of the new and better Covenant, Heb.* 12.24. It is by vertue of his entring into Covenant with God, that we are in

Covenant. Fallen man was not onely unworthy, but unmeet to enter into Covenant immediately with the holy God, therefore did Jeſus Chriſt offer up himſelf as our head, to make a Covenant with God for us; hence the Apoſtle tells, *that all the promiſes of God are in him*, that is, in Chriſt, 2 *Cor.* 1.20. They are in him, as the root and foundation of them all. 4.

As *Adam* was the root of the firſt Covenant, ſo is Chriſt the root of this ſecond Covenant.

2. *Chriſt is the purchaſer and procurer of the Covenant.* That God might enter into a Covenant of Grace with the elect, Chriſt was contented to pay a price, ſuch a price as ſhould be ſufficient to ſatisfie the Juſtice of God, which was the price of his blood; by this price he purchaſed us to himſelf, and purchaſed a Covenant of ſalvation for us; Man had fooliſhly ſold himſelf by his fall, he was in the enemies full poſſeſſion, without a price he could not be redeemed. Chriſt came ſaith the Apoſtle, *to redeem them that were under the Law*, ἵνα ἐξαγοράσῃ, he came to purchaſe them, *Gal.* 4 5. By the ſame blood whereby he purchaſed them to God, he purchaſed from God a Covenant of peace for them; We read in Scripture, of *the blood of the Teſtament*, *Heb.* 9.20. 'Tis the blood of Chriſt the Teſtator that hath purchaſed this Teſtament or Covenant for us. The Prophet ſpeaking of the Covenant made between God and Chriſt, mentions this, *Eſa.* 53.10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, and prolong his dayes.* This expiatory ſacrifice which Chriſt undertook to offer up to God, was the price and purchaſe of the Covenant; the great Charter of the everlaſting Covenant is written with the precious blood of Chriſt. 2. *Reſpect*

3. *Chriſt is the ſum and ſubſtance of the Covenant.* The Covenant of Grace conſiſts of ſeveral glorious priviledges, but the marrow of all is Jeſus Chriſt. Chriſt is the center of all the Goſpel; the whole Goſpel is nothing elſe but ſalvation by Chriſt: As he is the center of the Goſpel, ſo he is the center of the Covenant; All the priviledges, all the promiſes of the Covenant are ſome way or other reducible to Chriſt. Take Chriſt out of the Covenant, and the Covenant will be but an empty thing; he is *the Alpha and the Omega*, the very pith and kirnel of the Covenant. Theſe few words, *Chriſt is mine*, comprehend the very whole matter of the Covenant of God, he is the *ſumma totalis* of it. 3. *Reſpect*

4. *He is the Meſſenger of the Covenant.* The Prophet gives 4. *Reſpect*

him this name, *Mal.* 3.1. He publiſhed the Covenant of old by the Prophets, for his Spirit was in them, 1 *Pet.*1.11. Afterwards in his own perſon, *Epheſ.*2.17. When he was aſcended, by the Apoſtles, *Mark* 16.15. And ſtill by the Miniſtery which he hath inſtituted to continue to the end of the world, 2 *Cor.*5.18,19.

5. *Reſpect* 5. *Chriſt is the ſurety of the Covenant.* The Apoſtle gives him this Office, *Heb.*7 22. For this cauſe, *is he the ſurety of a better Teſtament.* Jeſus Chriſt is the *fide-juſſor*, the undertaker of the Covenant, and of all the terms of the Covenant.

How Chriſt is a ſurety on Gods part. 1. *He undertakes on Gods part, that all that he hath promiſed ſhall be made good to the believer.* Chriſt engageth on the behalf of God, that whatſoever is promiſed on his part in the Covenant ſhall really be made good to every one that cloſeth with it; This he doth theſe four manner of wayes.

1. (1.) *By his Word.* When he was perſonally on earth he did by his own voice aſſure his people of it, *Joh.*5.24. *He that heareth my Word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life.* One great end of Chriſts Miniſtery, was to inſure and ratifie to the Souls of his people all the promiſes of the Covenant. And ſince his Aſcenſion, he doth it ſtill by his Miniſters whom he hath ſent in his name, to aſſure the world, that if they ſhall cloſe with God upon the account of his Covenant, they ſhall have the reall performance of all the good therein contained.

2. (2.) *By the ſhedding of his blood.* Chriſt by dying ſealed to the truth of the Covenant which God hath made with his people, his blood was powred out to ratify the Covenant made with believers; he did take his death upon it, that all that was promiſed in the Covenant ſhould be made good. *Paræus* gives this the reaſon why Chriſt is called *the ſurety of the better Teſtament*, *Quia novum fœdus ſanguine & morte ſuâ obſignavit*: his blood-ſhed is for confirmation of the Covenant, as well as to purchaſe the Covenant. When he inſtituted the Sacrament of the Supper, he took the Cup ſaying, *This is the New Teſtament in my blood, Matth.* 26. 28. As if he had ſaid, As ſure as my blood ſhall be ſhed, ſo ſure may all thoſe for whom I dye, be, that all that is contained in that Teſtament ſhall be made good unto them.

3. (3.) *By the Sacraments.* One end both of Baptiſm and the Supper which Chriſt hath appointed, is, to ratifie and confirm the Covenant which God hath made with us in Chriſt, for they are both outward ſeals of the Covenant.

4. (4.) *By his Spirit.* Jeſus Chriſt gives his Spirit to dwell in the hearts of his people, to be as a divine pledge or pawn that what God hath promiſed in his Covenant, he will certainly make good; *There are three which bare record in earth*, ſaith the Apoſtle, 1 *Joh.* 5. 8. *The Spirit, and VVater, and Blood*; the Spirit is a ſealing Spirit, as well as a ſanctifying Spirit; the Spirit is given as a divine teſtimony that the whole Covenant ſhall be fulfilled; *We have received* ſaith the Apoſtle, *The Spirit of God that we may know the things that are freely given us of God*, 1 *Cor.* 2, 12. The Spirit reveals to us not only that ſuch things are, but that we have an intereſt in them.

How Chriſt is a ſurety on our part. 2. *Chriſt is the ſurety of the Covenant on our part.* He undertakes for us to the Father, that we ſhall cloſe with the Covenant, and that we ſhall walk anſwerable to the Covenant; there are two things which are required of thoſe that are in Covenant with God; Faith to believe and cloſe with it, and obedience to expreſs our thankfulneſs to God for it; Chriſt hath ſolemnly engaged himſelf to the Father as the ſurety of his elect, to work in them both theſe graces. And he doth accompliſh this undertaking by his Goſpel and Miniſtery, *Epheſ.* 4. 11, 12, 13. By beſtowing his Spirit upon them, whereby both theſe graces are wrought through the word; *The Spirit of Faith*, as he is called, 2 *Cor.* 4. 13. works Faith in their hearts; whereby they cloſe with the Covenant, and caſt themſelves upon God through believing. And *the Spirit of holineſſe*, as the Apoſtle calls him, *Rom.* 1. 4. works holineſs in their hearts, whereby they are enabled to walk ſutably to that holy ingagement which the Covenant of God layes upon them; this Chriſt hath undertaken, and this he will make good to all his elect, unto whom he hath the relation of the ſurety of the Covenant, which is very comfortable unto them: he can maſter thy heart.

The uſes of it are.

1 *Uſe of Informati.* I. Information. It teaches us divers excellent Leſſons.

1. Leſſon. 1. *That the whole buſineſs of our ſalvation centers in Jeſus Chriſt.* All our ſalvation is wrapt up in the Covenant. *This is all my deſire, and all my ſalvation*, ſaith *David*, ſpeaking of the Covenant of Grace, 2 *Sam.* 23. 5. And the whole of the Covenant is wrapt up in Chriſt, the Covenant is nothing but Chriſt repreſented

ed in ſeveral expreſſions. All the *Spiritual bleſſings*, wherewith the Church is inriched, are in and by Chriſt, *Epheſ.*1.3. The Apoſtle inſtances in ſome of the choiſeſt, our Election is by him, *verſe* 4. Our Adoption is by him, *verſe* 5. Our Redemption and remiſſion of ſins are both through him. All the gracious tranſactions between God and his people are through Chriſt. God loves us through Chriſt, he hears our prayers through Chriſt, he gives us freedom of acceſs to his Throne by Chriſt, he forgives us all our ſins through Chriſt. Through Chriſt he juſtifies us, through Chriſt he ſanctifies us, through Chriſt he upholds us, through Chriſt he ſaves us, all his relations to us are through Chriſt, all we have is from him, all we expect to have hangs upon him, he is the Golden hinge upon which all our ſalvation turnes.

2. Leſſon. 2. *The neceſſity of the death of Chriſt.* There was no neceſſity why God ſhould part with his Son out of his boſom. God and Chriſt might have ſuffered man who voluntarily ſinned to have periſhed remedileſly for his ſin. It was free love not any neceſſity which brought Chriſt from Heaven. But ſuppoſing this, that Chriſt is *given for a Covenant to his people*, there is a neceſſity of his death; the Apoſtle doth ſtrongly argue for this from the actings which are amongſt men *Heb.*9.15.16. *Where a Teſtament is, there muſt alſo of neceſsity be the death of the Teſtator*; for a Teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all whilſt the Teſtator liveth. God did indeed accept of Chriſts intention & obligation to dye and make ſatisfaction for that ſpace of time that was before his incarnation, but a neceſſity there was, that he ſhould at laſt ſhed his blood, and that upon this double account, becauſe the Covenant with all the benefits of it was purchaſed by his blood, and becauſe the Covenant was alſo ſealed and ratified by his blood, he could not have been *a Covenant of his people*, if he had not dyed.

3 *Leſſon.* 3. *That thoſe that have no peculiar intereſt in Chriſt, do enjoy nothing which they poſſeſſe, through a Covenant.* There are two Sources or Springs whereby the Sons of men enjoy the gifts of God; the one is in a way of common bounty and providence, the other by way of ſpecial grace and Covenant. A believer which hath an intereſt in Chriſt holds all in Covenant. *All things are yours, and ye are Chriſts*, ſaith the Apoſtle, 1 *Cor.* 3.22, 23. Health, Wealth, Life, Food, Cloathing, and all other outward enjoyments are a beleevers by a Covenant tenure, this is a ſingular mer-

How ſweet it is to enjoy never ſo little, by way of covenant.

One penny poſſeſſed this way is better than ten thouſand Talents held only by common providence. What a man holds through the covenant of grace.

1.
2.
3.
4.

1. *He hath Gods love with it, Pſal.*146.8. *Prov.* 15. 17.
2. *He hath Gods ſpiritual bleſsing with it*, *Pſal.* 3.8.
3. *He hath a ſanctified and a holy uſe of it*, 1 *Cor.* 7.14.
4. *It ſhall turn to his beſt advantage*, *Pſalm* 25. 10. Any thing held by covenant is better than all things held by providence only; He that hold by covenant, *hath all things*, when he *poſſeſſes nothing*, 2 *Cor.*6.10. He that holds only by common providence poſſeſſeth nothing, when he ſeemes to have all things. Now the unbeliever that hath no ſpecial propriety in Chriſt, can hold nothing through the covenant, becauſe Chriſt is the Covenant, both the purchaſer of it, and the ratifier of it. —— And oh how ſad is it to enjoy all we poſſeſſe, meerly by common providence.

The unhappineſs of enjoying mercies out of covenant.

1. *This is to enjoy mercies juſt as the beaſt enjoyes them* —— for *God openeth his hand and filleth the deſire of every living creature*, *Pſalm* 145. 15, 16. The wicked man he eats and drinks, and lives by the common bounty of God, ſo doth the beaſt that periſheth.

2. *There is no certainty of the continuation of mercies that are only thus enjoyed.* When a man doth hold mercies through the covenant, even outward mercies, he may conclude that he ſhall poſſeſſe them while it ſhall be for his beſt profit to poſſeſſe them; his children ſhall live, till it be for his advantage that they be taken away; his riches ſhall continue till poverty be better for him than riches, &c but for ſuch things as are held onely by common providence, a man hath no certain ground to believe that they ſhall continue with him a day longer, he can plead no right to them, he can plead no obligation from God, for the continuance of them, as a believer may.

3. *Mercies held out of Covenant, are real curſes to him that doth poſſeſs them.* Though they are materially bleſſings, yet they are formally curſes. As the croſſes which befall a believer, though they be materially croſſes yet they are formally bleſſings, ſo is it, with the bleſſings which an unbeliever doth poſſeſſe, they are really curſes. God threatens, *Deut.*28.17,18,19.to curſe the diſobedient in their basket, and in their ſtore, &c. every unbeliever, in a

Spiritual ſenſe under this curſe, he is curſed in his basket, &c. His purſe is as full of curſes as it is of mony, his granaries are as full of curſes as they are of corn,&c. Bleſſings to him are not bleſſings, becauſe Chriſt is not his.

4. Leſſon 4. *The Glory of the Covenant of Grace above the firſt Covenant.* The firſt Covenant that God made with man, is not to be diſparaged, it was a glorious and honourable Covenant. Great mercy it was, that God the Creator would ſtoop ſo low as to come into Covenant with his creature.

The two Covenants do agree in divers reſpects. *In their efficient Cauſe*; the ſame God was the Author of both, he that made the Covenant with *Adam*, *Gen.*2.16. in the ſtate of innocency, made the covenant of grace after the fall, *Gen.*3 15. and *Gen.*12.1,2,3. *In the common end.* The great end of both covenants was the glory of God, and the happineſs of the creature. I mean man with whom it was made. *In the outward form they agree alſo*; both of them were obligatory and binding; yet doth this latter covenant far exceed the other in glory, becauſe Chriſt is in it; the other covenant had nothing of Chriſt in it, but Chriſt is the ſubſtance and foundation of this covenant. There are four excellencies in this covenant of grace, which are grounded upon this conſideration, that Chriſt is in it, whereby it excells the former.

Chriſt's being engaged in the Covenant of Grace renders it more excellent then the Covenant of works, in 4. Reſp.

1. *Reſpect* 1. *It ſhewes that it is an immutable covenant.* The firſt covenant was made with a mutable head,and therefore was mutable. *Adam* the head of the covenant being a mutable creature, the covenant muſt needs be mutable: but this covenant is made with Chriſt, who is immutable, and therefore the covenant is immutable; its called an everlaſting covenant, *Gen.*17.19. A covenant of ſalvation, 2 *Chron.*13.5. Its called a new covenant, *Heb.*8.8. Its called a new covenant, not only in oppoſition to the old, but alſo becauſe of the perpetuity of it, it ſhall never be broken, it ſhall never be abrogated as the firſt was; the cords of that covenant were ſoon ſnapt aſunder, but the golden cords of this can never be broken; its a covenant builded on Chriſt, who abideth for ever, and therefore doth it abide for ever.

2. *Reſpect* 2. *It ſhewes that it hath a more glorious condition than that had.* The condition of that covenant was, *Do this, and thou ſhalt live*; The condition of this covenant is, *believe in Jeſus Chriſt, and thou ſhalt be ſaved.* Believing in Chriſt the Son of God, is far more glorious than depending upon our perſonal obedience.

In the firſt covenant man did more depend upon himſelf; In the ſecond covenant, man wholly depends on Chriſt. In the firſt covenant man was as it were to reſt on himſelf; In the ſecond covenant he is to come out of himſelf and reſt on Chriſt. In the firſt covenant man was, as I may ſpeak, his own bottom; In the ſecond covenant he is carried out from all ſelf bottoms, and builded on Chriſt, which is a far more glorious ſtanding than the firſt was.

3. *That the power to perform this ſecond covenant is far more glorious.* Man himſelf was the foundation of that covenant, and therefore that power by which it was to be performed, was the power of created grace; Chriſt is the foundation of this covenant, and therefore are all the duties of it to be performed by the power of Chriſt. What ever was required in the covenant of works, man was to carry it on by the ſtrength of created grace, which was indeed ſufficient for all the terms of the covenant; but whatſoever God requires in this covenant is accompliſhed by the ſtrength of Chriſt, which is the foundation of it. *I can do all things*, ſaith the Apoſtle, *through Chriſt that ſtrengthens me, Phil.* 4.13. No ſuch language was heard under the covenant of works, thẽ it was, I am able to do all things by the power of created grace; but now, I am able to act by the power of Chriſt. It is obſervable therefore, that what ever is required in the ſecond covenant, by way of command, is ſomewhere or other held forth by way of promiſe, See *Ezek.* 18.31. compared with *Ezek.* 36.26. In the former place God ſpeaks by way of precept, *Caſt away all your tranſgreſſions, make you a new heart.* In the latter, theſe, and whatſoever may conduce to theſe are promiſed, *From all your filthineſs, I will cleanſe you, a new heart will I give you.* Faith is required, and faith is promiſed, *Unto you it is given to believe.* The fear of God is commanded, and the fear of God is promiſed, *I will put my fear into their hearts that they ſhall never depart from me.* If Chriſt be the covenant, ſtrength to perform it muſt needs be from him. Now to act by the ſtrength of Chriſt is far more glorious than to act by the ſtrength of created grace, though that was both ſufficient and glorious. 3. *Reſpect*

4. *It ſhewes that the promiſes of the covenant of Grace are more glorious than the promiſes of the firſt covenant were.* The Promiſes of the covenant of works were excellent promiſes, Life, fruition, of communion with God, and whatever elſe was comprized in 4. *Reſpect*

that covenant; but the promiſes of this are far more glorious, *I will be thy God.* I will give thee my Son. I will give thee my Spirit; Theſe promiſes were not ſo much as mentioned in the covenant of works; hence the Apoſtle calls it *a better covenant, eſtabliſhed on better promiſes*, *Heb.* 8.6. Everlaſting life, and all the good which believers enjoy in the covenant of grace, is in the face of Jeſus Chriſt, which is a far more glorious way, than that by which the good of the firſt covenant was to be enjoyed. This is the fourth inference, the glory of the covenant.

5. Leſſon. 5. *That thoſe which are ſtrangers to Chriſt, are ſtrangers to all the good of the covenant.* The Apoſtle puts theſe two together, *Epheſ.* 2. 12. *Without Chriſt, and ſtrangers from the covenants of promiſe*; He that is a ſtranger to the one muſt needs be a ſtranger to the other; the reaſon is clear, becauſe Chriſt is both the foundation & ſubſtance of this covenant. The covenant is nothing elſe but Chriſt expounded, Chriſt interpreted, Chriſt drawn out at length. The firſt covenant did extend equally to all mankind, which were repreſented by *Adam*, but the ſecond is made only with the Elect. At the firſt verſe of the Chapter God calls *Chriſt his Elect*; and then in the Text, promiſes that he will *give him for a covenant of the people*, that is, to that people, both of Jewes and Gentiles, which are elected in him: Chriſt is the head of the election, and the head of the covenant; theſe two are of the ſame extent, to them he is the head of the covenant to whom he is the head of the Election. The covenant of grace in regard of the external Adminiſtration of it belongs to all that live in the Church viſible, in regard of ſpecial and peculiar propriety it belongs only to the Spiritual ſeed; See *Rom.* 9.6,7,8. Though the carnal ſeed did enjoy the covenant, as far as to the external adminiſtration of the Ordinances of it; yet in regard of the ſaving priviledges of it, it was peculiar to the Spiritual ſeed; he that can not prove himſelf a believer, muſt let the covenant alone for ever. Nor is it any diſparagement to the covenant of grace, that it doth not extend as far as the covenant of works did; The glory of the covenant lies not ſo much in the parties to whom it doth extend, as in the exceeding glorious priviledges it doth convey to them that are heirs of it.

6 *Leſſon.* 6. *That there can be no ſalvation without Chriſt.* The Scripture is expreſſe for it, *Acts* 4. 12. And this holds it clearly forth. There is no ſalvation but through the covenant of grace, and

no covenant of grace but through Chriſt. Thoſe that think men may be ſaved in any Religion deny the advantage that comes by Chriſt, and by the covenant. God needed not have given Chriſt as a covenant, if any Religion would bring man to ſalvation.

7. Leſſon. 7. *The firmneſſe and certainty of the covenant, and of all the good promiſed in it.* The covenant is moſt certain, *Eſa.*55.3. and infallible. Gods unchangeableneſſe will make it good. Gods faithfulneſſe will ratifie it; And to put it out of queſtion, Chriſt will eſtabliſh it; its ſaid to be ordered in all things, and ſure, 2 *Sam.*23.5. certain it muſt be, becauſe Chriſt himſelf is the purchaſer, the founder, the ſubſtance, the ratifier of it.

8. Leſſon. 8. *Thoſe that are without Chriſt are ſtill under the covenant of works.* All men are under ſome covenant or other, either under that firſt covenant of works, or this of grace; —— ſuch as are actually unintereſted in Chriſt are unintereſted in the covenant of grace, and ſo are in the accompt of God under the covenant of works. There is but a two fold ſtanding taken notice of in Scripture, the one under the Law, the other under grace, *Rom.* 6.14. He that is not under grace is under the Law. The Apoſtle ſets this two-fold condition of men forth by a very pertinent reſemblance, namely that of marriage, *Rom.*7.1,2,3. All *Adams* ſeed are married to one of theſe Husbands, either to the Law, or to Chriſt; he that is not ſpiritually married to Chriſt, and ſo brought under his covenant, is ſtill under the Law, as a Covenant of works, even as the Wife is under the Law of her Husband while he is yet alive. The moral Law hath different reſpects. It hath *rationem ſpeculi*, the reſpect of a glaſs; ſo it ſhewes us both our ſpots, and our duty, what we are, what we ſhould be; the Law is *a light*, and the Commandement *is a lamp*, *Pſal.* 119.105. And the Apoſtle confeſſeth, that he had *not known ſin but by the Law*, *Rom.*7.7. In this reſpect the believer is under the Law as well as others, he hath ſtill need of the enlightning directive power of the Law. It hath *rationem frœni*, the reſpect of a Bridle; The Law is indeed a golden Bridle, which God uſeth to check the wanton heart, and to keep it from ſin; this benefit *David* found by the Law, *Pſal.*17.4. *By the words of thy lips, I have kept me from the paths of the deſtroyer.* Thus alſo it concerns the godly as well as the wicked. It hath *rationem calcaris*; it is that ſpiritual ſpur which God uſes to ſtir up the ſluggiſh ſouls of men to holy duties.

The Law is Gods Heavenly Alarm, whereby he awakens the conſcences of men, and conſtrains them to mind all the holy imployments which belong to their general and particular calling; thus it concernes the beſt as well as the worſt. It hath *rationem fœderis,* the reſpect of a covenant, as it is a condition which men muſt perform if they expect ſalvation; The Apoſtle mentions it as a covenant, *Gal* 4.21. And in this ſenſe, it is called the Law of works, and oppoſed to the Goſpel which is called *the Law of the faith*, *Rom*.3.27. In this reſpect, it only hath reference to unbelievers, who are under the dominion of it, as the condition of a covenant of works; it muſt needs be ſo, becauſe they are ſtrangers from Chriſt and his couenant. Now how ſad it is to be under the covenant of works, theſe three particulars ſhew.

The ſadneſſe of being under the Covenant of works, ſhewn in 3. Partic.

1 *Partic.*

1. *By this covenant, the beſt duty is rejected for the leaſt miſcarriage*; See the dreadful language of the covenant of works, *Curſed is he that continueth not in all things that are written in the Law of God to do them*, *Gal.* 3.10. Hence it is that the very beſt duties of unregenerated men are abhorred of God, *Eſay* 1.11,12. *Jer*.6. 20. *Eſay* 66. 3. The duties of believers by virtue of the covenant under which they are, are accepted of God, though they have many blemiſhes in them, 2 *Cor*.8. 12. but the moſt glorious duties of ſuch as are under the covenant of works, are loathſome to God, for the leaſt miſtake that doth accompany them. The covenant of works deals with men according to the exacteſt tearms of ſtrict juſtice, it doth not make, nor allow any gracious interpretations as the covenant of grace doth, the very leaſt failure expoſes to wrath; this covenant is not a covenant of mercy, but of pure Juſtice.

2 *Partic.*

2. *This Covenant hath no mediator.* When breaches are made between God and man under the covenant of grace; there is a mediator to interpoſe, but under the covenant of works, there is none to interpoſe by way of mediation, but man lies open to the ſmitings of Gods wrath. The Lord Jeſus Chriſt bears a double perſon towards believers, the perſon of God the Father, to diſpence the good things of God to them, and the perſon of the believer to preſent his ſervices to the Father. Now to all unbelievers, Chriſt only repreſents the perſon of God, to diſpence to them, not the good things of the covenant, which they are ſtrangers to, but his wrath and fury, for *God hath committed all Judgement to his Son*, *Joh.* 5 22. but he doth not repreſent their perſon to God to offer

their ſervices for them; his blood doth not ſprinkle their perſons, nor doth his inſence ſweeten their duties. They are left to themſelves to ſtandor fall by their own Actings.

3 *Partic.* 3. *They that are under this covenant, muſt of neceſsity periſh.* The caſe ſtands thus; *Adam* did break this covenant, and ſo brought the curſe of it both upon himſelf, and upon all his ſeed to the end of the World, *Rom.*5.12. in his ſin *all men ſinned.* So that now if any of *Adams* poſterity could be found in the World, which were able ſo to walk, as never actually to tranſgreſſe the covenant by their own perſonal miſcarraiage, which no man can do, yet conſidering him to be involv'd in the firſt tranſgreſſion of the covenant, he muſt needs periſh without a Saviour. This is the miſerable condition that ſuch are in, as are under the covenant of Works; and in this condition are all they that are unintereſted in Chriſt, who is the ſum and ſubſtance of that covenant. This is the firſt Uſe.

2 *Uſe of Conſola.* II. For *Conſolation*; who can utter that ſtrong rich comfort, which doth from hence ariſe to all that have an intereſt in Chriſt? I ſhall endeavor to point out ſome particulars.

1 *Comfort* 1. *Againſt your own unworthineſs*; When a child of God looks into the Scriptures, and reads the great charter of the promiſes of the everlaſting covenant, he is put to a ſtand, and cannot tell how to believe, that ſuch poſſeſſions ſhould be inſtated upon him. He doth exceedingly prize them, and judges them happy that are the heirs of them; but his unworthineſs, his ſinfulneſſe, cauſes miſgiving thoughts to ariſe in his heart, that he is none of thoſe, for whom ſuch excellent things ate prepared. This Text will abundantly relieve the ſoul, againſt ſuch ungrounded fears. Jeſus Chriſt is both the purchaſer, and the foundation of the covenant, and of all the good things which are wrapt up in it; how unworthy ſoever he is to whom the priviledges of the covenant are given, yet he that hath purchaſed the covenant is worthy that all thoſe for whom he hath purchaſed ſhould be accounted worthy to enjoy it. All the worthineſſe of Chriſt is the believers, and therefore through that worthineſſe, he is both meet and worthy to inherit that which is through grace ſetled upon him, how unworthy ſoever he thinks himſelf to be. If a rich man will purchaſe a great inheritance for a beggar, though that beggar have nothing of his own, yet is he worthy to be accounted the heir of the inheritance. Glory it ſelf, and all the good things which are poſſeſſed by the Saints to

prepare them for glory, are called a purchaſed poſſeſſion. *Eph.* 1. 14. The pooreſt, weakeſt, feebleſt Saint, hath as good a Title to all the things of the Covenant, as Gods free Donation, and Chriſts meritorious blood can confer upon them; Lift up your drooping hearts O believers, do not make your emptineſs and unworthineſſe a bar to your own comfort. God doth not look upon your unworthineſſe in this caſe, do not you look upon it; let it ſuffice you, that Chriſt hath purchaſed it for you; the leaſt bleſſing of the covenant is too good for you in your ſelves, but the greateſt bleſſing in it is not too good for them to inherit, for whom Chriſt hath bought it, yea a believer may now through Chriſt, plead for the good things of the covenant, not only in point of mercy, but in point of Juſtice alſo; *If we confeſs our ſins, he is juſt to forgive us our ſins*, 1 *John* 1. 9. Remiſſion of ſin, and all other good things of the covenant, are not only acts of Mercy, but now through Chriſt they are Acts of righteouſneſſe.

2 Comfort. 2. *Againſt your own inability to bring your hearts to the terms of the covenant.* God requires that all that are in covenant with him do believe, do put off ſin, do walk in wayes of univerſal obedience before him; Though obedience is not required as a condition of the covenant of grace, (faith is the only condition of this covenant) yet is obedience required that thereby we may teſtifie our thankfulneſſe, and that we may honour God and his covenant. *Holineſſe becomes Gods houſe*, *Pſalm* 93. 5. He will have his people a holy people, as well as a believing people. A child of God finds himſelf unable to work faith in his own heart, he ſees he wants power to work holineſſe in his heart, Iniquities prevail over him, and from hence fears ariſe in his heart, that he ſhall never enjoy the good of the covenant, becauſe he cannot come up to the Terms which are required. This Text comforts the ſoul againſt theſe fears. Chriſt is the covenant, not only the purchaſer of it, but the ſurety of it; He hath engaged himſelf to God to bring all thoſe for whom he hath purchaſed the covenant to fulfil the Terms of it. *All that the Father hath given me ſhall come to me*; *John* 6. 37. He can bring thee off from all ſelf-bottoms, and enable thee to believe on himſelf; he can ſubdue thy unbelief, he can make thy heart holy, he can conquer for thee all thy corruption? he can bleſs Ordinances that are weak; he will bring thy heart to God, as he hath brought in the heart of

God to thee. And what is defective in thy Obedience is fully made up for thee in the Obedience of Chriſt.

3. *Againſt thy frequent violation of the terms of the covenant.* 3 *Comfort.* The Servants of God having corruption in them, do too often break with God; they provoke him to anger, and by ſo doing, give him juſt cauſe to cut them ſhort of the piviledges of the covenant; yet will not God caſt them off, becauſe Chriſt is their covenant. Breaches made in the firſt covenant were irreparable, but breaches made in the covenant of grace are not ſo, becauſe this Covenant is eſtabliſhed in Chriſt; He repaires the covenant, and when God & the beleiver are at odds by reaſon of ſin, Chriſt ſhewes himſelf, and reconciles God again. Jeſus Chriſt is a continual pacifier of God; The covenant being founded on him, is an everlaſting covenant. As often as the believer makes breaches, ſo often is Chriſt the repairer of the breaches. He hath dyed once, but he is making interceſſion for ever. Though Chriſt hath done dying, yet he hath not done mediating, *Heb.*7. 25. As often as God is angry with his people for their ſins, ſo often doth Chriſt ſtep in and pacifie his anger. The believer muſt repent and be humbled for his ſin, and then through Chriſt is God appeaſed; every jar doth not break the marriage covenant, no more doth every ſin break the covenant between God and the Soul. *The Mountains may depart*, ſaith God, *or the hills be removed, but my kindneſſe ſhall not depart from thee, nor the Covenant of my peace be removed, Eſa.* 54. 10. While Chriſt lyes at the bottom of the covenant, it cannot be utterly broken. This is the ſecond Uſe.

III. For Exhortation. 3 *Uſe of Exhortati.* 1 *Duty.*

1. *To put all upon the ſcrutiny, whether Chriſt be given to them for a covenant or no.* The covenant of peace is built on Chriſt, he that hath not Chriſt hath not the covenant; out of Chriſt out of covenant, *Epheſ.*2. 12. How ſhall I know whether Chriſt be ſavingly given to me as a covenant?

Rules whereby one may know whether Chriſt be given him as a Covenant or no

I ſhall propound three things which may give the Soul ſome light in this great caſe.

1. *Where Chriſt is given as a covenant, the Soul gives it ſelf to Chriſt.* If God hath given Chriſt as a covenant to thee, thou art willing to give thy ſelf to Chriſt. This I ground upon that Text, *Cant.* 2.16. *My beloved is mine, and I am his.* Doſt thou chuſe Chriſt to be 1. *Rule.*

be thine for all reſpects & purpoſes? then hath Chriſt choſen thee to be his. Our love to him is a teſtimony of his love to us. *We love him becauſe he loved us firſt*, 1 *John* 4.19. 'Tis by virtue of his chuſing us, that we are inabled to chuſe him. Conſider it eſpecially you that are weak Chriſtians; Our heart would never have been towards him, if his heart had not firſt been towards us. Doſt thou diſown all others, and ſay to Chriſt, I am thine, and I am reſolved to be thine for ever? thou maieſt be ſure that he is thine, and will be thine for ever.

2. *Rule.*

2. *Where Chriſt is given for a covenant, he is given for a Commander.* This the prophet doth fully acquaint us with, *Eſay* 55. 3, 4. The covenant made with Chriſt is mentioned at the third verſe, and then it followes; *Behold, I have given him for a leader and Commander to the people:* He that is partaker of the covenant of mercy, doth ſubmit to the commanding power of Chriſt. Jeſus Chriſt is ever a Ruler where he is a covenant. Do ye ſhake off Chriſts commanding power? Are ye not willing to be in ſubjection to his word? Chriſt is not given yet to you for a covenant, your boaſting of Chriſt is vain. Do ye find your heart cloſing with every command of his, at leaſt in affection? Are ye as willing to be guided as ſaved? Are ye as willing to have him your Commander as your Saviour? Chriſt is certainly given as a covenant to you. As they ſaid to *Gideon*, *Judges* 8. 22. *Rule thou over us, for thou haſt ſaved us from the hand of Midian.* Doth thy heart ſay ſo to Chriſt? Is it thy grief, that thou canſt not ſerve him better? thou art in covenant with him, elſe thou couldſt not be ſo deſirous to obey him.

3. *Rule.*

3. *Where Chriſt is given as a covenant, he is given as a pattern.* This is in the ſame Text. A leader to the people, *Eſay* 55.4. Chriſt the Son of God was incarnate, that he might be a pattern and example of holineſſe, 1 *Pet.*2.21. 'Tis ὑπόγραμμον; Such an example as a Maſter ſets his Scholar. Chriſts life is a Copy, according to which all that are in covenant with him are to write, 1 *John* 2.6. Are ye as much in love with the holineſſe of Chriſts life, as with the merit of his death? his meekneſſe, his patience, his holineſſe, his virtues? do ye wiſh that ye may be enabled to walk in theſe ſteps? Surely then is Chriſt in covenant with you, and ye with him. Are ye as willing to learn of him as to be ſaved by him? if thy ſoul deſire, in all things that are imitable in Chriſt, to make him thy pattern, thou maieſt be confident that he is thy covenant; he

that walks in the Devils way, and hates Chriſts example, is not yet in covenant with Chriſt, this is the firſt branch.

2. *Acknowledge all the good of the covenant to be from Chriſt,* ſo doth the Apoſtle, *Epheſ.* 1. 3. He is both the Fountain and Conduit of all ſaving bleſſings; had not he been yours, nothing but wrath had been yours; he is your peace, he is your pardon, he is your hope. All our ſaving good things are for Chriſt, and by Chriſt. 2. *Duty.*

3. *Be ſure to plead Chriſt when you go to God for any covenant-bleſſing.* God loves to hear his name mentioned, ſo it be with faith, ſo it be with ſincerity; be it Juſtification, Sanctification, Proviſion, Protection, it muſt come through Chriſt; he in whoſe name all is promiſed, in his name muſt all be deſired. 3. *Duty.*

4. *Caſt your ſelves confidently on God through Chriſt;* He hath given him for a covenant, and he delights to ſee his people act confidence in him through Chriſt. 4. *Duty.*

5. *Exalt Chriſt,* let him be dear to you, render him as precious as you can to others. It will be an argument that Chriſt is yours for a covenant, if you make it your work to make him great. 5. *Duty.*

6. *You that would have an intereſt in the covenant, get an intereſt in Chriſt.* Intreat him, that he would be yours; break off confederacies with your ſins, and Chriſt will ſtrike a covenant with you, *Eſay* 55.2,3. 6. *Duty.*

Chriſt the hope of ſalvation.

1 TIM. 1.

Which is our hope.

THis Text is a part of the Inſcription of the Epiſtle. And it holds out one glorious title which is given to Chriſt. The Apoſtle having mentioned his calling to the office of Apoſtleſhip, to be from Chriſt, gives him two Titles which had rendred him precious to himſelf, and which ſhould commend him to *Timothy,* and all the people of God. *Sept.* 24. 1654.

Firſt, He is *our Saviour.*

Secondly, He is *our Hope.*

Hope is here put without the Object, but that may eaſily be gathered from the context. He had ſpoken of Chriſt as a Saviour, and then adds, *which is our Hope*; his meaning is, that Chriſt who is *our Saviour*, is *our Hope of Salvation.*

Hope is put ſometimes for the thing hoped for, *Coloſſians* 1. 5. Glory is called the Hope which is laid up for believers in Heaven; ſometimes for the ground or foundation of Hope; in this ſenſe, it is uſed in the Text.

The Text hath two particulars in it.

1. The Title by which Chriſt is denominated, *the Hope of Salvation.*

2. The perſons to whom this Title is appropriated. They are believers. *Our Hope.* All believers have one common intereſt; one and the ſame Hope, as the Apoſtle ſaith, *there is one Faith, one Hope*, *Epheſians* 4. 4. The Doctrine from the whole is,

Doct. *That Jeſus Chriſt is the onely Hope of Salvation to the people of God.* The Scripture determines the Chriſtians Hope of life, and all other good, to Jeſus Chriſt, 1 *Cor.* 15. 19. There are four things in that Text.

1. That believers have a firm Hope in this life.

2. That all the people of God were in the moſt miſerable condition of any men, if the Hopes were only determined to this life.

The Apoſtle toucheth upon this poynt in 1 *Theſſ.* 1. 3. Where he tells the *Theſſalonians*, that he doth daily remember *their patience of Hope through our Lord Jeſus Chriſt.* In which Text we have theſe two things.

1. All the Hope of a Chriſtian centers in Jeſus Chriſt.

2. That what Chriſtians Hope to enjoy by Chriſt, they ought with patience to wait for it. To theſe two Texts, we may add that in *Acts* 28. 20. Where Chriſt is called *the Hope of Iſrael*, that is, he in whom all the *Iſrael* of God place and fix their Hope.

Three things I ſhall open by way of Explication.

1. Open the nature of *Hope.*

2. Shew in what reſpects Chriſt is called the Believers *Hope.*

3. Shew when a perſon may conclude, that Chriſt is to him the *hope of Salvation.*

1. What Hope is.

I. For the Nature of *Hope.* *Hope* is a ſaving grace of Gods Spirit wrought in a regenerate perſon, whereby he doth firmly and patiently expect the certain accompliſhment of all future good which God hath promiſed, and Faith believes. To open it a little.

The nature of Hope opened in 6. particulars.

1. 1. [*Its a ſaving grace of Gods Spirit.*] I call it a ſaving grace, to difference it from that natural Hope which is not ſaving; we read of a Hope that is like a Spiders web, of a *Hope that ſhall be cut off*, *Job* 8.14. Of a Hope that ſhall be, *as the giving up of the Ghoſt*, *Job* 11.20 And then I add *of Gods Spirit*, to ſhew the Original and Pedigree of it. It is as all other graces are, the fruit of the Spirit.

2. 2. [*Wrought in a regenerate perſon.*] This is the ſubject of it; no prophane man, no Hypocrite can ſhew this flower. The natural Hope is found in wicked men, and Hypocrites, but this ſaving Hope abides onely in the regenerate Soul.

3. 3. [*Whereby he doth firmly and patiently expect.*] This ſhews the Nature of this grace; expectation and waiting is the proper work of Hope, *Pſalm* 62.5. *My Soul wait thou only on God, for my expectation is from him*, And *Pſalm* 130.5. *I wait for the Lord, my Soul doth wait, and in his word do I hope.* Nor is it a ſleight careleſſe expectation, but a very vehement intention both of body and mind, in expecting and waiting. When a man doth ſtretch out his Spirit and mind to look for a thing; So the word (*Kavah*) ſignifies, *Eſa.* 8.17. *I will wait upon the Lord that hideth his face, and I will look for him.* The Apoſtle expreſſeth it by a Greek word of the ſame ſignification, ἀποκαραδοκεῖν, *Rom.* 8. 19. Which is rendred, *The earneſt expectation of the Creature.* It ſignifies with a ſtretched out neck, as the condemned priſoner for an hoped pardon. And then the two properties of this expectation are with *firmneſs* and *patience.*

Magnâ intentione & corporis erectione expectare.

(1.) *It expects firmly or certainly.* The Apoſtle mentions, *the full aſſurance of Hope*, *Heb.*6.11. Hope is never without aſſurance, ſaith Mr. *Pemble*, though not of the thing, yet perſwaſion; for the firmneſs and ſtedfaſtneſs of it, its compared to an Anchor, *Heb* 6. 19

Summ of Moral Philoſop. p.21

Loc. Com. Tit. de tribus charitatibus.

(2.) *It expects with patience.* The Apoſtle, 2 *Theſ.*3.5. makes mention of the *patient waiting for Chriſt.* Faith is our

Logick, ſaith *Luther*, to conceive what we muſt believe; Hope is our Rhetorick, to perſwade us in tribulation unto patience. *I waited patiently for the Lord,* ſaith *David*, *Pſalm* 40. 1.

4. 4. [*The accompliſhment of future good.*] This ſhewes the object of Hope; generally it is, that which is Good, particularly, future good; the object of Faith is evil things as well as good, it believes the threatnings as well as the promiſes, but Hope looks only at good things; evil things are the proper object of fear and hatred, but the object of Hope is ſomething that is good. And then 'tis future good, or good things to come; *Hope that is ſeen is not hope; Rom.*8.24: Faith looks not onely at things to come, but at things paſt, and things preſent, but Hope looks only at things to come, and herein it differs from viſion.

5. 5. [*Which God hath promiſed*] The Scripture aſſerts the divine promiſe to be the foundation both of Faith & Hope *Tit.*1.2. Hope would be but a fond thing, if it had not the bottom of a divine promiſe; its wild fancy, not well-grounded Hope which is not built upon ſome promiſe of God.

6. 6. [*And Faith believeth.*] Faith goes before Hope, and Hope follows Faith. The ſtedfaſtneſſe of Hope is from the certainty of Faith. Faith believes the truth of the thing, and Hope waites for the accompliſhment of it. The Apoſtle tells us, *That Faith is the ſubſtance or ground of things hoped for, Heb.*11.1. Faith is the Mother of Hope, and Hope is the Daughter of Faith; Faith diſcovers the Treaſure, and Hope gathers it, and laies it up. Faith is the fire of Hope, and Hope is the flame of Faith. This is the firſt.

2. In what reſpects Chriſt is call'd *our Hope of Salvation.*

II. In what reſpects Chriſt is called *our Hope of Salvation.*

1. *Reſpect*

1. *It is he that hath purchaſed for us a right to ſalvation.* Heaven is called *a purchaſed poſſeſſion, Epheſ.*1.14. He that hath procured us a title to this poſſeſſion, is Jeſus Chriſt, he hath bought us for himſelf, and ſalvation for us. 'Tis he that by his death hath ſatisfied the Juſtice of God for our ſins. 'Tis he that hath purchaſed *Remiſſion of ſins for us,* Rom.3.24. and *Epheſ.*1.7. *He hath blotted out the hand writing of Ordinances which was againſt us, and nailed it to his Croſs.* 'Tis he that hath *reconciled us to God,* and God to us. This the Apoſtle tells us, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World to himſelf.* Whatſoever is a procuring cauſe of ſalvation, is in and through Chriſt; by him we are

juſtified, by him we are redeemed, by him we are made heirs of eternal life ; He may well be called our Hope, becauſe all the ſalvation we hope for, is by his procurement ; He hath bought for us the inheritance, and made us joynt purchaſers with himſelf.

2 *Reſpect*

2. *It is he in whom all our ſalvation is kept.* The Apoſtle tells us, that *God hath given unto us eternal life, and this life is in his Son*, 1 *John* 5.11. 'Tis in him as the procurer of it, and it is in him as in the Fountain and treaſury in which it is kept. Our Salvation is ſaid to *be laid up in Heaven, Col.*1.5. And it is alſo ſaid to be laid up in Chriſt. It is laid up in Heaven as the place of it, when we come thither, we ſhall be in full poſſeſſion of it ; And its ſaid to be laid up in Chriſt as the fountain of it, 'tis he that doth communicate Salvation to his Elect ; he bought it for us, he hath taken poſſeſſion of it for us, and he ſhall at laſt communicate it to us. 'Tis he that ſhall give believers the actual poſſeſſion of that Salvation which he hath bought for them, *Matth.*25. *Come ye bleſſed* ; they are Chriſts words.

3 *Reſpect*

3. *It is he that works in the hearts of believers, the actual hope of Salvation.* He doth by his Spirit work the grace of Hope in the Soul, he gives the Soul power to believe, and he gives it power to Hope ; We are no more able by our own power to Hope for Heaven, than we are to purchaſe Heaven. Jeſus Chriſt therefore gives us an eye to Hope as well as a Hand to believe. And when this Eye growes dim, he clears it by the anointing of his Spirit, that we may *Hope unto the end* ; He removes whatſoever hinders the acting of Hope, and he bleſſeth all the means which himſelf hath appointed for the ſtrengthening of Hope. 'Tis Chriſt that begets Hope, and 'tis he that keeps Hope alive in the Soul. In all theſe reſpects is he our Hope. This is the ſecond thing.

3. When a man may ſay that Chriſt is to him the ***Hope of Salvation.***

III. When a perſon may conclude, that he hath a true ground of the Hope of Salvation by Chriſt. For the clearing of this, I ſhall a little open the Text, *Col.*1.27. *Chriſt in you the Hope of glory.* All that have cauſe to affirm, that Chriſt is to them the Hope of glory, muſt firſt prove, that Chriſt is in them. Chriſt muſt be in us, before we can conclude that he is to us *the Hope of Glory.* In us by his Spirit ; in us in regard of myſtical union. It was the Apoſtles comfort, that he was able to ſay, *Gal.*2.20. *Chriſt liveth in me* ; He that cannot ſay ſo, cannot call Chriſt his Hope ; without Chriſt and without Hope, ſo the Apoſtle argues, *Eph.*2.12.

I ſhall

Reaſons why no Chriſtleſs perſons can have any true Hope by Chriſt.

I ſhall hint ſeven reaſons , why thoſe that are not in Chriſt, nor Chriſt in them, cannot have any true ground of actual Hope by Chriſt.

1. *Reaſon*

1. *Hope of Salvation is a fruit of Regeneration.* This is the Apoſtles Doctrine in 1 *Pet* 1.3. We are without Hope till we be begotten again, Thoſe that are not in Chriſt, are not regenerated. To be in Chriſt, and to be born again are equivalent expreſſions; Regeneration is nothing elſe but the forming of Chriſt in the Soul, *Gal.* 4.19. While Chriſt is unformed, the Soul is unrenewed, and while the Soul is unrenewed there is no Hope of Glory; *Fleſh and blood cannot inherit the Kingdom of Heaven.*

2. *Reaſon*

2. *Hope of Salvation is a conſequent of effectual calling.* The Apoſtle puts Hope and calling together, *Epheſ.* 1.18. When God begins ſavingly to call a Soul, he begins to lay a foundation of lively Hope in the Soul. Now thoſe that are without Chriſt are uncalled. Our Chriſtian calling is nothing elſe but the revealing of Chriſt in us; ſo the Apoſtle expreſſeth it, *Gal.* 1.15,16. Chriſt may be revealed to us before our calling, but he is never revealed in us, till we be effectually called, and if uncalled no Hope of Salvation.

3. *Reaſon*

3. *The true Hope of Salvation is a fruit of Grace.* The Apoſtle expreſſeth it thus, 2 *Theſ.* 2.16. Grace is taken for that grace which is in God, and for that Grace which is in us. 'Tis true in both acceptions; ſaving Hope is as all other ſpiritual good , the fruit of Gods grace; and it is a conſequent of grace in the Soul. All Hope is after Grace; God firſt works Grace , and then Hope. A graceleſſe condition, is an hopeleſs condition. Now they that are not in Chriſt are not in a ſtate of Grace. Converſion, and Union with Chriſt is the ſame thing; without Chriſt, and without Grace, and therefore without Chriſt, without Hope.

4. *Reaſon*

4. *Saving hope is a fruit of Juſtification.* See *Tit.* 3.7. and *Rom.* 5.1,2. There is neither Hope of the glory of God, nor rejoycing in that Hope, till a perſon be in a ſtate of juſtification; when God puts the righteouſneſſe of Chriſt upon a Soul for juſtification, then he layes a ground of Hope. Now he that is without Chriſt is unjuſtified, and therefore can have no true Hope. To be in Chriſt and to be juſtified are Phraſes of the ſame import; he that is without the righteouſneſs of Chriſt, is without Chriſt, and he that is without Chriſt is without Hope.

5. *Reaſon*

5. *He that is not in Chriſt, and Chriſt in him, is an enemy to God.*

'Tis by our intereſt in Chriſt, that we are reconciled to God; he is our peace, and by him we *are brought near to God, Eph.*2.13. He that is in a ſtate of enmity with God, cannot poſſibly have Hope of Heaven. Heaven is not prepared for them that hate God, but for thoſe that love him, 1 *Cor.* 2. 9. He that is not in Chriſt doth not love God, with a love of Friendſhip, nor God him.

6. *Hope of Salvation is built upon the divine promiſe.* The promiſe gives us an intereſt, and upon intereſt ariſeth Hope, *Tit* 1.2. *Heb.*6.13,14,15,16,17,18. Now he that is without Chriſt, is deſtitute of the promiſe; *for all the promiſes are in him,* 2 *Cor* 1.20. And if he be deſtitute of the promiſes, he muſt be deſtitute of Hope. 6. *Reaſon*

7. *He that is without Chriſt is in a ſtate of Damnation.* The Apoſtle tells us, that *there is no condemnation to them that are in Chriſt*, *Rom.* 8. 1. in telling us, ſo he doth as good as tell us that there is nothing but condemnation to them that are out of Chriſt. Now to be in a ſtate of damnation, and to have Hope of Salvation, are inconſiſtent. By all theſe Arguments it is evident, that none can ſay, Chriſt is to them the Hope of Glory, till they can ſay Chriſt is in them, and they in Chriſt. 7. *Reaſon*

And if Chriſt be in us, it will be with us, according to that of the Apoſtle, *Rom.*8.10. *The body is dead in regard of ſin: but the Spirit is life in regard of righteouſneſſe.*

(1.) *The body is dead becauſe of ſin*; That is, the body of death hath not that power and ſtrength it once had to carry us on to ſinful Actions; the force of it is much broken, the ſtrength of it is much abated. The affection of the heart to ſin is cooled much over it was wont to be. Sin is not ſo much deſired as it hath been. Sin is better watcht againſt; it is more bewailed; there are more and ſtronger conflicts againſt ſin in the Soul, than there uſed to be. Sin is dead in reſpect of its Law-giving, commanding power, it doth not bear, it is not allowed to bear that ſway in the Soul it was wontto do.

(2.) *The Spirit is life, becauſe of Righteouſneſs.* The Spirit, that is the ſpiritual part; called Spirit, becauſe the Spirit is the Author of it; this is, ſaith the Apoſtle, *life, becauſe of Righteouſneſs*; That is, it doth effectually move and carry us out to acts of righteouſneſſe. Where Chriſt is the bent and byas of the Soul, it is carried on with as much vigour after holineſſe, as ever it was after ſin. There is no holy action , no holy way, but the heart ſtands affected to it , and is deſirous to cloſe with it, and can heartily ſorrow, when it comes ſhort of it. When Chriſt dwells in the Soul,it is as much grieved for its comming ſhort of holineſs, as for its exceſſes in ſin ; He that can find it thus with him, may conclude Chriſt is in him,and ſo that he is truly to him the hope of glory. Thus much for Explication.

The Uſes of the point.

1 Uſe of Informati. I. For Information.

1 Inferen. 1. *It aſſerts the Godhead of Chriſt, in particular.* In many clear Scriptures is this point affirmed ; by many Scripture undeniable Arguments it may be proved. This amongſt others is one and not a weak one, that he is the Chriſtians Hope of Salvation ; we are forbidden to Hope in Creatures, be they never ſo excellent, *Jer.*17.5. *Curſed is the man that truſteth in man.* To Hope in a Creature is to depart from the Lord, but we are commanded both to believe and Hope in Chriſt. *Ye believe in God, believe alſo in me. John* 14.1. *Rom.*15.12. He is the chief object of our Faith, and of our Hope. 'Tis damnation to Hope in a Creature, 'tis Salvation to Hope in Chriſt. Chriſt therefore is God and not a meer Creature.

2 Inferen. 2. *That the Hope of a believer is a glorious Hope.* The Apoſtle calls it a *bleſſed Hope*, *Tit.*2.13. And we may as well call it a glorious Hope. It's a glorious Hope in regard of the matter of it , they are all glorious things which the Chriſtian hopeth for,it's glorious in the manner of it's acting things not ſeen ; and it's a glorious Hope , in regard of the foundation of it, it's built upon no other foundation than Chriſt himſelf , he who is the God of glory, is *the Hope of Iſrael.*

3 Inferen. 3. *That all thoſe that are not intereſted in Chriſt, are in a hopeleſſe condition.* They may have Hope *de futuro,* that God will bring them into fellowſhip with Chriſt, and ſo into a ſtate of Salvation, but for preſent actual Hope of Salvation, they are ſtrangers to it ; Our Hope is wholly in Chriſt, as he dwells in us by his Spirit. Till Chriſt be ours, Hope of ſalvation is not ours ; *O the Hope of Iſrael*, ſaith the Church , *the Saviour thereof in time of trouble*, *Jer.*14.8. Chriſt is our Hope before he is our Saviour ; but he is neither actually our Saviour or our Hope , till by Faith

we be united to him; without Chriſt, and without Hope; they are put together by the Apoſtle, *Eph.* 2.12. When Chriſt gives himſelf actually to us, then, and not till then, doth he lay in our hearts the actual Hope of Salvation.

4 Inferen. Four falſe foundations of Hope.

4. *It ſhewes the vanity of thoſe that build their Hope of Salvation upon any other bottom.* There are many ſundry foundations, upon which men ſet their Hope of eternal life, which will fail them in the day of trial.

1. Outward proſperity.

1. *Some build their Hope of Salvation upon outward proſperity.* This is the worldlings Hope. *Job* purgeth himſelf from this Idolatry, He never made Gold his Hope, *nor ſaid to the Wedge of Gold, thou art my confidence, Cap.* 31. 24. And yet there are thouſands that have no other foundation. Their portion is fat in the earth, their ſubſtance is increaſed, and therefore they hope, nay they do not doubt, but they ſhall be ſaved. What a vain Hope it is to relie on ſuch lying vanities, will appear if theſe two things be conſidered.

The vanity of this foundation ſhewn in 2. particulars.

(1.) *The worſt of men do and may enjoy abundance of outward things.* He that reads *Job* 21.7,8,9,10 and 14. will ſee that there may be much worldly proſperity where there is no cauſe to Hope for Salvation. All theſe things may conſiſt with the hatred of God.

1.

(2.) *The beſt of Saints do often want even a competency of theſe things.* We read in *Heb.* 11.37. of ſome *whom the world was not worthy of, that were deſtitute* of ſuch comforts, yea, *they were afflicted, tormented.* The holy Apoſtles had true Hope, yea the full aſſurance of Hope of Salvation, and yet but poor eſtates in the World. *Job* when he had loſt his wealth, did not loſe his Hope of Salvation. Though his eſtate was gone, yet was he able to ſay, *Cap.* 19. *I know that my Redeemer liveth*; though his *wealth had made it ſelf wings*, yet his Hope had not given up the Ghoſt.

2.

2. *Others build their Hope of Salvation upon their civil righteouſneſs.* This is the Moral Mans Hope, he lives ſoberly and honeſtly amongſt men. None can charge him with any groſs ſins, this is the Rock of his confidence.

2. Civil righteouſneſs.

It's a mercy to be civiliz'd, it were happy if all that profeſſe Religion, did live according to theſe principles of Philoſophy; he that is not unblemiſht in his carriage this way, can have no Hope of Heaven, *Tit.*2.11,12,13. He hath no reaſon to expect that bleſſed Hope, which doth not live ſoberly, and righteouſly in this

preſent

preſent World; yet may all this be, where there is no true Scripture-Hope of Salvation.

The vanity of this foundation ſhewen in ſeveral inſtances.

The Phariſee in the Goſpel was untainted in all theſe reſpects, *Luke* 18. 11. yet was void of all true Hope of Salvation.

The five Virgins, *Matth.* 25.1,2. were morally righteous; they were Virgins not ſtrumpets, they were profeſſing Virgins, for they had lamps; they did in ſome ſort wait for the Bridegrooom ——yet had none of them any good hopes of Salvation; the door of Heaven was ſhut upon them. *That Man who was found without the wedding garment*, *Matth.* 22. 12. was a good civil man for any thing we can find to the contrary, he was no ſcandalous man, his life was free from debauchedneſſe, he was not ſuſpected by any of the gueſts, and yet becauſe he was not covered with the righteouſneſs of Chriſt, he was caſt out into utter darkneſſe.

*That young Man in Matth.*19.18,19,20.He was no ſcandalous perſon; he had many common graces which rendred him lovely to Chriſt, *Marke* 10. 21. and yet was deſtitute of true hope of ſalvation.

The Scribes and Phariſees were no ſcandalous livers. See how unblameable many of them were, *Phil.* 3.5,6.No man could lay any thing to their charge of riot or prodigality, and yet they had no true Hope of life; our Saviour ſaith, *Matth.* 5. 20. *That unleſſe our righteouſneſs exceed theirs,we ſhall never enter into Heaven. That ſeparation which ſhall be made at the laſt day*, is not onely between ſcandalous perſons and godly men, but between civil men and godly men, *Matth.* 25.32. 'Tis not between ſheep and wolves, but 'tis between ſheep and goats. Sheep and Goats feed together, Herd together, Fold together; yet have the Goats no more Hope of Salvation, than than the Wolves have. In a word, *God needed not to have given his Son*, if civil righteouſneſſe had been ſufficient to give men a ground of Hope for eternal life. Thoſe that never heard of Chriſt, have by the guidance of the light of nature walked as exactly as to all Acts of righteouſneſſe and common honeſty, as moſt Chriſtians; yea they have far outſtript moſt Chriſtians.

3 Merits of good works.

3. *Others build their Hope of ſalvation upon the merit of their own works.* This is the Papiſts hope; Though they place ſome Hope in Chriſt, yet they do alſo put their confidence in the merit of their own good works. This is as ſandy and deceitful a foundation as any of the former. We grant, that the good works of ſanctification

are very lovely and commendable,yea that they are neceſſary to Salvation;They are evidences of the truth of our Faith; *ſhew me thy faith by thy works*,James 2. 17. 26. *Faith if it have not works is dead*, being alone. *'Tis as the body without the Spirit.* Faith juſtifies our perſon, and good works juſtifie our Faith. Faith juſtifies us before God, Good works juſtifie us before men; yet are not works in the merit of them, any true foundation to hope for ſalvation; For

The vanity of this foundation diſcovered in two propoſition.

1 Propoſ. Three things required to make a work meritorious.

1. *Good works are not meritorious of eternal life.* The merit of works is a fond Doctrine, and proud opinion of our ſelves. Three things are required to make a work meritorious, none of which are in our works.

1. (1.) *It muſt be our own*; That that merits muſt be a mans own; none of our good works are our own; they are ours, *ſubjective*, becauſe they are wrought in us; they are ours, in regard of the benefit of them; but in regard of their original, they are none of ours: we did not plant, we do not water them, we do not preſerve them; they are Wells which we digged not, and Vineyards which we planted not, they are the handy work of God, as we our ſelves are; they are *the fruits of the Spirit*; they are of a Divine Creation.*We are his workmanſhip*,ſaith the Apoſtle, &c. *Eph* 2.10.And the Chnrch confeſſeth, *Eſa.*26.12.*Yet it is God that hath wrought all our works in us.*

2. (2.) *That which meriteth muſt be compleat and perfect*; a lame imperfect work cannot be imagined to be meritorious. The beſt of our works are both impure and imperfect; there are more threds of Copper than of Gold,in the beſt web we can weave. *Our very righteouſneſſes*, ſaith the Church, *is a filthy rag*, *Eſa.*64.6. Our beſt ſacrifice is lame and blind, if God ſhould ſtrictly look into it; Our holieſt works need pardon at the hand of God, *Neh.* 13.22. Chriſt makes interceſſion for the very ſins that cleave to our holy offerings. Our Gold is full of droſs, our Wine is mixt with water, our beſt Garments are full of ſpots.

3. (3.) *That which merits,muſt not be due upon any other account*; Paying debts is not meritorious. Nothing that we do but is a debt to God upon the account of creation. Our Saviour in that parable ſhewes the beſt of us, that all we do deſerves no thanks from God;becauſe we are bound to do whatever we do, *Luke* 17. 10. The beſt Servant God ever had is *but an nnprofitable Servant*; if we could do all commanded us, we did no more than by duty

we owe to God, and the doing of our duty deſerves not a thanks from the Hand of God; the beſt works are not meritorious.

2. Propoſ. 2. *The acceptance of the beſt works is in and through Jeſus Chriſt.* 'Tis by virtue of our implantation into Chriſt, that we are enabled to do works, and 'tis, becauſe they ſpring from that root, that they are accepted of God. Out of Chriſt the beſt works are but abominations; *He that killeth an Ox, is as if he ſlew a man*, *Eſay* 66.3. No works can pleaſe God, unleſſe they be done by Chriſts ſtrength, in Chriſts name; and unleſſe the party that doth them be intereſted in Chriſt *He* hath made us *accepted in the beloved*, *Eph.* 1. 6. If he preſent not our duties to God they cannot pleaſe God.

4. Good meanings. The vanity of this foundation ſhewn in 2. Conclu. 4. *Others build their Hopes of Salvation upon their good meanings.* Though they fail of what God requires, yet their intentions are right, and therefore they hope they ſhall be ſaved as well as others? But this is no true ground of Hope neither, For,

1. 1. *God requires not only good intentions, but good actions.* What ever a mans intentions be, if his actions be not regular, God abhors him, and his intentions. *Saul* had a good intention in ſparing the beſt of the Cattel of the *Amalekites* for ſacrifice; yet *Samuel* chargeth him with rebellion, 1 *Sam.*15.22,23. *Saul* alſo had a good meaning, when he offered a burnt offering unto the Lord, and yet *Samuel* rebukes him for it, 1 *Sam.*13.13. *Uzza* had a good intention in ſtaying the Ark of God, yet how much God was offended with him for his error, you may read, 1. *Chap.* 13. 9, 10.

2. 2. *If a mans action be bad, his intentions are* bad alſo; *Out of the abundance of the heart the mouth ſpeaks.*

5 Inferen. 5. *The certainty of a believers Salvation.* His Hopes ſhall never make him aſhamed, becauſe they are built on Chriſt.

6 Inferen. 6. *That a believer may well make Chriſt his Hope, in order to all his duties,* His Hope for aſſiſtance in the peforming of them, his Hope for acceptance in them, his Hope for a bleſſed ſucceſs in the uſe of them; He that is our Hope of Salvation, may well be relyed upon for all duties that help us on to Salvation; when we come to pray, when we come to hear, when we come to his Table, he will be to us what we Hope in all theſe. Our Hopes in Chriſt are more than our fears from Satan, from our ſelves.

2. *Uſe of Exhortat.* II. For Exhortation

1. *It commends ſundry neceſſary duties to the people of God.* You that believe this to be a Goſpel-Doctrine, that your Hope of Salvation is built on Chriſt, Learn this three-fold Leſſon.

1. To the Godly.

1. Leſſon.

1. *Do not deſpair of Salvation.* The Devil turnes every ſtone, that he may drive the children of God to deſpair of Heaven. It would be enough to preſerve the children of God from this ſnare, if I ſhould only ſhew that deſpair is a very ſinful thing. It is a ſin, and a cauſe of others ſins. Deſpair is a ſin againſt the firſt Commandement; in that Commandement Hope and Faith are required, diſtruſt and deſpair are forbidden. Deſpair is a ſin of an heinous nature. It is well obſerved by Divines, that *Cains* deſpair was a greater ſin than his murther, and that *Judas* his deſpair was a greater ſin than his betraying of Chriſt. Deſpair is the Mother of many great ſins; it occaſions hatred of God, it hardens the heart againſt the counſels of God & Men; it increaſeth impenitency and obſtinacy of heart; it doth often occaſion ſelf-murther. It was this ſin that cauſed *Saul* to fall upon his own Sword. It was this ſin that cauſed *Judas* to be his own executioner. Deſpair ſets the door wide open to the worſt of ſins, and therefore the godly ſhould abhor it. This our Doctrine doth make full proviſion againſt this ſin to all believers. If the ground of Hope of life eternal were in our ſelves, , or in any Creature, then deſpair could not be avoided, but our Hope being in Chriſt, tis abſurd we ſhould have a deſpairing thought. This one point is a ſufficient fence againſt whatever may be looked upon as an occaſion of deſpair.

There are three things, whereby the Devil endeavours to hurry Souls to deſpair.

Three Conſiderations whereby Satan tempts to Deſpair. 1.

1. *The ſeverity of Gods Juſtice.* Saith Satan, God is a juſt God, he will by no means acquit the guilty; when he would drive a Soul to preſumption, he hides the Juſtice of God, and repreſents him, as if he were made all of mercy; when he would draw a Soul to deſpair, then he fils the Soul with thoughts of nothing but ſtrict Juſtice. This Doctrine, that the Hope of our Salvation is bottom'd on Chriſt, doth relieve the Soul againſt theſe heart-affrighting, and heart-diſtreſſing thoughts of the Juſtice of God; he on whom our Hope is ſtaid, hath ſatisfied juſtice to the uttermoſt; He is *the Lord our righteouſneſſe, Jer.* 23.6. He hath furniſhed us with a righteouſneſſe, which the Juſtice of God cannot except a-

gainſt; Yea, Jeſus Chriſt hath made the very Juſtice of God, a friend to us in reference to Salvation; Hence is that of the Apoſtle, 1 *John* 1.9. *If we confeſſe our ſins, he is faithful and juſt to forgive us our ſins.* God remits ſin to his believing people, not only as a faithful God, but as a righteous God—— whatever dread the Soul apprehends from thoughts of Juſtice, this Doctrine affords full relief againſt it.

2. *The greatneſſe of ſin committed.* Satan is very buſie to allure men into ſin, and when he hath prevailed then he labours by the greatneſſe of ſin to bring the Servants of God to deſpair: the Devil doth juſt as that man, that ſaw *Abſolom* hanged in the Oake, tels *Joab* he would have done by him, *thou thy ſelf*, ſaith he, *wouldſt have ſet thy ſelf againſt me*, 2 *Sam.* 18. 13: The Devil drawes the people of God into ſin, and then ſets himſelf againſt them to accuſe them to God, and to terrifie them in themſelves; he extenuates ſin when he comes to tempt, but when his temptations have faſtened, then he aggravates it; ſaith he to the Soul, doſt thou think that ſuch ſins, ſo often repeated, ſo long continued in, ſins committed againſt ſo much light, ſhall be pardoned? ſhalt thou eſcape damnation that haſt thus ſinned? This Doctrine that our Hope is builded on Chriſt, releives us againſt the greatneſs of ſin; his ſatisfaction is a great ſatisfaction; his merit is a great and infinite merit. The promiſe runs thus, 1 *John* 1. 7. *The blood of Jeſus Chriſt* his Son *cleanſeth us from all ſin*; We have the ſame reaſon through him to hope for the pardon of the greateſt as of the leaſt ſin, great and ſmall ſins are all one to infinite merit, and infinite mercy.

3. *The fear of perſeverance.* The Devil labours, to put the children of God in fear, that they ſhall not hold out in Faith and Obedience, and ſo many fall ſhort of Salvation. This Doctrine doth remove the doubt of this; for Chriſt on whom the Hopes of Salvation are builded, hath undertaken to carry the Soul on to the end; he made interceſſion on earth for *Peter*, and he ſtill makes the ſame interceſſion in Heaven for all believers, that their *Faith ſhould not fail*, *Luke* 22.32. When he left the World, he did ſolemnly commend the keeping of thoſe for whom he dyed, to God, intreating him, by that dear love he bare to him, that he would keep them unto the end, *John* 17.11. And God hath undertaken this care, and therefore the Apoſtle ſaith, 1 *Pet.* 1.5. *That we are kept by the power of God through Faith unto Salvation.* To be kept by

the power of God is a ſufficient keeping; and to be kept unto Salvation is a perpetual keeping; he that is kept unto Salvation is kept unto the end. The people of God have an expreſs promiſe for this, 1 *Cor.* 1.8. Where the Apoſtle ſpeaking of Chriſt, ſaith, *That he ſhall confirm the* believer *unto the end, that he may be blameleſſe in the day of the Lord Jeſus.* And for this cauſe it is, that Chriſt doth by his Spirit communicate continual ſupplies of grace to his people, that they may be carried on from ſtrength to ſtrength, till they come to glory. This is the firſt.

2. Leſſon,

2. *Nouriſh this grace of Hope.* 'Tis the believers duty to maintain lively and ſtrong Hopes of Salvation: As we muſt keep Faith in a continual acting, ſo we muſt keep the grace of Hope on foot. 'Tis the Apoſtles counſel, 1 *Pet.* 1. 13. *Be ſober, and Hope unto the end*, we ſhould *labour for full aſſurance of Hope*, *Heb.* 6.11. 'Tis an undervaluing of Salvation not to ſtrengthen the Hope of it in the Soul. 'Tis a diſparagement to Chriſt the ground of our Hope not to maintain this grace in the Soul. Let me uſe a few Motives to perſwade to the nouriſhing of this grace of Hope, and ſhew ſome helps for the ſtrengthening of it.

Motives to maintain Hope.

For Motives.

1. Motive.

1. *The Hope of Salvation is a helmet of the ſoul.* This is the Apoſtles reſemblance, 1 *Theſ.*5.8. Faith and Love are the breaſt-plate, and the Hope of Salvation is the golden helmet upon the head. The helmet or head-piece is of great uſe to the Souldier. The Sword cannot wound him, the Piſtol cannot hurt him, if he have a helmet of proof upon his head; but if the helmet be broken, the head is expoſed to danger. If a Chriſtian ſuffer the Hope of Salvation to dye or to decay, he layes himſelf open to a thouſand hazards; ſtrengthen your Hope of eternal life, as you would the helmet, if you were to fight for your life.

2. Motive.

2. *The Hope of Salvation is the Anchor of the Soul.* This compariſon the Apoſtle uſeth, *Heb.*6. 19. The condition of believers in this life is very like a ſhip on a tempeſtuous Sea; this grace of the Hope of Salvation, is the Anchor, which being fixed in firm ground preſerves the Soul, though not from toſſing, yet from driving either upon Rocks or Sands. Hope is the ſheat Anchor which keeps the ſhip of the Soul from wrack. The Mariners will above all things keep the Anchor, that may ſave both goods and life. Hope is to the Soul, as the Anchor is to the Ship. The Soul

will ride out in the moſt violent ſtorm, when this Anchor is fixed.

3. Motive. 3. *The Hope of ſalvation is the candle of the Soul.* The people of God are often compaſſed about with darkneſs. Inward Darkneſs, outward darkneſs beſets them round, they often walk in darkneſs. The Hope of Salvation is a ſpiritual Candle that gives them light in this darkneſs. *Thou Lord*, ſaith *David*, *wilt light my Candle*, *Pſalm* 18.28. While the Candle of Hope burnes, the Soul will have ſome light, hence is that advice of the Prophet, *Eſay* 50.10. *Let him truſt in the name of the Lord, and ſtay upon his God*, What is this ſtaying upon God but the exerciſing of this grace of Hope? while the Hope of Salvation continues, the Soul hath ſome beams of light.

4. Motive. 4 *Hope of Salvation is the Souls comforter in all its dejections.* It is that which ſettles the Soul in all its diſ-joyntings. Its a bladder which keepes the Soul above water. All heart-diſquietings ariſe either from want of Hope, or for weakneſs of Hope; *why art thou caſt down O my Soul*, ſaith David? *hope in God*, *Pſalm* 42.3.11. The ſtronger the Hope of Salvation is, the weaker is the diſquietment; Hope is the ſouls ſanctuary in dangers. Its to the ſoul under diſcomforts, as the Ark was to *Noah*, when the flood was upon the World. Its as the Whale was to *Jonah*, when he was caſt ouer board. Hope is called *a door*. *Hoſ.*2.15. It will open an Outlet to eſcape danger. It will be an inlet of comfort in the greateſt danger. While a ſoul can keep this door of Hope open, it will not ſink under the ſoreſt burthens.

5. Motive. 5. *The Hope of Salvation is the Souls encourager in all duties.* The ſoul is very apt to tire and grow lazy in duties; becauſe it doth not alwaies find that preſent income it expects, its apt to be ſluggiſh. The Hope of Salvation is as Oil to the Wheels; it helps to beat off ſloth, and makes the ſoul active in its duties. See *Heb.* 6.11,12. Hope is the beſt remedy againſt ſlothfulneſſe. It lets the ſoul ſee that the leſs it receives now, the more it ſhall receive hereafter.

6. Motive. 6, *The Hope of Salvation helps the ſoul to be crucified to the world, and the world to it* The ſtronger Hopes of Heaven a Chrian hath, the more weary he is of the world, and the more deſirous to be in Heaven: the Hope of Salvation makes a Chriſtian conclude a little of the world to be enough, and a great deal of Heaven to be but a little. Hope of Heaven puts the ſoul into an heavenly frame, ere it come to Heaven, *Phil.*3,20. *Looking for a Saviour.*

Saviour is the acting of Hope; this raiſed up their hearts to a heavenly coverſation; he that lets the Hope of ſalvation die in his heart, will find the world too lively in his heart; keep up Hope and you will eaſily keep down the world.

7. Motive. 7. *The Hope of ſalvation will help on the purifying of the ſoul.* This the Apoſtle mentions, 1 *Joh.*3.4. 'Tis both an evidence of Hope, and a fruit of Hope. Hope of glorification is ever a great promoter of ſanctification. Theſe, any one of theſe, are enough to perſwade Chriſtians to keeep up Hope of ſalvation, which is built on Chriſt.

Helps to attain a ſtrong Hope.

The helps to attain to ſtrength of Hope are divers.

1. Help. 1. *Study the promiſe and oath of God.* This is that which begets Hope, this is that which ſtrenthens it: the promiſe makes Hope live, and the promiſe makes Hope lively, *Hebr.*6.17,18.

2. Help. 2. *Srengthen Faith.* The more active Faith is in applying, the more ſerious will Hope be in waiting: Hope is the flame of Faith; the more fuel the greater flame.

3. Help. 3. *Look often within the veil, Heb.*6. 19. 'Tis that within the veil on which the Anchor of Hope is faſtened. Chriſts death, Chriſts Reſurrection, Chriſts Aſcenſion eſpecially, and his Interceſſion within the veil, doth encourage both Faith and Hope.

4. Help. 4. *Be ſure to remember the experiences of the manifeſtations of Gods love to you.* Theſe are glimpſes of Heaven, and they will confirm the ſouls Hope of Heaven. *Experience* ſaith the Apoſtle *begets Hope, Rom.*5.4.

5. Help. 5. *Srengthen your love to God.* The ſtronger a Chriſtians love to God is, the firmer will his Hope of Heaven be. *Jude* 21. *Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* Love to God in the heart opens the eye of Hope; as love decaies, Hope decaies. This is the ſecond Duty, that Chriſtians would keep up Hope of ſalvation.

3. Leſſon. What we muſt look at in Chriſt as the ground of Hope.

3. *Act all your Hope for ſalvation on Chriſt alone.* Make him the bottom and Baſis of all your Hope. There are divers things in Chriſt, at which the ſoul muſt look, that it may expect ſalvation by him:

1. 1. *At the death of Chriſt.* 'Tis Chriſt crucified that is the ground of our Hope. By his death he purchaſed ſalvation~~, and therefore~~ our Hope of it muſt look at his death. A Chriſtians Hope is laid in blood, not his own blood, but the blood of Chriſt. The Scripture often mentions the blood of Chriſt as the ground of our Faith,

*Rom.*3.25. Now our Hope and our Faith have the ſame foundation.

2. 2. *At the Reſurrection of Chriſt.* The Apoſtle mentions this, 1 *Pet.*1.3. Though Chriſt did by his death merit our ſalvation, yet it is his Reſurrection that gives us a ground of hoping, and therefore he is ſaid to be riſen again for our juſtification, *Rom.* 4. *ult.* If he had not riſen, his death had done us no good, his breaking through death is the perfection of the work; the Jews,yea Pagans believe his death, Chriſtians his Reſurrection alſo, and thereupon Hope in his death. *We truſted it had been he that ſhould have delivered Iſrael*, Luke 24.21. It was Chriſts Reſurrection that gave the Church a ground to Hope in his death: his death ſhewed his Humanity, his Reſurrection his Divinity, *Rom.*1.4.

3. 3. *At his Interceſſion.* The Scripture makes Chriſts Interceſſion to be one pillar on which our ſalvation ſtands, *Heb.*7.25. By his interceſſion he applies to his Elect all that he hath purchaſed by his death for them. A Chriſtians Hope ſhould bottom it ſelf upon theſe three pillars, and it will ſtand as faſt as the ſtrongeſt mountain. Thus much for the Duties which are commended to the people of God. And,

2. To the wicked.

II. *It teacheth the wicked the true way to get a right Hope of ſalvation.* Chriſt by Faith muſt be apprehended, before there be any true foundation of Hope: all other Hopes will be like the Spiders web. I know the queſtion will be, How ſhall we get an intereſt in Chriſt?

How to get an Intereſt in Chriſt.

1. *Direct.* 1. *Diſ-intereſt thy ſelf in ſin.* Diſ-union with ſin, is one ſtep to union with Chriſt: drive ſin out, and Chriſt will come in. And then,

2. *Direct.* 2 *Beg of him that he would take poſſeſſion of thy heart:* ſay to him, *Come in you bleſſed of the Lord*: Get up thy heart to a willingneſſe to be his.

3. *Direct.* 3. *Wait on him in thoſe wayes wherein he uſeth to beſtow himſelf.*

4. *Direct.* 4. *Accept Chriſt when he calls.* Few or none that live under the Goſpel, but Chriſt proffers himſelf by more than ordinary ſtirrings, embrace thoſe offers, and Chriſt is thine.

Jeſus

Jeſus Chriſt as Rivers of waters in a dry place.

ESA. 32. 2.

Rivers of waters in a dry place.

Octob. 24. 1654.

THis Chapter contains a Prophetical deſcription of Chriſt and his Kingdom. Some Expoſitors refer it in the Letter to *Hezekiah*, and his Kingdom. *Ahaz* the Father and Predeceſſor of *Hezekiah*, who walked after the luſts of his own heart, had put all things out of order; he had overturned the ſtate both of Religion, and of the civil polity of the Kingdom; therefore doth God by the Prophet, promiſe another and a better King, *Hezekiah* by name, who ſhould by his Juſtice and Piety, ſet all things right, which were now ſo lamentably out of frame. But in the Myſtery all Expoſitors refer it to Chriſt and his Kingdom, of which *Hezekiah* was a Type. *Haud dubiè hæc ad Chriſtum referri debent, cujus etiam Hezechias typum geſſit, atque ipſius regnum adumbravit*; as *Calvin* upon the place. What Chriſt ſhould be to his people, this Verſe ſhewes by divers reſemblances; *He ſhall be a hiding place from the wind, a covert from the Tempeſt, a ſhadow of a great Rock in a weary Land, and he ſhall be as Rivers of water in a dry place*; Of this laſt I am now to ſpeak. In which we have two things.

2 Reg. 16.

1. A Deſcription of the natural heart, a Deſcription of Man in himſelf, he is *Terra arida*, a dry Land, *A dry place.*

2. A Deſcription of Chriſt; what he is to Man, *He is Rivers of waters.*

From theſe two we have two Leſſons.

1. That Man is in himſelf *a dry place.*

1. That Chriſt is to Men that are dry, *as Rivers of waters.*

I ſhall begin with the firſt.

I. *That Man is in himſelf a dry place.* The heart of Man is in it ſelf till it be watered by grace, like a dry parched Wilderneſs; the ſoul of Man without Chriſt, is as dry as the heath that was never rained upon. That the Holy Ghoſt by theſe expreſſions, *of a dry place*, and *a weary Land* underſtands the condition of Man in himſelf, till he be united to Chriſt, is clear from that in the next verſes, where a larger Deſcription is made of the ſame condition of Man under other ſimilitudes; *The eyes of them that ſee ſhall not be dim*, &c. *Non ſimpliciter pronunciat*, ſaith *Calvin*, *quid facturi ſint homines, ſed quid facturus ſit Deus ipſe in hominibus.* Chriſt ſhall reſtore a Tongue to ſpeak, a Mind to underſtand, Ears to hear, to ſuch as before were *hebetes & horrendo ſtupore percuſſi*, as *Calvin* ſpeaks, dead, and dull, and ſtricken with benummedneſs of heart.

The beſt of Men without Chriſt are but dry places; empty pits in which is no water. We have this Deſcription of Man in himſelf. *Eſa.*44.3. *I will pour water on him that is thirſty, and floods on the dry ground.* There are two ſorts of dry ground, ſome are dry, and ſee their drineſſe, and thirſt after the moiſture of grace; Some are dry, and take no notice of their want of moiſture: But all in themſelves are but dry places. We have the like Deſcription, *Eſay* 35.6, 7. The Prophet there tells us what man is in himſelf, *He is a deſert, a Wilderneſs, parched ground.* He tells us what Man is by grace; he *is a pool, a Land of ſtreams, and ſprings of water.* I ſhall ſhew,

1. What reſemblance there is between the heart of Man and a dry Land. Take it in three particulars.

1. The reſemblance between Mans Heart and a dry Land in 3. Reſpects.

1 *Reſpect.*

1. *Dry places are hard places.* Long droughts make ſoft places hard. Wilderneſſes and deſerts; are places that have no ſoftneſſe in them. The heart of Man in it ſelf is very hard. The natural heart that hath not been mollified by grace is often compared to a flint, to an Adamant, to Rocks, which are the hardeſt of ſtones, *Zech.*7.12. The *nether Milſtone* is not ſo hard as the natural heart of Men. Mercies cannot ſoften it, Judgements can make no impreſſion upon it, Ordinances cannot break it, till the Spirit of God, by his Almighty power, fall upon it, it will not be ſoftned. The heart of ſtone can by no Art of creatures, be turned into an heart of fleſh; It feels nothing, it fears nothing, it reſiſts againſt every thing which is uſed to do it good, till the irreſiſtible grace of God take it in hand. We have an inſtance of it in *Pharaoh*; all the Hammers God uſed, were not able to mollifie his flinty ſoul

2. *Dry places are barren places.* There is no fruit ſeen, none expected, in deſolate and parched wilderneſſes. There are Briars and Thornes, Weeds and Nettles in abundance, but no pleaſant fruit. The heart of Man, while it continues diſunited from Jeſus Chriſt, doth bring forth, can bring forth no fruit at all. It brings forth *wild Grapes* plentifully, vain thoughts, ſinful actions, ungodly words; but no pleaſant fruit; Their *Vine is the Vine of Sodom, and their cluſters the cluſters of Gomorrah*, *Deut.*32.32. 'Tis not the wild tree, but the tree tranſplanted that bears fruit. God tells *Ephraim* from whence it was that he had his fruit, *Hoſ.*14.8. *In me is thy fruit found.* Good works are the *fruits of the Spirit*, *Gal.*5.22. The Spirit plants them, the Spirit waters them, the Spirit ripens them, and brings them to perfection. Our Saviour tells us, *John* 15.5 *That without him we can do nothing.* To ſeek for good fruits in a dry heart, is to ſeek the living among the dead. *Its to ſeek for Grapes of Thornes and Figs of Thiſtles.*

2. *Reſpect*

3. *Dry places are places of hurtful Creatures.* Lions, Bears, and other ravenous Creatures range and lodge in deſert places; the Scripture calls wilderneſſes, *Habitations of Dragons*, *Eſay* 35.7. Becauſe Dragons and ſuch preying Creatures have their reſidence there. The natural heart is a place of Devils and luſts; That old Serpent makes his neſt there, that red Dragon the Devil hath his reſidence there; Pride, Ignorance, worldlineſs, prophaneſs, Atheiſm, and all kind of luſts range and rule there. Chriſt caſt ſeven Devils out of *Mary Magdalen.* Sins and Devils keep a conſtant abode in theſe deſolate Wilderneſſes. The Apoſtle tells us, that *the Prince of the power of the Air worketh in the hearts of the Children of diſobedience*, *Epheſ.*2.2. The natural heart is a Hell of Devils, and a puddle of filthy luſts; The Devils delight in dry places, *Matth.*12.43. That which God threatens againſt *Babylon* is made true of the natural heart, *Eſay* 13.21,22. Creatures and luſts which are far worſe than theſe wild beaſts lye down and fold together in the unrenewed heart. This is the firſt.

3. *Reſpect*

II. How the heart of man comes to be ſo dry.

2. **How Mans heart comes to be ſo dry.**

1. *The firſt ſin of Adam is the principle cauſe.* The heart of man in his firſt Creation was well watered. There was a ſpring of holineſſe in it, which did flow through every chanell. Its ſaid of Paradiſe, *Gen.*2.10. That *a River went out of Eden to water the Garden.* Though God created the fruits & trees of Paradiſe, yet when created he would have them preſerved the ordinary way. The

1. Cauſe.

ſoul of Man was as well watered as that Garden was; Grace and holineſs did run in pleaſant ſtreams through every faculty of it. The ſin of *Adam* dryed up theſe ſprings, it did empty theſe wells which God himſelf had digged,and by this means is the heart ever ſince dry.

2. Cauſe. 2, *Every ſinner doth increaſe this dryneſſe in himſelf*: And that two wayes.

1. 1. *By committing new ſins againſt God.* Every ſin parches the heart, and makes it more dry than it was before. As the ſinner adds ſin,ſo he adds to the dryneſs of his heart.

2. 2. *By ſhutting out thoſe ſtreams of grace which God would cauſe to run through the Soul.* God would pour water upon the dry heart, Man is not willing; God would dig Wells of grace in the ſoul, Man oppoſes; he is called to the waters, *Eſay* 55. 1. but he will not come: and becauſe he will not come to the waters his heart remaines dry. Thus much for Explication.

1 *Vſe of Informati.*

The Uſes of the point.

1. Leſſon. 1. For Information.

1. *What an unprofitable piece the heart of Man is by Nature.* The Scripture calls men in their natural eſtate unprofitable men. *Once unprofitable*, ſaith the Apoſtle of *Oneſimus*, *but now profitable to me and thee*, *Philem.* 11. When the heart is renewed, then its profitable, but while it continues unconverted, its an unuſeful piece; dry parched earth is good for nothing, its neither fit for Paſture nor for tillage. No corner of the barren Wilderneſs is more uſeleſſe then the unrenewed heart of Man.

2. Leſſon 2. *This ſhewes us the reaſon why the ſpiritual Husbandry doth ſo little good in the World.* The Miniſters of the Goſpel plow and ſow,& dig till they ſweat again, and yet little good is done in moſt Men with whom they labour. They complain with the Prophet, *Eſay* 49. 4. *I have laboured in vain; I have ſpent my ſtrength for naught*; This ſhewes us one reaſon, the greateſt part of the earth, wich they take pains about, is without moiſture.In that Parable of the ſeed, that which fell upon ſtony places came to nothing, *Matth.*13.5. Miniſters plow the Rocks, they ſow their ſeed in the Wilderneſſe, the labour they take is laid out *in dry places*; while the heart is unmoiſtened, the greateſt diligence will be loſt; the beſt ſeed will be ſown in vain. The Tree that is without Sap, will never bear, what pains ſo ever is taken with it. Man is in in himſelf

without the ſap of grace, and thats the cauſe of all his barrenneſſe.

3. Leſſon.

3. *The power of converting grace.* Cõverting grace makes the dead heart live, it turnes the dry heart into *a fountain of living waters.* The Pſalmiſt admires the power of God in bringing water out of the Rock, *Pſalm* 114.8. *He turned the Rock into a ſtanding water, the flint into a fountain of Waters.* God doth greater work than this, in the converting of a ſinner; he doth turn the heart that is harder than either Rock or flint into ſtreams of living water. The Prophet deſcribes the work of converſion after this manner, *Eſay* 35.6, 7. *In the Wilderneſſe ſhall waters break out, and ſtreams in the deſert.* In converſion the parched Land becomes a pool, and the thirſty Land ſprings of water. God in converſion doth dry up a ſea of corruption, and creates a ſea of waters in the ſoul.

4. Leſſon.

4. *It lets us ſee why there are ſo few penitential tears ſhed by unconverted men.* Such as are renewed they can mourn, they can water their Couch with their tears, the unrenewed heart is a ſtranger to this work, he neither mourns truly, either for ſin or miſery, he can hear his ſin confeſſed, he can hear his condition bewailed, and yet his eyes are dry; The reaſon is, he himſelf is a dry piece of earth; he wants the moyſture of penitential grace, and therefore cannot ſhew any penitential ſorrow; He that ſeeks for tears, theſe ſpiritual tears in his eyes, ſeekes for a fountain in the wilderneſſe. Till God moyſtens the dry heart, no drops of moyſture can be expected from the eyes. *I will pour upon the Houſe of David,* ſaith God, *The Spirit of grace and they ſhall mourn, &c. Zech.* 12.10. God muſt pour into the dry heart, the water of grace, before it can pour out tears of ſorrow.

2. For Exhortation.

2. *Uſe of Exhortati.*

(1.) To the Unregenerate.

1. *To perſwade ſuch as are in the ſtate of Nature to believe this.* What ever thoughts they have of themſelves they are but like a dry parched wilderneſſe in the account of God. Such dry places have neither pleaſure nor profit in them; No Man much values ſuch places. Men will neither build Houſes in ſuch places, nor plant Vineyards, nor ſow their ſeed. The Lord doth as much abhor a dry parched heart, as the Husbandman doth dry rocky ground; Eſpecially if it be dry, and do not thirſt after ſpiritual watring. And therefore they ſhould endeavour, that their dry hearts may be watred. Men that have dry Land, ſpare no coſt, refuſe no pains to bring ri-

volets of waters through it, that it may be moiſtened. It will, they know, in a little time, quit all their coſt, and recompence all their labour. Oh that Men would be as careful that their dry hearts may be watred. There are two ſtreams, whereby the dry heart is watred. The ſtream of Chriſts blood, the ſtream of ſanctifying grace. But how ſhall I get theſe ſtreams brought through my ſoul?

How to get the ſtreams of Chriſts blood and grace brought in to the ſoul.

1. *Direct.*

1. *You muſt beg of God that he would turn the courſe of them this way.* Men may cut places for Rivers to run in, but none but God can cut cut a channell, to bring theſe ſpiritual ſtreams into the ſoul. The Pſalmiſt ſpeaks of the ſending forth of ſprings, as one great act of the providence of God, *Pſalm* 104. 10. 'Tis a ſecret myſtery which thoſe that have ſearched deepeſt into nature cannot reſolve us in, how thoſe ſprings are fed, how they are maintained and nouriſhed, ſo as to run without ceaſing in ſuch great ſtreams as many of them make. Philoſophy cannot ſhew the reaſon of it, the *Pſalmiſt* doth it well; *God ſends them into the valleys* his providence and power keeps them continually running, he that would have his ſoul watred, muſt go to God by prayer.

2. *Direct.*

2. *You muſt make uſe of thoſe pipes through which theſe ſtreams are ſent.* The Ordinances of God are the golden pipes through which theſe waters are ordinarily conveyed to the ſoul. *I will pour water*, ſaith the Lord, *on him that is thirſty, and floods upon the dry ground*, *Eſay* 44. 3. The Veſſel by which the ſpirit pours this water is ſome Ordinance of God. All thoſe ſpirtual waters in *Ezekiels* viſion, which typified the grace of the Goſpel, did iſſue from *under the Threſhold of the Sanctuary*, *Ezek.* 47.1. He that would have his ſoul watred with theſe ſtreams muſt come as near as he can, *to the Threſhold of Gods Sanctuary*, and then his ſoul ſhall be ſure to be ſatisfied, and that abundantly. All the *Wells of ſalvation* are in the Church, and the buckets of the Sanctuary the Ordinances of God muſt be uſed by thoſe that will be watred out of them. And then

(2) To thoſe whoſe hearts are watred by Chriſt.

2. *Let ſuch as are delivered from this dry eſtate learn their duty*; Hath God made the fleece of your ſoul moiſt which before was dry, hath God poured water upon your dry ground? it is your duty to.

Three Duties.

1. *Duty.*

1. *Be humbled for your former drineſs.* Men cannot bewail truly their bad condition in which they were, till they be brought out

of it, and therefore they ought to do it after. How long did your hearts continue as parched clods of earth, good for nothing but to be trod under foot by wild beaſts? Moyſten your hearts and your eyes with ſorrow, becauſe of your former want of moyſtneſſe; *We our ſelves,* ſaith the Apoſtle, *were ſometimes fooliſh,* Titus 3.3.

2. *To anſwer Gods end, and to recompence his coſt in bringing the ſtreams of his grace through your ſouls.* Be fruitful as ground that is ſo richly watred, and the rather, becauſe of the long time of your dry unfruitfulneſſe. Thoſe trees that grew by the bank of that River, that came out of the Sanctuary, brought forth fruit every Moneth, *Ezek.* 47.12. And that Tree, *Pſalm* 1 3. Which is ſet by the ſtreams of water, *brings forth his fruit in ſeaſon, becauſe filled with the fruits of righteouſneſſe,* as the Apoſtle exhorts, *Phil.*1.11. 2 *Duty.*

3. *Do what lyes in you to help the bringing of the waters of grace, through the hearts that are ſtill dry.* Let them by your freſhneſſe and greenneſſe be made out of love with their own drineſſe. Acquaint them how God watred your ſouls, and by your Counſel and Prayers, let ſome drops fall on them. See *Proverbs* 11.25. God will give you a bucket for every drop you let fall on others. This is the firſt Doctrine. 3. *Duty.*

That Jeſus Chriſt is to his people as Rivers of waters in a dry place. *Doct.* 2. The Prophet prophecying of Chriſt, and of the benefit which his Church ſhall receive by him, uſeth this compariſon, *Eſay* 35.6. *Waters ſhall break out in the Wilderneſſe, and ſtreams in the deſert.* And *Cap.*55.1. When he exhorts men to make uſe of Chriſt, and of that Goſpel-Grace which is tendred to the World by him, he doth it in theſe terms, *Ho every one that thirſteth come ye to the waters.*

In the opening of this Doctrine I ſhall ſhew,

1. What reſemblance is between Chriſt and waters.
2. Why Chriſt is compared to Rivers of waters.
3. How much better Chriſt is than all other Rivers of waters.

The Reſemblance between Chriſt and waters in 6. Reſpects

I. There is great reſemblance between Chriſt and waters. Conſider it in ſix reſpects.

1 *Reſpect.* 1. *Waters have a clenſing virtue.* Water is the Bath of Nature, which the God of Nature hath appointed for the clenſing of Creatures from all defilements which they do contract. The

World would be a filthy and polluted place, if God had not created Rivers, Springs, and Pools of water. The Lord Jeſus hath a cleanſing virtue, *his word is a purifying word, John* 15.3. Now ye are clean through the word which I have ſpoken unto you. *His blood is a cleanſing blood.* It is by the ſprinklings of his blood, that the filthy conſcience of a ſinner *is purged from dead works to ſerve the living God, Hebrewes* 9. 14. All the legal baths of purification were Types of the blood of Chriſt the great purifying fountain. That water of ſeparation which God commanded to be made for the purifying of the unclean was a clear Type of that ſpiritual purification which ſinners have by the blood of Chriſt. Of this water, and the uſe of it, we read of, *Numb.* 19. *per tot.* The *Heifer* did by her ſex denote the mean and contemptible condition which Chriſt ſhould live in while he was on earth; the *redneſs* of the *Heifer* did ſignifie the bloody paſſion of Chriſt; the *unſpottedneſſe* and *unblemiſhedneſſe* of the *Heifer* did ſet forth the purity of Chriſts Nature, and the perfection of his righteouſneſſe and ſufferings. That circumſtance, that the *Heifer* muſt be ſuch, as *upon which never came yoke*, did ſignifie the voluntarineſſe of Chriſts ſufferings, he was not, he could not be compelled to do it, but did it freely. That Chriſt and his blood was typified by this water is clear from the application which the Apoſtle makes of it, *Heb* 9.13,14. Neither Men nor Angels can find any other way of cleanſing ſinners, than by the blood of Chriſt. As his word and blood, ſo *his Spirit is a purifying Spirit.* The Spirit cleanſeth by applying Chriſts blood, and by creating clean diſpoſitions in the ſoul. All the graces of the Spirit are cleanſing things. This is the firſt.

2 *Reſpect* 2. *Waters have a cooling virtue.* The parched Land by ſtreams or ſhowers of water is refreſhed, and cooled. The ſweating Travellor cools himſelf by waſhing in water; when the Sun by its ſcorching beams hath made the room hot, waſh it with water, and its brought to a cool temper. The Lord Jeſus Chriſt hath a cooling virtue. As he heats the ſoul thats cold and liveleſſe, by powring grace into it, to quicken it and warm it, ſo he cools the ſoul of all diſtempered heats. There are two violent heats, which 1. the ſouls of Men, yea even of good Men are liable to. *Sometimes its ſweltered with temptation.* Satan by ſhooting his fiery Arrowes puts a beleever in a violent heat; Even as the Hart is by the Hunter put in a foming ſweat, ſo is a believer many times by

the violent purſuings of that bloody hunter the Devil, put into a ſmoaking condition; his heart is all on a flame. When the ſoul is in this heat, Chriſt cooles it, partly by oppoſing comfortable promiſes of deliverance; partly by giving in ſupplyes of Chriſt; partly by aſſuring the diſtempered ſoul of the continuance of his Interceſſion. *I have prayed for thee that thy Faith fail not*, *Luke* 22. 31, 32. VVhen *Paul* was in that violent heat of temptation, Jeſus Chriſt cool'd him by the aſſuring him of ſupply, *My grace ſhall be ſufficient for thee*, 2 *Cor*. 12. 9. Tempted Saints have daily experience of Chriſts cooling virtue, when they have been baited by temptations. *Sometimes the ſoul is put into a fiery heat, by the raging of Corruptions.* The Lord layes it to the 2. charge of his people, *Hoſea* 7.6,7 *That they are as an Oven heated by the Baker.* God hath been pleaſed for very good reaſons, to ſuffer ſin to dwell as an Inmate, in the hearts of his children, and it ſhall have an abiding in them, while they abide in the fleſh. This corruption doth many times by its fearful raging, put a believer into a flame. Paſſion, and Pride, and Worldlineſſe, and other corruptions, by their ſtrong movings heat the heart. When the heart is in this helliſh heat, Jeſus Chriſt cools it partly by ſubduing the mutinous luſtings of the fleſh, bringing them into order,partly by ſtrengthening the renewed part, to take theſe mutineers captive, and to lay them under chains. Jeſus Chriſt unſtops the Oven of the diſtempered heart, and by caſting water into it brings it to a cooler temper. When *Saul* was in that raging heat to ſhed the blood of the Saints, Jeſus Chriſt appears to him in the way, and allayes that furious heat, *Acts* 9. The people of God after converſion find as unholy heats in their hearts as he had, and they find alſo that by the working of Chriſts Spirit, they are quenched; what a heat was *David* in, when he was going to *Nabals* Houſe? See what ſparks fly out, 1 *Sam*.25.21,22.And yet God doth by the wiſdom of *Abigal* bring him to himſelf,*v*.32,33. The beſt of Gods ſervants find themſelves tranſported by ſome corruption, or or other as much as *David* was; their Souls are in a hot burning Fever. When they are ſo, Jeſus Chriſt ſprinkles ſome heavenly water upon them, and by ſo doing cools thoſe deſtroying heats. This is the ſecond.

3. *Waters have a ſuppling virtue.* Steep things that are hard 3 *Reſpect* in water, and they are mollified and made ſoft. The Prophet ſpeaking of the earth, ſaith, that *its made ſoft with ſhowers*, *Pſalm*

55.10.

55.10. The Lord Jeſus hath a mollifying virtue. His Blood, his Spirit, his Grace doth intenerate hearts that are as hard as *the nether Milſtone.* The Scripture doth often ſpeak of the hardneſſe of Mans heart by Nature. *Its repreſented by the hardeſt ſtones,* the Prophet calls it, *a heart of ſtone*, *Ezek.*36.26. Stones are condenſed hardned earth, the heart is naturally as cold as earth, and as hard as ſtones. Its compared to the Flint ſtone, *Ezek.*3.7,9. God made the Prophet as a flint, becauſe he was to deal with them, whoſe hearts were harder then flint. Its compared to a Rock, *Jer.*5.3. Rocks by the continual daſhing of the waves grow harder than ordinary ſtones. Its compared to the nether Milſtone; that which is ſaid of the heart of the *Leviathan*, *Job* 41.24. is much more true of the natural heart, it is far more hard than the piece of the nether Milſtone. Its compared to the Adamant, which is the hardeſt of all ſtones, *Zech.*7.12. *Its repreſented by the hardeſt metals*, as Braſſe and Iron, *Jer* 6.28. and *Eſay* 48.4. *I know*, ſaith God, *that thou art an Iron ſinew, thy neck is Iron, and thy brow Braſs.* Two great evils do thoſe expreſſions import in the impenitent heart, the Spirit of obſtinacy, *thy neck is an Iron ſinew*, the Spirit of impudency, *thy brow is braſs*; they were ſhameleſſe and impudent, they were paſt bluſhing. And yet this hard heart is made tender by the application of Chriſts blood. They ſay of the Adamant, it is ſo hard, that no Hammers can break it, no force of Man can bruiſe it, but put it into the blood of a Goat, and its diſſolved to pouder. The warm blood of Jeſus Chriſt will turn the flintieſt Adamant heart to pouder. All the ſoft hearts you read of in the Scripture were mollified by the ſteeping in the blood of Chriſt. Thoſe three thouſand were once as hard as *Pharaoh*, & yet aſſoon as the blood of Chriſt was ſprinkled upon them, by the Miniſtery of the Apoſtles they were like melting wax, *Acts* 2.37. The blood of Chriſt is the onely cure for hardneſſe of heart. Could we ſpeak with thoſe bleſſed Saints that are in Heaven, they would tell us, it was Chriſts blood that turned their ſtony hearts into hearts of fleſh. This is the third

4. *Reſpect* 4. *Waters have a fructifying virtue.* Lands that are barren, are by turning ſtreams of water through them made fruitful; the watred Garden is the fruitful Garden, *Eſay* 58.11. Thoſe Paſtures are moſt fertile that lie neereſt Rivers of waters. The tree that brings forth fruit is ſaid to be *planted by the Rivers of water*, *Pſalm* 1.3. The Lord Jeſus Chriſt hath a fructifying virtue, by his

Spirit, by his blood, by the influence that is derived from him it is that the ſoul is made fruitful. *All the fruits of righteouſneſs* are ſaid *to be by Jeſus Chriſt, Phil.*1.11. 'Tis he that plants theſe fruits. 'Tis he that preſerves them. 'Tis he that ripens them and brings them to perfection. The ſouls implantation into Chriſt is the cauſe of its fruitfulneſſe. See *John* 15. 4. The branch is fed from the root, the ſoul is made fruitful by the communication of Chriſts Spirit. The Church doth acknowledge that all her fruitfulneſſe was by Chriſt. *Let my Beloved come into his Garden, and eat his pleaſant fruits, Cant.*4 *ult.* When Chriſts blood flowes through the ſoul, then it buds and bloſſoms, and brings forth fruit; The Prophet ſhewes the fructifying virtue that is in Chriſt, *Eſay* 35. 6,7. Thoſe waters did never run through any ſoul, but it was filled with all manner of fruits. This is the fourth.

5. *Waters have a healing virtue.* There are ſome waters that *5.Reſpect* are very healing, all waters help on healing. Some great wounds have been healed only by waſhing in water. We read of a pool in *Jeruſalem* called *Betheſda*, that had ſuch a ſanative virtue, that it cured all manner of ſores and diſeaſes, *John* 5. 2,3,4. In our own Land, there are waters which are preſcribed as a remedy for many diſtempers, and they have proved ſucceſful to ſuch as have uſed them. The Lord Jeſus Chriſt hath a healing virtue,he came into the world as a Phyſitian for the healing both of bodies and ſouls. His Blood, His Spirit, His Word, have all healing virtue. *By his ſtripes*, ſaith the Prophet, *we are healed*, *Eſay* 53. 5. 'Tis he that heals us of the guilt of ſin by the imputation of his righteouſneſſe for juſtification; and it is he that heals us of the filthineſſe of ſin by the imparting of his grace for ſanctification. Jeſus Chriſt hath a Medicine for every diſeaſe. See *Rev.*3.18. No ſinner ever took down one drought of theſe waters, but was cured of whatever diſeaſe he had. This is the fifth.

6. *Waters are uſeful for defence.* Eſpcially Rivers of water. *6.Reſpect* Places that are moated and ſurrounded with ſtreams of water are places of ſafety. A moat of waters is a better defence than a wall of Braſſe. Jeſus Chriſt is very uſeful for defence; he it is that by his power ſafeguards the Church from all the attempts that are made againſt it, both by Men and Devils. Theſe Rivers of waters are drawn about the wals of the Church, and they keep it ſo ſecure, *That the Gates of Hell ſhall never prevail againſt it,* See *Eſay* 33.21. A promiſe of defence; we read in *Rev.* 14.1. Of *a*

Lamb ſtanding on Mount Zion. Jeſus Chriſt ſtands in the midſt of his Church keeping guard in it, that none approach to hurt it; ſhould his eye be taken off the Church, a thouſand breaches would in one moment be made in it; but being compaſſed about with theſe waters, it cannot finally be annoyed. This is the Sixth.

2. Why Chriſt is compared to Rivers of waters.

II. Why is Chriſt compared to Rivers of waters?

1. *Reaſon*

1. *To ſhew the abundance of all that good which is in Chriſt.* Chriſt is not veſſel of water, or a Ciſtern of water, but a River of water; not a ſingle River neither, but Rivers; he hath plenty of all good things in him. *It pleaſed the Father that in him ſhould all fulneſſe dwell*, Col. 1.19. What a high expreſſion is that? he is not only full, but he hath fulneſſe in him; not only fulneſſe in one kind, but *all fulneſſe.* And this is ſaid not only to be in him, but to *dwell* in him. Whoſoever is in Chriſt is in a way of fulneſſe, he was *full of grace and truth*, ſaith the Evangeliſt, *Joh.* 1.14. There is the fulneſſe of the veſſel, ſo the Saints may be ſaid to be full. And there is the fulneſs of the Fountain, ſo Chriſt is ſaid to be full. There is in Saints a fulneſſe of ſufficiency, but in Chriſt the fulneſſe of redundancy. We are full of guilt, Chriſt is full of merit. We are full of ſin, Chriſt is full of grace. We are full of wants, Chriſt is full of riches to ſupply all our wants; he is not a pool of water, but *Rivers of water. The Spirit was not given to him by meaſure*, but without meaſure, *John* 3.34. *In him are hid*, ſaith the Apoſtle, *all the treaſures of wiſdom and knowledge*, *Coloſ.* 2.3. There is a double reaſon why this fulneſſe ſhould be in Chriſt.

1. *In regard of his union with the word.* It is fit that he that was ſo neerly united to the Influential Cauſe, ſhould partake abundantly of the influence. The Humane Nature of Chriſt was perſonally united to the eternal word, and therefore could not but be abundantly filled. This reaſon the Apoſtle renders, *John* 1.14. *His fulneſſe of grace and truth* depends upon his perſonal union with the word; by how much any thing is nearer the Fountain, by ſo much doth it partake more abundantly of the Fountain, but the humane nature of Chriſt was not only near the Fountain, but united and made one perſonally with the Fountain, and therefore muſt of neceſſity be infinitely full.

2. *In regard of the end of his fulneſſe.* Jeſus Chriſt was filled as a Treaſury that he might fill others. There were thouſands, yea millions of empty ſouls to be filled out of Chriſt, he was *Caput Eccleſiæ, the head of the Church*, He was *Radix Eccleſiæ,*

the root of the Church. —— Abundance of Saints that were dry and parched, were to be watred out of Chriſt, and therefore it was neceſſary that he ſhould have *all fulneſſe dwelling in him. To every one of us,* ſaith the Apoſtle, *is given grace according to the meaſure of the gift of Chriſt,* Eph. 4. 7. He was *to make many rich* that were very poor, and therefore it was neceſſary, that he ſhould be rich. The Evangeliſt renders this as another reaſon of his fulneſſe, *John* 1. 14, 16. *He was full of grace and truth, and of his fulneſſe have we received, and grace for grace.* Thoſe breaſts that were to give ſuck to ſo many hungry ſouls had need be full. Thoſe coffers that were to ſupply the neceſſities of ſo many impoveriſhed ſouls had need be full. That Sun that was to enlighten ſuch a vaſt World, had need to be full of light. That root that was to feed ſo many branches had need be full of ſap.

2. Reaſon

2. *To ſhew the willingneſſe and readineſſe of Chriſt to communicate of that good which is in himſelf.* If you would have water out of the Bottle, you muſt unſtop it, or elſe you ſhall want; if you would have water out of the Ciſtern, you muſt turn the Cock and give it paſſage; if you would have water out of the Pool or Well, you muſt go where it is and draw it up; but now the River doth freely ſend out his ſtreams without our labour. The River runs day and night, and that freely. The Lord Jeſus, as he hath fulneſs of grace, ſo he is communicative of grace; He cauſeth the ſtreams of his grace to flow continually upon the ſouls of his people. The Scripture doth in many places ſpeak of Chriſts readineſſe to beſtow good things on the Sons of Men. See *Proverbs* 9. 1, 2, 3. This eternal wiſdom of God doth not tarry till ſinners ſue to him, but he doth by his grace prevent them. *Who ſo is ſimple let him turn in hither.* The Table is continually ſpread, the Door ſtands alwaies open, yea his Meſſengers are alwayes running about to intreat men that they would come in, that their wants may be ſupplyed. We may ſee more of this communicativeneſſe of Chriſt in that free invitation of his, *John* 7. 37. *If any Man thirſt let him come to me and drink.* Do but open your Doors and the River will flow in upon you, whether you will or no. So alſo *Eſa.* 55. 1. *Ho every one that thirſteth, come ye to the waters*; Rivers of water do not only afford ſupply when Men come to them, but they do follow Men, when they run away from them. Jeſus Chriſt doth not only meet the Beggar, but followes him, with his Alms in his hand, when he runs away frō him. *Naamans* readineſs

to anſwer the requeſts of *Gehazi*, appears by this, that he lighted from his Charriot to meet him, when he ſaw him running after him, 2. *Reg.* 5. 21. The Lord Jeſus doth not only light out of his Chariot to meet the ſoul when he ſees it running after him, but drives the Chariot of his grace after the ſoul, when its running away from him. He hath commanded us to be willing to communicate,& he ſhews us his own example to be our Pattern. Chriſt doth not only give undeſired, but runs after the ſoul when he is refuſed. *I am found of them that ſought not after me*, ſaith the Prophet of Chriſt, *Eſay* 65 1. Chriſt goes after the loſt ſheep until he find it. He knowes Men are ignorant, and know not their need of him, he knows Men are obſtinate and perverſe, they refuſe inſtruction —— therefore he runs after the ſinner. Though the ſinner be out of love with himſelf, and more out of love with Chriſt, yet is not Chriſt out of love with the ſinner.

3.Reaſon 3. *To ſhew the powerfulneſſe of the Communications of the grace of Chriſt to the ſoul.* The River runs irreſiſtibly, it cannot be driven back by the force of Men. The grace of Chriſt as it is communicated freely, ſo it is communicated irreſiſtibly to the ſoul. *As a Mother comforteth her Children, ſo will I comfort you in Jeruſalem, and ye ſhall be comforted, Eſay* 66.13. The grace of Chriſt as it is ſweet, ſo it is efficacious and determining. Rivers of water will make their way, notwithſtanding oppoſition. What obſtructions they meet withall, they will either bear down before them, or elſe force their paſſage ſome other way. The grace of Chriſt is ſo powerful that all the force of Men and Devils, cannot turn back the ſtreamings of it. When the ſtream of converting grace did run out upon *Saul*, he could not withſtand, but gives up preſently, *Lord what wilt thou have me to do?* No ſtream, no River runs with ſuch a ſtrong current as the ſtreams of grace that flow from Chriſt.

4.Reaſon 4. *To ſhew the purity of all that good which is in Chriſt.* Pools of water may contract filthineſs, and in time may be unſavory, but running ſtreams they purge themſelves. If any thing which is filthy, ſhould be caſt into a River, it would ſoon purifie it ſelf. Rivers keep ſweet, they cannot be poyſoned. As Chriſt is rich and full of all perfections, ſo all that good which he hath in him is pure. There's no ſoyl at all in Jeſus Chriſt, his righteouſneſſe is a pure unſpotted righteouſneſſe, his graces are pure graces without any baſe or unworthy mixtures in them. Grace in us, even in the beſt of us is full of mixture; *Our very righteouſneſſes are as a filthy rag*, *Eſay* 64.6. But in Chriſt is nothing but purity.

5. *To ſhew the conſtancy of the Communications of Chriſt to the ſoul.* Rivers never ſtand ſtill, running waters are in continual motion. Jeſus Chriſt is continually watring his people with the influences of his grace ſome way or other, *Joh.*19.6.34.4. *5. Reaſon*

6. *To ſhew the variety of that good which is in Chriſt* Two great Rivers there are, One of blood to expiate, the other of grace to ſanctifie; we are alwayes wanting one thing or other, and therefore is Jeſus Chriſt alwayes communicating accordingly; his Influences as they are free and full, and powerful, and conſtant, ſo they are various, according to our neceſſities. This is the ſecond particular. *6. Reaſon*

3. The Excellencies of Chriſt above all other Rivers in 9. particulars

III. How Chriſt excells all other Rivers. This I ſhall ſhew in theſe nine particulars.

1. Partic. 1. *All other Rivers are fed by Springs that come from other places.* This River is not the fountain head. Other Rivers have not their ſupply from themſelves, but Jeſus Chriſt hath his ſupply from himſelf. The Divinity is the Spring-head, that fills the Humanity. And therefore Jeſus Chriſt is called *a Fountain* as well as a River, *Zech.*13.1. He that is compared to *Rivers of water*, is there compared to the Fountain. The ſame Chriſt is both Fountain and River. The Church calls him both Fountain and ſtreams, *Cant.* 4.15. All the ſtreams that flow out from him to us, are from himſelf; The Apoſtle tells us, that *all fulneſſe dwels in him*, *Col.* 1.19. The Saints have ſome kind of fulneſſe in them, but their fulneſſe is a derivative fulneſs. *All my freſh Springs are in thee*, *Pſal.* 87.7. But all Chriſts freſh ſprings are in himſelf.

2. Partic. 2. *Other Rivers are decaying Rivers.* They do not alwayes run with the ſame ſtrength, they are not alwayes of the ſame depth. A few dry Summers make an abatement. God threatens *Ephraim* that his *Springs ſhall become dry*, and *his Fountain ſhall be dryed up*, Hoſ. 13. 15. God tells the Egyptians, that he will deal ſo with their *Nilus*, Iſa.11. 15. *With his mighty wind he will ſhake his hand over it, and ſmite it in the ſeven ſtreams, and make Men go over dry-ſhod.* We have ſeen the decaying condition both of Pools and Rivers in theſe late droughts: but the ſtreams of this River never fade; it runs as deep, as broad, and with as ſtrong a current to this day as ever it did: the River of his grace, the river of his merit, of his blood, overflowes, and will ſtill overflow while the Church hath need of it.

3.*Partic.* 3. *Other Rivers may be blockt up or diverted another way.* Its poſſible to turn the chanels of other Rivers that they ſhall run quite another courſe. That goodly River that feeds this great City may be blockt up by enemies, or diverted. Many Rivers have been made forſake their ancient courſe: but theſe Rivers can neither be obſtructed nor diverted; Tis impoſſible for all the Creatures in Heaven and Earth to turn the ſtreams of grace that flow out from Chriſt, out of their courſe. The Devil hath been labouring 5000. years to dam up, to divert theſe Rivers but hath not been able to prevail. They do run, and they will ſtill run, while the Church or any Saint hath need of watring: the Church is compared to a watred Garden, to a *Spring of water whoſe waters fail not*, Iſa. 58.11. All thoſe evil Spirits have been attempting to block up theſe Rivers, yet are all their endeavours of no effect. They could neither drown the Church, with the Rivers of their temptations, nor ſtarve the Church by drying up or diverting theſe ſtreams of grace. We read *Rev.*12. 15,16. of a *flood of waters which the Serpent caſt out of his mouth* to carry away the Church: Jeſus Chriſt dryed up this flood; but the Serpent could never dry up the flood of grace which flowes from *Jeſus Chriſt* for the refreſhing of the Church. And then,

4. Partic. 4 *Other Rivers are but of a ſmall dimenſion,* They are but of a narrow breadth, and but of a ſmall depth. A Man may ſoon dive to the bottom of them. But theſe Rivers are of great dimenſion; they have indeed neither banks nor bottom; the grace of Chriſt is infinite; the merit of Chriſt is without dimenſion, it hath no bottom. The Apoſtle ſpeaking of the love of Chriſt, admires it for its unmeaſureableneſſe and immenſity, *Eph.*3.18,19. His grace and his merit are as immenſe as his love. Neither Man, nor Angel can ſound the depth, nor meaſure the bredth of theſe Silver ſtreams. God promiſes that he will be unto his Church *a place of broad Rivers and ſtreams* to defend them againſt all that ſhould invade them, *Iſa.*33.21. When he gave Jeſus Chriſt to the Church, then did he actually make good this promiſe

5 Partic. 5. *Other Rivers have much ſoyl in them.* There is no River ſo pure but you may find ſome froth or mud in it, which is not fit for uſe. As the pureſt gold hath ſome droſſe in it, ſo hath the pureſt River ſome mud in it. But theſe Rivers are perfectly pure, they never run muddily; the grace of Chriſt hath not in it the leaſt mixture of ſin, the ſtreams of Chriſts blood have not the leaſt defilement in them: we read, *Rev.*22.1. *Of a pure River of water of life,*

life, clear as Chryſtal, proceeding out of the Throne of God, and of the Lamb. Never was any Chryſtal ſo pure, ſo tranſparent, as the ſtreams of grace that flow out from Jeſus Chriſt; there is neither froth nor ſettlement in theſe waters

6. Partic. 6. *The water that is drawn out of other Rivers will corrupt.* Though it may keep ſweet in the ſtreams, yet when its kept over-long in the veſſel, it growes uſeleſs and noyſome. But the water that is taken up out of theſe Rivers doth alwaies keep its virtue. It never looſeth its taſte, it never growes unſavoury. Thoſe drops of grace, thoſe drops of blood, which Jeſus Chriſt bottles up in the hearts of his people keep their virtue for ever. They are as uſeful for cleanſing, for healing, for comforting at laſt, as they were at firſt. Though there be the puddle water of ſin in the ſoul, which mingles it ſelf with theſe waters; yea, though there be a Sea of that ſtinking water, and but a few drops of theſe waters, yet they keep their ſmell and ſavour. That Ocean of ſin which is in the Saints doth neither drown, nor corrupt that drop of the water of grace, which Jeſus Chriſt hath put into them: Chriſts drops ſweeten, and dry up our Sea, but our Sea doth neither dry up nor pollute his drops. And,

7. Partic. 7. *Other Rivers may be frozen up.* Though running ſtreams do not freeze ſo ſoon as ſtanding waters, yet there is a poſsibility that they may freeze. Theſe waters have a mixture of earthly exhalations, and therefore are capable of being congealed by continual cold, *Job* 38.30. But theſe Rivers never freeze; the bleakeſt winds, the ſharpeſt ayr, the coldeſt ſeaſons cannot congeal theſe waters; they run as freely in the cold Winter, as in the heat of Summer. If theſe Rivers ſhould be congealed but for one day, the whole Church of God would give up the Ghoſt.

8. Partic. 8. *Other Rivers are many times prejudicial.* When they break their banks and overflow in any great exceſs they hurt both the fields and paſtures: Men and Cattle have been drowned, and ſwallowed up by other Rivers. Many bills of mortality bring us the news of ſuch providences. But theſe Rivers have no ſuch effects, no Man is prejudiced by them, but he that will not make uſe of them: never was any drowned in theſe ſtreams: theſe Rivers preſerve the Soul from being drowned in the Sea of Gods Wrath. Hell is compared by the Prophet to a *River of Brimſtone*, *Iſay* 30. *ult.* its compared to Brimſtone to denote the violence of it, and to a *River of Brimſtone*, to ſhew

the largeneſſe of it. By waſhing and bathing in theſe Rivers, we are kept out of that River; he that is not drencht in theſe ſtreams ſhall for ever be drowned in thoſe ſtreams.

9. Partic. 9. *Other Rivers muſt be kept in repair by Men.* They will break their banks, they will ſand up themſelves, and in time grow uſeleſſe, if they be not kept in order. But theſe Rivers need no help from us to keep them in repair, they can never be put out of order. All that Chriſt requires from us, is to make uſe of them; he hath, he doth, he will keep them in order, without our coſt, without our care. Thus much for Explication.

1. Uſe of Inform. The Uſes are Information, Conſolation, Exhortation.

I. Information.

1. Leſſon. 1. *The Neceſſity of Chriſt.* If any thing be neceſſary, Chriſt is; *One thing is needful*, ſaith our Saviour to *Mary*, *Luke* 10. 42. He himſelf is that one thing. He is as neceſſary to the ſoul as Rivers of water are to the world: the hearts of men are naturally dry and parched, Chriſt is a River to moyſten them; they are hard, he is is a River to mollifie them; they are naturally filthy, he is a River to cleanſe them; your Bodies, your Fields, your Paſtures have not more need of ſtreams of water than your ſouls have of theſe ſtreams.

2. Leſſon. 2. *How well may Jeſus Chriſt expect fruitfulneſſe from his people.* The Church is compared *to a vineyard*, Iſa. 5. *init* From this vineyard he expected grapes, and 'tis a juſt expectation; he hath done whatever can be deſired to make his people fit for fruit; he hath planted it with the choiſeſt ſlips, and he hath watred it with the choiceſt ſtreams. Thoſe trees that were planted upon the banks of that River that iſſued out of the Sanctuary *brought forth new fruits according to their moneths*, *Ezek.* 47. 12. The root of every Chriſtian is fed, and fed abundantly by theſe ſtreams; if it be not fruitful its pitty it ſhould grow any longer.

3. Leſſon. 3. *The excellency of the Church above all other places.* This appears in many reſpects, this is one thing that advanceth it above all other places, becauſe theſe Rivers are there. The Church is Gods *Eden*; all the world beſides is a barren wilderneſſe, but the Church is *a place of broad Rivers.* The Land of *Canaan* is deſcribed to be *a Land well watred*; *Deut.* 8. 7. *A Land of brooks of water, of Fountains and depths that ſpring out of valleys and hills.* As much as a Country full of Rivers and ſtreams is better than a parched deſert, ſo much is the Church of Chriſt better then all other places.

4. Leſſon. 4. *The Excellency of the Ordinances.* The Ordinances are the Chanels in which theſe Rivers run; the Ordinances are the pipes by which theſe ſtreams are conveyed to the ſoul. The waters in the Prophets viſion did break out from under the Threſhold of the Sanctuary, and from thence were conveyed all over the Holy Land, *Ezek.* 47.1. Theſe Rivers break out in the Church, and from thence are by the golden pipes of the Ordinances carried to every particular ſoul. Where there are no Ordinances, there are none of theſe ſtreams; when theſe pipes are ſtopt up, or cut off, the ſtreams run another way.

2. Uſe of Conſola. II. For Conſolation.

1. Caſe. 1. *Againſt all the diſtempers which they find in their own hearts.* The children of God find many ſpiritual diſtempers in their own ſouls. They are dry and parched, their ſouls are like a deſert, here are waters to moyſten them: They are hardned, here are waters to make them ſoft: They are polluted, here are Rivers of water to cleanſe them; They are barren, here are ſtreams to make them fruitful. Here is fulneſſe in Chriſt againſt their emptineſſe; here is freeneſſe in Chriſt againſt their unworthineſſe. They have a deep fountain of ſin, here is in Chriſt a deeper fountain of grace. They have many ſtreams of ſin running in their hearts, here are more ſtreams of grace, than there can be ſtreams of ſin in them; Chriſts Rivers can ſwallow up our Rivers: our ſtreams of ſin cannot hinder the ſtreams of his grace; but his ſtreams of grace can turn back the ſtreams of our ſin. If the ſoul be ſick, here are Rivers of Medicinal Waters; if the ſoul be faint, here are Rivers of Cordial waters: if the heart be cold with fears, here are Rivers of water to warm it; if the heart be heated with temptation, here are Rivers to cool it.

2. Caſe. 2. *Againſt all their loſſe, and decayes of grace.* The children of God, though they can never loſe all their grace, yet they may by their careleſneſſe loſe ſome degrees of it. See it in *Rev.* 3.2. This is a ground of comfort in this caſe. Here are Rivers of water in Chriſt to fill our veſſels again: Though grace runs low in us, yet it never runs low in Chriſt; Though our ciſtern be even at the bottom, yet out of theſe Rivers we may ſoon fill it up again. Jeſus Chriſt can recruit our loſſes without either empairing or emptying himſelf. He that dwells by the brink of a River, though he hath ſpilt the one half of the water he had in his Pitcher, may fill it again. Jeſus Chriſt hath enough to recover all ſuch

loſſes: Though there was but a ſpoonful of Oil in the Widows Cruſe, yet there was a Sea in God to fill all the veſſels that were in the houſe, and all that ſhe could borrow of her Neighbours, 2 *Reg.* 4 4, 5, 6. Though our Pot of Oil be almoſt ſpent, yet there are Rivers of Oil in Chriſt, out of which ours may be filled. Though our veſſels leak, yet is Chriſt able to fill them up again: One Sermon, one Sacrament, one Prayer may fill up our emptied bottles to the very brim.

This is the ſecond Uſe.

3. Uſe of Exhortati.

III. For Exhortation.

(1.) To all.

Motives to make uſe of theſe Rivers.

1. *To perſwade all men to make uſe of theſe Rivers.* Conſider ſeriouſly of that Goſpel-Proclamation, *Eſay* 55. 1. *Ho every one that thirſteth come to the waters.* Thoſe that have hitherto ſleighted Chriſt, oh that they would now make uſe of him. Make uſe of his grace, make uſe of his Blood. Enough may be ſaid to perſwade.

1. Motive.

1. *There are none but they want theſe Rivers.* Are not your hearts dry? hard? barren? polluted? they are very ignorant that ſee not their neceſſity, both of the ſtreams of grace, and of the ſtreams of the merits of Chriſt, *Rev.* 3. 17.

2. Motive.

2. *There are no Rivers but theſe that can ſupply you.* No other cleanſer, no other healer, no other Comforter beſides Chriſt, *Rev.* 3: 18. All others will pollute, not cleanſe, will drown, not ſave, will harden, not ſoften the heart.

3. Motive.

3. *Theſe Rivers are large enough for all your conditions.* See *Phil.* 4. 19. Here are Rivers without bank, without bottom; All thy ſores may be waſhed, all thy veſſels may be filled out of theſe Rivers; Theſe Rivers will drown mountains of ſins.

4. Motive.

4. *Theſe Rivers ſtand alwayes open. Whoſoever will let him come and take of the water of life freely, Rev.* 22. 17. No man is bar'd from him, but he that by pride and unbelief bar's himſelf. Oh that you would be perſwaded to forſake your own ciſterns, and to come to theſe ſpiritual Rivers.

2. *To perſwade believers to ſeveral duties.*

(2.) To Believers.

1. *Duty.*

1. *To Bleſs the Lord that hath open'd theſe Rivers.* That ever theſe ſtreams were conveyed to your ſouls. They deſerve much from Cities that convey ſtreams of water to them; how much doth God deſerve that hath brought theſe Rivers to us? eſpecially if we find that by the Pipes of the Ordinances, they are conveyed to our hearts. Hence you had your cleanſing, hence your ſoftning, hence your fruitfulneſſe. By theſe Rivers we come to have

trading with Heaven. All intercourſe between God and us;is by theſe Rivers. By theſe Rivers we ſend the Ships of our prayers to God; and by theſe, God ſends the rich ſhips of his pardons and grace to us. Theſe are our inriching Rivers; this is our *Nilus*, our *Thameſis*.By theſe Rivers God and we traffick together.

2. *Duty.* (2.) *Conſider Geds deſign in opening theſe Rivers*; be clean, be fruitful, &c. Its a diſparagement to the Rivers, if we be unclean, unfruitful after ſo long uſing them.

3. *Duty.* (3.) *Make uſe of theſe Rivers in all Caſes.* When you find hardneſſe growing upon the heart, waſh them in theſe waters, &c. We have daily uſe of Chriſt every way. The River is kept running to be a continual ſupply for us.

4. *Duty.* (4). *When ye ſee Rivers, think on Chriſt*, the myſtical River; The River runs, though men murmur. Chriſt runs though we murmur. The River keeps its courſe, though men be unthankful, ſo doth Chriſt:The River denies no Paſſenger that's thirſty. Chriſt denyes no thirſty ſinner.

5. *Duty.* (5.) *When you plant your ſelves in any place*, be ſure to enquire whether theſe Rivers run there. No wiſe man will build where no waters is; no wiſe Chriſtian will plant where no Ordinances are.

Chriſt the power of God.

1 COR. 1. 24.

Chriſt the power of God, and the wiſdom of God.

Nov. 12. 1654.

THis Text is a glorious repreſentation of that excellent Doctrine of ſalvation by Chriſt crucified. The Apoſtle in the former verſes layes down the judgement of the unbeleeving Jewes and Gentiles about thisDoctrine. The Jewes ſtumbled at it as a weak inconſiderable Doctrine. They dreamed that the Meſſiah, which was to come,ſhould have a pompous earthly Kingdom,that he ſhould redeem them from the power of the Romans, and therefore they ſtumbled at his low and mean condition, eſpecially at the ignominy of the Croſs. The Doctrine of the Croſs was unto them an offence,a ſtumbling block.The Gentiles eſteemed it as a fooliſh Doctrine, they going upon the principles of their Philoſophy thought it an idle fancy, that life ſhould be brought out of death: they could not tell how to comply with ſuch a ſimple Doctrine as they judged it to be. This was the opinion of the antient believing Jewes and Gentiles, *verſe* 22. *The Jewes require a ſign, and the Greeks ſeek after wiſdom.* Having laid down the judgement of the Jewes & Gentiles, which did not believe; He doth in the Text oppoſe, the judgement of the believing Jews and Gentiles to that of thoſe that did not believe; This is expreſſed in two words. To the offence which the Jewes took at the Doctrine of the Croſſe, that it was a weak Doctrine, he oppoſes this; *Chriſt the power of God.* To the offence which the Greks took at it, that it was a fooliſh Doctrine, he oppoſes this, *Chriſt the wiſdom of God*; To anſwer both theſe at once, he affirmes both together; *Chriſt the power of God, and the wiſdom of God. But unto them which are called both Jewes and Greeks, Chriſt the power of God, and the wiſdom of God.* We may divide the Text into two parts.

1. Here are two famous titles aſſerted, *The power of God*, and *The wiſdom of God.*

2. The perſon dignified with theſe titles, Jeſus Chriſt.

Doct. 1. In what reſpects Chriſt is call'd the power of God.

I ſhall begin with the firſt, which I ſhall open in this Doctrine.

That Jeſus Chriſt is the power of God; Chriſt may be called the power of God in four reſpects.

1 *Reſpect* Chriſt's power as God, ſet out three wayes.

1. *In reſpect of his perſon, or divine Nature.* If we conſider Chriſt in his divine Nature, he is not only *the power of God*, but the God of power. His power as God, appears diverſe wayes.

1. 1. *By the titles that are given to Him.* The Prophet calls him *the mighty God, Eſay* 9. 6. *Aquila* traſlates it ἰσχυρὸν. He is called *a Rock* for his ſtrength, *Eſay* 32.2. He is called an *Unicorn*, which is a ſtrong Creature, *Numbers* 23.22. He is compared to a Lion which is the ſtrongeſt of Beaſts, *Rev.* 5.5. All titles that imply ſtrength and power are given to Chriſt as he is God.

2. 2. *By the ſtrength and power which he hath as God put into Creatures.* Many Creatures are very powerful; What power is in ſome Men What a mighty power was there in *Sampſon*? He could kill Lions, *Judg.* 14.6. A Lion roared againſt him, and he rent him as he would have rent a Kid, and he had nothing in his hand, When

he was bound in ſtrong cords, he brake them as flax burnt with fire, *Judg.* 15.14. He had ſo much power, that he ſlew a thouſand Men with the jaw bone of an Aſſe, *verſe* 15. He carried the ſtrong Gates of *Gaza* upon his ſhoulders to the top of a Hill, *Cap.* 16. 3. When he was bound with new ropes, he breaks them off his Armes like a thrid, *Cap.* 16.12. He puld down the pillars of a great houſe after his ſtrength was impaired, *Cap.* 16. 30. the Horſe, *Job* 39.19. the Elephant, *Job* 40. 15, 16, 17. the Whale, *Job* 41.22, 23, 24. Theſe have a mighty power in them. If we go higher and look upon the Angels, what a power is in them? they are called *Principalities and powers* for their great ſtrength, *Coloſſians* 1. 16. Now all theſe Creatures have received their power from Chriſt as he is God. This is but a little drop of his power which he hath put in them.

3. *By the works which he hath wrought*; Mighty works argue power in him that made them. Chriſt is the Author of mighty Works; Look but upon Creation and Providence. 3.

Creation a mighty work.

1. *The work of Creation a miraculous work*; This was the work of Chriſt as well as of the Father, *John* 1.3. and *Col.* 1.16. *By him were all things created, whether things in heaven, or things in earth, viſible and inviſible*, he calls himſelf therefore *the beginning of the Creation of God*, *Rev.* 3.14. What a mighty work is the work of Creation? If we conſider.

(1.) *The vaſtneſſe of the Fabrick*: What a multitude of Stars, and each of an incredible bigneſſe? How many trees and plants? What Mountains and Hills? What Seas and Rivers? If we did but know what a huge frame Heaven and Earth is, we would ſay, He that made it muſt needs be the mighty power of God.

(2.) *The ſmalneſſe of the time.* All was framed and ſet up in the ſpace of ſix dayes, and could have been done in ſo many minutes had he pleaſed. And then

(3.) *The way whereby all was made.* He had no helper but himſelf. He had no tools or Engines, but only the mighty *word of his power*, *Pſalm* 33.6. He did all eaſily without toyle, ſweat, wearineſſe, *Eſay* 40.28. He that ſets himſelf to ſtudy this work, will conclude, the mighty power of him that framed it. Well doth the Apoſtle ſay, *Rom.* 1.20. *That the eternal power of his Godhead is ſeen by the things that are made.* This is the firſt work of his power.

Providence a mighty work.

(2.) *The work of providence whereby all things made are ſupported.*

The Scripture attributes this to Chriſt as God, *Heb.*1.3. *He upholds all things by the Word of his power.* The Poets feign *Atlas* to carry the weight of the Heavens upon his ſhoulders. Jeſus Chriſt is the great *Atlas* who doth really bear upon his ſhoulders the huge Fabrick of the world, which is an Argument of mighty power, eſpecially if we conſider theſe two things.

(1.) *How many batteries are made againſt the Creation*; Every ſin which is committed in the world, would ſhake down the Heavens into the duſt, if this mighty power did not under-prop it. The Apoſtle makes mention of the groaning of the Creation, *Rom.*8.22. Every Oath, every Lie, every Blaſphemy, every ſinful Act brings as it were the pains of a travelling Woman upon the Creation, and would diſſolve it, if this mighty power of God did not bear it up.

(2.) *How perfectly it's kept in repair, notwithſtanding all this violence*; There is not one beam broken, not one pillar faded, not one prop ſunk, though ſin hath been undermining it, for above five thouſand years; What *David* obſerved in his time, is as true in our time, *Pſalm* 119. 91. *They continue this day according to thy Ordinance.* The Prophet *Eſay* ſpeaks of this, and makes it an Argument of Almighty power, *Cap.*40.26. The Sea ebbs and flowes ſtill, and is ſtill kept priſoner in its Chanel; the Sun, Moon and Stars keep their beaten path to this day. Seed time and Harveſt, Winter and Summer, Day and Night mutually ſucceed one another, there is not one hinge broken, not one pin ſlipt out of its place to this very day. Chriſt as God is indeed *the power of God*, as miraculous works, *Matthew* 11. 5. In this reſpect power is in him.

Originally; All the Roots and Seeds of his power are in himſelf.

Eſſentially; his power is not a quality or Accident, but his very eſſence.

Eternally; He is therefore called *the Rock of Ages*, *Eſay* 26. 4.

Perfectly; without alteration, without diminution. This is the firſt.

2 *Reſpect* II. *In reſpect of his Office of Mediator.* God hath by Jeſus Chriſt put forth his Almighty power for the accompliſhment of his great deſignes in reference to his Churches ſalvation.

To inſtance in particulars, there are five great works which God hath done by Jeſus Chriſt.

Five great works which God hath done by Chriſt.

1. Great work.

1. *God hath by Chriſt ſatisfied his Juſtice which was injured by the ſin of Man.* The Law of God was violated by the tranſgreſſions which Men had done againſt it. God would have his Law ſatisfied, the way he took to do this, was by Jeſus Chriſt. He gave him to bear the Curſe which our ſins had deſerved, and ſo to ſatisfie the demand of the Law, as to penalty and ſuffering. The Apoſtle ſpeaks of this, *Gal* 3.13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us*; Hence the Apoſtle calls him, *The propitiation for our ſins,* 1 *John* 2.2. And another Apoſtle calls him *our ranſome*, 1 *Tim.* 2. 6. This was a great work to bear the wrath of God without ſinking, to undergo the Curſe and not to be broken by it. All the Angels of Heaven could not have carried this burthen without fainting under it, but Chriſt did it fully. *Surely*, ſaith the Prophet, *He hath born our ſorrows, and carried our griefs, Eſay* 53. 4. This did Jeſus Chriſt do, though not without ſweating, yet without ſinking.

2. Great work.

2. *God hath by Chriſt brought in everlaſting righteouſneſſe.* Satisfying for ſin was not enough to bring the Elect to Heaven. The Law commanding muſt be fulfilled, as well as the Law condemning: The bearing of the penalty for the Elect, did free them from Hell, but there muſt be righteouſneſſe found out and imputed to them, that they might have Heaven. The Law commanding muſt be fulfilled, as well as the Law condemning; this great work did God by Chriſt, making him our righteouſneſſe as well as our ranſome; of this the Apoſtle ſpeaks, *Rom.* 8. 3, 4. By his paſſive obedience, he ſatisfied for our guilt, by his active obedience he hath wrought out a compleat righteouſneſſe for us; hence the Apoſtle ſaith, *verſe* 30. of this *Cap.* that *he is made unto us righteouſneſſe*, as well as *Redemption.* All the Robes of righteouſneſs which God hath prepared for his Elect are woven out and made up for them by Jeſus Chriſt. And hence he is called *the Lord our righteouſneſſe, Jer.* 23. 6. We have not one ragg to cover our nakedneſſe, to hide our filthineſſe, but what comes from him.

3. Great work.

3. *God hath by Chriſt wrought reconciliation between himſelf and the Elect.* Sin had ſet God and Man at ods; God did by Chriſt accompliſh and bring about the great work of Reconciliation. The Scripture ſpeaks of this, 2 *Cor.* 5.19 and *Col.* 1.20,21.

God made Chriſt the dayes-man, the Mediator to tranſact this great work of peace-making between himſelf and his Elect. None but he who is the great power of God was either fit or able to undertake this work.

4. Great work. 4 *God hath by Chriſt diſſolved the Devils power over the Elect.* The Elect by reaſon of ſin were enſlaved & brought into bondage by the Devil; he ruled over them, and they as ſlaves were under his feet. Now God by Jeſus Chriſt hath delivered them from his power. The Apoſtle ſpeaks of this Atchievement of Chriſt, *Col.*2.15. *Having ſpoiled principalities and powers, he made an open ſhew triumphing over them on the Croſſe.* When the Devil thought to have conquered Chriſt, he was conquered by Chriſt. Chriſt rode as a conqueror on the Croſſe, and the Devils were chained to it, and as ſo many vaſſals that were taken captive, led about to be ſeen: Hence is Chriſt ſaid *to diſſolve the works of the Devil*, 1 *John* 3.8. Though ſome of the Devils works do ſtill abide in the hearts of the Elect, yet doth God by Jeſus keep them from taking that hold they once had, and he will at laſt utterly aboliſh them.

5. Great work. 5. *God doth by Jeſus Chriſt aboliſh death, and overcome the World for his Elect.* Of the latter of theſe our Saviour ſpeaks, *John* 16. 33. where he tells his people, that *he hath overcome the World.* The World doth fight againſt the Elect by its glory, and by its reproach —— but Jeſus Chriſt hath overcome both, ſo that no ſnare which the World can make is able to prejudice them. As he hath overcome the World, ſo he hath aboliſhed death, God threatens to be the death of Death, *Hoſ.*13.14. *I will ranſome them from the power of the grave, &c.* This work God did by Jeſus Chriſt; He by ſubmitting himſelf to death, hath ranſom'd all his from death, that is from the hurt of it, from the dominion of it; his Reſurrection hath given the Church aſſurance of their Reſurection. All the powerful works of Grace which God hath done for the Church, he hath done by Chriſt. This is the ſecond.

3 *Reſpect* The power of Chriſt's Doctrine ſhewn in 2. Effects. III. *In reſpect of his Doctrine*; The Doctrine of Chriſt crucified, is called by the Apoſtle, *the power of God to ſalvation, Rom.* 1.16. And ſo 1 *Cor.*1.18. See *Heb.* 4.13. The powerfulneſſe of this Doctrine appears by the effects of it.

1. Effect. 1. *Hereby is the unconverted heart regenerated.* The work of Converſion is a work of great power, its the opening of blind eyes, raiſing of dead ſouls. Conſider,

1. *Man himſelf is unwilling*, Matth.23. 37. The Will, the Underſtanding, the Affections, do all ſtand with weapons in their hands to oppoſe the work.

2. *The World hinders.* It muſters up its Forces, Pleaſures, Profits, Carnal Relations, all theſe are in armes to oppoſe.

3. *Satan he oppoſes.* He is in firm poſſeſſion of the heart; he muſters up all his trained Souldiers to keep in poſſeſſion, ſee *Luke* 11. 21. And yet doth Chriſt by this word of power carry on his work, makes all give up to his deſign, *Acts* 2.37.

2. Effect.

2. *Hereby is the dejected heart comforted.* The conſolation of a ſinner is a work not much leſſe than the converting of a ſinner. *Luther* was wont to ſay, 'Tis as hard a work to comfort a diſtreſſed conſcience, as to raiſe the dead. And yet God doth by the powerful word of Chriſt accompliſh it, ſee *Iſa.*61.1,3. The Goſpel of Chriſt is as good at binding up of broken hearts, as it is at the breaking of hard hearts. And when ever God intends by this word to raiſe an afflicted conſcience, he doth it with power; the word of Chriſt in Chriſts mouth is the power of God for all uſes which God imployes it about, when he will terrifie by it; when he will comfort; when he will caſt down; when he will raiſe up: the effect is ſeen.

4. *Reſpect*

IV. *In reſpect of his Kingly office. Where the word of a King is,* ſaith *Solomon*, *there is power*, Eccleſ. 8. 4. The Scepter of Chriſt is called, *The rod of his ſtrength*, *Pſalm* 110. 2. As it is a Scepter of righteouſneſſe, ſo it is a Scepter of power. The powerfulneſſe of Chriſt in regard of his Kingly office appears in theſe three effects.

Chriſt's powerfulneſs as King, evidenced in three Effects.

1. Effect.

1. *In the preſervation of the Church.* Many invaſions and inrodes have been made in all Ages into, and upon the Church; Hell and Earth have conſpired againſt it, and ſtill are conſpiring, and yet Jeſus Chriſt by his Kingly power hath ſo mightily defended it, that it hath a Beeing to this very day, and ſhall have a Being to the end of the World; the flaming buſh is not conſumed, *Exod.* 3. 2. *Matth.* 28. 28. He hath ſaid, *The gates of Hell ſhall not prevail againſt it*, *Matth.*16.18. And he will make that word good. The Church rather gets ground than loſeth ground, if it loſe in one Nation, yet it is like the Sea it gains in ſome other place.

2. Effect.

2. *In the maintaining of the work of grace in the hearts of his people.* Grace in the firſt infuſion of it, is but like a grain

of Muſtard ſeed; it is but like a ſpark or little coal of fire, in the midſt of a ſea of corruption. 'Tis but as a grain of gold in a great dunghil of ſin: nothing meets with more oppoſition than grace doth. It's oppoſed by corruption within, its oppoſed by temptations without, and yet Chriſt by his Kingly power keeps it alive that it doth not die. This *little leaven leavens the whole lump*; this little grain of Muſtard ſeed growes up to a great tree: All that the Devil, the World, Sin, can do, cannot quench this living ſpark. The Apoſtle calls it *an abiding ſeed*, 1 *John* 3. 5. 'Tis ſo, becauſe by continual influences from Jeſus Chriſt, its kept freſh and flouriſhing.

3. Effect.

3. *In ſubding of his and his Churches enemies.* Many Scepters have been ſmiting and warring with the Church, but Chriſts Scepter hath broken all thoſe Scepters. It was this Chriſt, *the power of God*, as King of his Church, that drowned *Pharaoh*, that ruined the King of *Aſſyria*, that overthrew *Herod* that devouring Wolf; it was he that brought down the Heathen Emperours; it is he that doth ſtill rule in the midſt of his enemies, that *ſits at Gods right hand*, making *all his foes his footſtool*, as the Pſalmiſt propheſies, *Pſalm* 110. 1,2. *This ſtone cut out of the Mountain without hands* doth break in pieces, the Gold, and the Silver, the Braſſe, and the Iron, that they become like the chaff of the Summer-threſhing-floor: they are carried away with the wind, and *this ſtone becomes a great Mountain and fils the earth*, Dan 2. 35. Never yet did any Scepter daſh againſt Chriſts, but it daſhed it ſelf in pieces. He hath conquered many Nations, but never was any Nation yet able to conquer or ſubjugate his Kingdom. Some parts of his Kingdom have been for a time under captivity to worldly powers, but he hath alwaies turned again their captivity, and broken their oppreſſors; he hath taken off their yokes, and judged them that laid them on their necks.

The Uſes follow.

I. For Conſolation to the godly, in ſix reſpects.

1 *Uſe of Conſol.* to the godly.

1 *Comfort* againſt enemies.

1. *Againſt the power of all your enemies.* And that whether they be *bodily* or *ſpiritual* enemies, as the Apoſtle diſtinguiſheth, *Eph.* 6 12. The people of God meet with both: And this point is a ground of incomparable comfort againſt both.

(1.) Bodily.

1. *Againſt your bodily Enemies.* Though men of power ſet themſelves againſt you, yet be not diſcouraged; there is more power in one Chriſt, then is in all creatures. *Thine Arrowes*,

ſaith *David*, ſpeaking of Chriſt, *are ſharp in the heart of the Kings enemies, whereby the people fall under thee*, *Pſalm* 45.5. The Arrowes of their enemies may be ſtrong and ſharp, but Chriſts Arrowes are ſharper and ſtronger than their Arrowes. When you ſee no humane power for your help, yet truſt in him, who is the power of God, and that becauſe, *The ſtrength of Chriſt is alwaies preſent.* He is alwaies neer at home; though we do not ſee him, yet in his Divine eſſence he is preſent with us. Though he ſeem ſometimes to be out of ſight, yet he is never out of our call.

The power of Chriſt is engaged for you. 'Tis made over to every Saint, with as much firmneſſe as the wiſdom of God can make it; the truth of Chriſt hath engaged his power for us.

The power of Chriſt is a power that never was, that never will be conquered. The ſtrength of all the Enemies of Gods people, is a crackt, impaired ſtrength, but the ſtrength of Chriſt is a vigorous ſtrength. Do but look upon all the deſolations that Chriſt hath made, do but look upon the promiſes he hath made, and you cannot ſink becauſe of any attempts. See that exulting challenge of the Church upon this very ground, *Iſa.*8.9,10. 'Tis in the Original, *for Immanuel.* The power of *Immanuel*, if it were ſtudied and believed, might make us laugh at the combined ſtrengths of all the enemies of *Immanuel*, be they never ſo ſtrong. And then alſo,

2. *Againſt your ſpiritual enemies.* Here is Comfort againſt them. **(2.) Spiritual.**

(1.) *Satan*, that is an adverſary to every Saint; when we look upon him our hearts tremble, our Spirits are infeebled: Theſe black Legions come upon us with open mouth; how ſhall we be defended? why, Chriſt *the power of God. Greater is he that is in thee, than he that is in the World*, 1 *John* 4.4. *He that is born of God, keepeth himſelf, and that wicked one toucheth him not.* He may touch him with a touch of temptation, ſhall not touch him with a touch of deſtruction, 1 *John* 5.18. Chriſt *the power of God* is ſtronger than the *ſtrong man armed*, Luke 11.21. He hath *bruiſed his head* already, according as was promiſed, *Gen.* 3.15. And *he will ſhortly tread him under the Feet* of every Believer, *Romans* 16.20. All the powers of darkneſſe are inconſiderable to the Soul that hath ſtudied this Text. Chriſt *the power of God.*

(2) *Corruptions.* 'Tis the condition of Gods people, that they are overborn by theſe; they find Pride, Covetouſneſſe, ſelf-love, working powerfully in them. Never had any ſuch earthly hearts as we, &c. Theſe are their complaints: They Faſt, they Pray, they Watch, they Fight, and yet theſe headſtrong luſts will not bow: they come to Miniſters, Where ſhall we have ſtrength to bring theſe into ſubjection? Chriſt *the power of God* both can and will do it. Conſider

1. *What his power hath done againſt theſe already.* He hath taken the Crown from off their head; he hath unking'd them already; they have a vexing power, but they have not a Law-giving power; he that hath removed the one will remove the other alſo; eſpecially becauſe,

2. *He hath promiſed to do it*: See that gracious word, *Rom.* 6.14. Your ſtrongeſt corruptions are in a deep Conſumption, and they ſhall conſume ſtill, till they give up the Ghoſt. All powers muſt yield to the power of Chriſt, the power of Devils, the power of ſins, the power of men. *I have ſworn*, ſaith God, *that every Knee ſhall bow to me*, 45. *Eſay* 23. The Apoſtle gives us a full Comment of that, applying it to Chriſt, *Phil.* 2.10. Some voluntarily, others by compulſion, all muſt bow; lay theſe promiſes and this power of Chriſt by the actings of faith upon the necks of your ſtrongeſt luſts. There is a kind of ſpiritual execration whereby God would have his people by faith to curſe their ſpiritual enemies. Curſe them by faith in Chriſts name, and they will wither. Tis not only lawful but commendable to curſe theſe enemies. As faſt as they ſtruggle in your hearts, fight againſt them by faith, in the power of this Text, *Chriſt the power of God*; *the power of God* is ſtronger than either the power of Devils or the power of ſins This is the firſt branch of comfort.

2. Comfort againſt weakneſſe of graces.

2. *Againſt the preſent weakneſſe of their graces.* The Children of God are often caſt down upon the conſideration of the weakneſſe of their graces. Faith, which is as the main Maſt of the ſoul, is languiſhing, love to God cold, Zeal is diſedged. This makes his heart very ſad. He goes to Ordinances but can get no warmth.

This Text now; *Chriſt the power of God*, is very comfortable to Chriſtians that are in this caſe. Chriſt can increaſe the fruits of their righteouſneſſe, he is ſtrong though grace be weak. See 2 *Cor.* 9, 10. ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν. The Lord Jeſus hath a reſtoring power, *Pſalm* 23. 3. Which Pſalm relates to Chriſt the great ſhepherd, *he reſtoreth my ſoul.* That power that planted grace can preſerve it under all its weakneſſe; *his ſtrength is made perfect in weakneſſe*; ſo he tells the Apoſtle, 2 *Cor.* 12 9. Thy weak Graces are united to the root, and this root *is the power of God.* Jeſus Chriſt hath undertaken to preſerve thy graces as well as to plant thy graces. *All the fruits of Righteouſneſſe are by Jeſus Chriſt*, *Phil.* 1. 11. He can make them flouriſh when they ſeem to languiſh, yea he will for his own glory; ſhould one grace dye, the root it ſelf would be reproached. And then its comfortable.

3. Comfort againſt weakneſs of Ordinances.

3. *Againſt the weakneſſe of Ordinances*; When the Believer conſiders what great matters are to be done by Prayer, Preaching, Sacraments, &c. He is at a loſs in himſelf to think how its poſſible, ſuch weak things ſhould reach ſuch effects. Clay and ſpittle to open blind eyes. The ſprinkling of the water of *Jordan* to heal a Leprous ſoul? The ſounding of Rams hornes to batter down ſuch high walls as *Jericho* hath? How can this be? why Chriſt *the power of God.* All the power of Chriſt is in the Ordinances to make them efficacious. See how the Apoſtle ſpeaks to this purpoſe, 2 *Cor.* 10. 4. The power of Chriſt can make a weak ſtaff keep the crazieſt body from falling. The power of God can make courſe pulſe feed man better than the moſt delicate dainties, *Dan.* 1. 15. When you look on the weakneſs of Ordinances, look on the power of Chriſt in them.

4. Comfort againſt Violence of Temptati-

4. *Againſt the violence of temptations.* The Devil makes fearful onſets upon the children of God, he comes upon them as a mighty Gyant, threatning to break all their bones; How ſhall I be able to ſtand, ſaith the ſoul, in ſuch a day? remember this Text, *Chriſt the power of God.* The Apoſtle *Paul* was upheld by this power in the day of Satars aſſaulting of him, 2 *Cor.* 12. 9. He that enabled him to ſtand, can enable thee alſo to ſtand. See what the Apoſtle ſaith of Chriſt after he had found it by his own experience, *Heb.* 2. 18 *He is able to ſuccour them that are tempted.* And beſides this, Chriſt doth continually make interceſſion for theſe, *Luke* 22. 32. There's more ground of confidence from the power of Chriſt, than there can be of diffidence from the power of the Devil.

5. Comfort againſt want of ſtrength to do or ſuffer.

5. *Againſt the want of ſtrength in themſelves, either for doing work, or for ſuffering work.* The doing work of Chriſtianity is very great. To mortify ſin, to believe, to repent, to deny a Mans

ſelf, and to walk againſt the ſtream of the times, &c. All theſe are great works. The ſuffering work for Chriſtianity is very great. Many deep waters are to be waded over. Many reproaches to be undergone; Many great burthens to be born, —— when the believer conſiders his own weakneſſe, he is at a loſſe, doth not well know where he ſhall have ſtrength to do theſe duties, to bear theſe burthens. This Text relieves us againſt ſuch fears. *Chriſt the power of God*; he can give thee power, both to do his will, and to ſuffer whatever thou mayeſt meet withall for the doing of his Will; Hence it is, that the Apoſtle ſpeaks ſo encouragingly, *Phil.* 4 12, 13. Chriſt can ſtrengthen thy ſhoulders, he can gird thy Loynes, he can make thy trembling heart confident; when thou art weak in thy ſelf, thou art ſtrong in him. 'Tis for his Honour to give his people power, both to obey his commands, and to bear his Croſſe.

6. Comfort in ſpiritual falls.

6. *Its a ground of Comfort under all their ſpiritual falls.* The Children of God are heedleſſe, they do not walk ſo carefully as they ſhould, and therefore they ſometimes ſtumble and fall. The ſenſe of their own inability to help themſelves up, doth make them afraid they ſhall never riſe. This is a comfortable Text againſt ſuch fears; *Chriſt the power of God.* Though thou canſt not lift up thy ſelf, yet he can; He hath made many promiſes in his word, raiſe up them that are fallen, *Pſalm* 146. 8. And he hath lifted up many that have fallen as low, and layen as long as thou haſt, he raiſed *Peter*, when he was fallen very foully; he raiſed up his own dead body, and he will raiſe up our dead bodies when they are conſumed to duſt; he that can do this, can lift us up in all other falls. This is the firſt Uſe.

2 *Vſe of Terrour.* to all.

2. *Its for terrour to all the profeſſed enemies of Chriſt*; Many are enemies to the peſon of Chriſt; many to his truths, many to his government —— this is a dreadful Text to all ſuch. *Chriſt is the power of God.* Though you think your ſelves never ſo ſtrong, never ſo deeply rooted, he hath power enough to bring you down, he can wither up your ſtrength, he can dry up your armes, he enfeebles your Loynes; never did any riſe up againſt him and proſper. 'Tis folly and madneſſe, it will be deſtruction and damnation to ſtand it out againſt him who hath all the power of God in him. The Prophet ſaith of Chriſt, that with the very *breath of his mouth he ſhall ſlay the wicked*, *Eſay* 11.4. When he did but ſpeak to thoſe that came to apprehend

him, they fell to the ground, *John* 18. 6. *Chriſt the power of God*, hath power enough in his Lips to devour in a moment, the ſtrongeſt of his enemies.

3. For Exhortation to all. It commends five Leſſons to us.

1. *Put your truſt in him. Ye believe in God, believe alſo in me*, *John* 14.2. Believe in him for the fulfilling of all he hath undertaken, of all the promiſes he hath made; whatever he hath undertaken to do, he hath power to do it, whatever he hath promiſed, he is able to bring to paſſe. Not to believe in him with all the confidence of the heart, is a ſecret denial of him to be the power of God. **1. Leſſon.**

2. *Caſt all your care and burthens upon him*; Rely upon him in all Caſes, and in all concernments. The Church is deſcribed by her leaning upon her Beloved, *Cant.* 8.5. It notes familiarity, and it notes aſſurance. Lay all your weight on him, he can bear you up, and he can bear all your burthens. **2. Leſſon.**

3. *Go to him when you want power*; When you find your own ſtrength decayed, go to Chriſt; he can *give power to the faint, and to them that have no might he can increaſe ſtrength*, *Eſa.* 40.29. He can give thee power to break thy heart, that is hard, to enliven thy graces that are dead; his power is a communicative power. **3. Leſſon.**

4. *Take heed of contending with him*; better ſet all the world againſt you than Jeſus Chriſt. **4. Leſſon.**

5. *Hide your ſelves with him in all troubles*; He hath Chambers enough to hide you; and power enough to defend you. **5. Leſſon.**

Chriſt the Wiſdom of God.

1 Cor. 1. 24.

Nov. 26. 1654. ***I come to the ſecond Title given to Chriſt,*** **The Wiſdom of God.** ***This I ſhall lay down in this Propoſition.***

General Doctrine. THat *Jeſus Chriſt is the Wiſdom of God.* This Propoſition, as the former, hath a double reference. It relates either to the Perſon of Chriſt, or to the Doctrine of Chriſt: that Doctrine of ſalvation by Chriſt crucified; this way of ſaving the Elect by Chriſt crucified, the Apoſtle calls here by a Metonymie, *the Wiſdom of God,* that is to ſay, that glorious Method by which God manifeſteth to the world his deep and unſearchable Wiſdom; I ſhall firſt handle it, as it relates to the perſon of Chriſt.

Doct. 1. **The words taken in reference to the perſon of Chriſt.** 1. *Jeſus Chriſt is the Wiſdom of God in reſpect of his divine perſon:* He is ſo called, *Luke* 11. 49. compared with *Matth.* 23. 34. ſaith *Luke*, *Therefore alſo ſaid the Wiſdom of God*, *I will ſend them Prophets and Apoſtles.* *Matthew* refers this to Chriſt, ſaying in the perſon of Chriſt; *I ſend unto you Prophets and wiſe men*; he that ſent to the Jewes thoſe Prophets & wiſe Men was Chriſt the great Prophet of the Church, the eternal Wiſdom of God; Chriſt is often called *Wiſdom* in the Scripture; See *Prov.* 8. 1. *Doth not wiſdom cry, and underſtanding put forth her voice?* and *Verſe* 12. Its ſpoken in the firſt perſon. *I Wiſdom dwell with Prudence*, ſo *Cap.* 9. 1. Where the Holy Ghoſt ſpeaks of Chriſt under the name of Wiſdom, inviting ignorant ſinners to addreſſe themſelves to him for Inſtruction and Counſel, *Wiſdom hath builded her houſe, She hath killed her Beaſts, ſhe hath ſent forth her Maidens, ſhe cryeth upon the higheſt places of the City: who ſo is ſimple, let him turn in hither, &c.*

I ſhall in the handling of this point ſhew you,

1. In what reſpects Chriſt is called the Wiſdom of God.

2. What improvement we may make of this Title of Chriſt.

I. Chriſt is called the Wiſdom of God, in two reſpects.

1. In what reſpects Chriſt is called the Wiſdom of God.

1. *As he hath all the Wiſdom of the Godhead in Him.* The Apoſtle ſpeaking of the perſon of Chriſt, ſaith, *that in him dwelleth all the fulneſſe of the Godhead bodily*, *Col.*2. 9. that is ſubſtantially: Now as other fulneſſe of the Godhead dwells in Chriſt, ſo is there in him fulneſſe of Wiſdom, which is one glorious perfection of the Godhead. *In him are hid all the Treaſures of Wiſdom and Knowledge,* as the ſame Apoſtle ſaith, *Col.*2.3. The Humane Nature hath all fulneſſe of infuſed and created Wiſom; The Divine Nature hath an abſolute Omniſcience. The Apoſtle attributes Omniſcience to the Son as well as to the Father and Holy Ghoſt, *Heb.*4.13. Chriſt as God is of that infinite Wiſdom, that he knows both his own Deity, and all other things.

1. *He knowes things that are paſt, things that are preſent, and things that are to come*; therefore the Apoſtle calls him ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος, *Rev.*1.8. unto him, in reſpect of his Divine Nature, nothing is properly paſt, or to come, but all things are preſent.

2. *He knowes things that are moſt ſecret*; the very thoughts and imaginations of the heart are open before him. See *John* 2.25. *he formed Man, and therefore muſt needs know what is in Man.*

3. *He knowes, as God, things which in regard of their ſecond cauſes are moſt contingent. A Sparrow doth not fall to the ground, without his* wiſe ordering *Providence*, Luke 12.6.

4. *He as God, knowes thoſe things which are not, nor ever ſhall be*; The Apoſtle ſaith, *Rom.* 4. 17. That *God calleth things that are not as if they were*; 'Tis as true of the Son as of the Father, in reſpect of his Godhead. He knowes all things by his Eſſence, and therefore knowes all things that are poſſible, though they ſhall never actually come to paſs. The Eſſence and ſimilitude of God is the ſimilitude of all thoſe things which may be if God will. An architect hath the Idea of an houſe, which he will never build. And hence is that of our Saviour, *Matth.*11.21,23. *If the mighty works which are done in thee, had been done in* Tyre *and* Sidon, *they would have repented long ago.* Our Saviour as God knew thoſe things which nver actually did come to paſs.

5. *He as God, knowes the reaſons of things, as well as the things themſelves.* We know things in the ὅτι, which we do not know in the διότι, or cauſes of them: but Chriſt as God, is of that infinite Wiſdom, that he knowes the cauſes of things, as well as the things themſelves.

For this knowledge that is in Chriſt, as God, is that which the Schools call *Scientiam ſimplicis viſionis*; that ſimple pure intelligence, whereby things are known in their firſt principles by a pure intuition, whereby he doth by one eternal immutable Act of his underſtanding know all things, and all their cauſes, without reaſoning, diſcourſe, or ſucceſſion. This is the firſt. Without this Wiſdom and Knowledge, Chriſt could not be God.

2. Reſpect 2. *As he is the revealer of Gods Wiſdom to the World.* The Lord Jeſus is that Prophet, by whom God hath made known to the Church, both himſelf and his whole will, as far as is neceſſary for their ſalvation. This is that which the Evangeliſt aſſerts, *John* 1.18. *God dwells in that Light which is inacceſſible*: He cannot be known ſufficiently and ſavingly, but by Jeſus Chriſt, and therefore the Apoſtle calls him *the expreſs image of his Fathers perſon, and the brightneſſe of his glory*, *Heb.*1.3. All the ſaving and comfortable diſcoveries which God makes of himſelf are in the face of Jeſus Chriſt. See 2 *Cor.*4.4,6. Jeſus Chriſt is called ὁ λόγος, *John* 1.1. *And the Word of God*, *Rev.*19. 13. As ſpeech is *Character & index mentis*, the Character and Interpreter of the mind; ſo is Chriſt the expounder and revealer of his Fathers will. He is *Interpres Patris*, the Fathers interpreter, who doth publiſh and expound his will to his Church. He that is the ſubſtantial and eternal Word of God, is the revealer and expounder of the written Word. All the Revelations of his will, which God hath made to the Church, he hath made by Jeſus Chriſt. By him did God reveal his Counſels to the Prophets through the Spirit, the Spirit of Chriſt was in their Miniſtery, 1 *Pet.*1.11. And by Chriſt did God reveal his will in the New Teſtament to the Apoſtles, after he had firſt publiſhed it in his own perſon, *Heb.*1.2. So that the whole Counſel of Gods Wiſdom is publiſhed by Chriſt, He is that Golden Key which hath unlockt the breaſt of God, and made publication of his wiſe Counſels ſo far as the Knowledge of them concernes the good of the Elect. This is the ſecond reſpect.

2. What improvement may be made of this Title.

II. The improvement of this Title. This is divers.

1. For Information. 1. It ſerves for the Information of our Judgement, and that in ſix things.

1. Leſſon. 1. *That Jeſus Chriſt is a perſon very fit to be the Head and Counſellor of the Church.* Both theſe Titles are given to him in Scripture. The Prophet calls him *our Counſellor*, *Eſay* 9.6. And the Apoſtle calls him *the Head of the Church*, *Epheſ.*1. latter end. The

fitneſſe of Chriſt for theſe ſervices and imployments appears from this Text, which calls him, *The Wiſdom of God.* The Church could never have made choice of Head or of Counſellor ſo wiſe as Chriſt is. The Wiſdom of Chriſt is a rare Wiſdom, far exceeding the Wiſdom of any meer creature, as will appear by theſe five properties.

Chriſt's Wiſdom excels the Wiſdom of any meer Creature in five properties.

1. Property

1. *It is a full and compleat Wiſdom*; He is perfect in Wiſdom and Knowledge. Its perfect in reſpect of degrees, his Wiſdom extends to all things, to all times, to all occaſions whatſoever. No mortal man is wiſe at all times. No man ſo wiſe but hath ſome grains of folly; The oyntment of our Wiſdom hath a dead fly of folly in it, which doth putrifie and corrupt it, *Eccleſ.* 10.1. *Achitophel* himſelf is, as his name ſignifies, Coſen german to a fool. *Nullum magnum ingenium ſine aliqua mixtura dementia*, is a true ſaying; but the Wiſdom of Chriſt is void of all ſuch mixture.

2. Property

2. *The Wiſdom of Jeſus Chriſt is from himſelf.* The VViſdom of the Humane Nature, is an infuſed created VViſdom; the Divine Nature infuſed Wiſdom into the Humane, but the VViſdom of the Divine Nature is from it ſelf. Mans VViſdom is from another, but Chriſts is from himſelf, He is μονόσοφος, and αὐτόσοφος, As he is only wiſe, ſo he is ſelf-wiſe. Every Man is brutiſh by his own Knowledge, but Chriſt is wiſe, infinitely wiſe, by a VViſdom which dwels in himſelf.

3. Property

3. *The Wiſdom of Chriſt is an infallible Wiſdom*: Our VViſdom is fallible and ſubject to miſtake, & therefore upon ſecond thoughts we retract what we have adviſed upon, and conſulted, and concluded; but the VViſdom of Chriſt is not lyable to any miſtakes, He can *neither deceive nor be deceived.*

4. Property

4. *The Wiſdom of Chriſt is not liable to any decay or diminution*; Chriſt in regard of his Humane Nature, is ſaid, *to increaſe in Wiſdom and Knowledge*, *Luke* 2. 52. But in regard of the Divine Nature, his VViſdom is infinite, without either increaſing or decreaſing; Mans VViſdom is a decaying VViſdom; he forgets in a little time what he did before know; a long ſickneſs, a ſharp diſeaſe, old age turnes the VViſdom of Men into folly, but the wiſdom of Chriſt cannot periſh, it cannot decay.

5. Property

5. *Chriſt can communicate his Wiſdom.* Men that are wiſe, can not convey their VViſdom with their Lands *Solomon* left *Rehoboam* his Kingdoms, but he could not leave him his

wiſdom. Many a prudent Father begets a fooliſh Son. Philoſophers do not beget *Philoſophers*; but Chriſt can make others wiſe: See *Prov.* 1.20,21,22,23. As he gives ſtrength to the weak, ſo he gives Knowledge to the fooliſh. All theſe together prove, that he is fitto be the Churches Counſellor, and the Churches Head.

2. Leſſon.

2. *That Jeſus Chriſt is very fit to be a Lawgiver, and Leader and Commander to his people.* God hath made Chriſt all theſe to his Church. See Eſay 55.4. *Behold I have given thee for a Leader and Commander to the people* God hath made Chriſt both a Lawgiver and a Commander over the Church. How fit he is for this work, this Text ſhewes, which tells us that he hath the Wiſdom of God in him. Thoſe that make Rules for others to walk by, had need be Men of Wiſdom, as well as Men of Piety. 'Tis a trouble to the Spirit of an ingenious Man to be under the command of a fool. To follow blind guides, to be regulated by ſottiſh Rulers, is very irkſom; Now Jeſus Chriſt having all the Wiſdom of the Godhead in him, is accompliſht for this work. *Pharaoh* thought none in his Realm ſo fit as *Joſeph* to be ſet in Authority, becauſe he was a Man of ſuch deep Wiſdom, *Gen.* 41.38,39,40. All the Wiſdom *Joſeph* had, was but a little drop out of this infinite Ocean. All the people of *Egypt* were willing to be at *Joſephs* command. How worthy is Chriſt to enact Lawes for the ordering of the Church? he knowes what is good and what is evil, he knowes what is convenient, and what inconvenient, He foreſees all circumſtances, and therefore fit to ſit at the helm. Of all Men thoſe that rule over others ſhould be wiſe Men. *Rex quivis Briareus, Rex quivis Argus.* A King ſhould have 100. hands, and 100. eyes, when you find your hearts to kick againſt the Authority of Chriſt, this will be a good help to make them plyable; you cannot chuſe, you cannot deſire a wiſer Ruler than he is.

3. Leſſon.

3. *That it is impoſſible for any perſon to conceal any of his ſins from the eye of Chriſt.* Such Atheiſm is in the hearts of Men, that they are apt to think a poſſibility to cover their ſins that Chriſt ſhall not know of them. This is in effect to deny him to be *the Wiſdom of God.* If he be the Wiſdom of God, he cannot but know the moſt ſecret paſſages of Mens hearts and lives. See *Heb.* 4.13. τετραχηλισμένα. The Metaphor is taken from Anatomiſts, who by diſſecting find out every Vein, and every Artery. *Whence knoweſt thou me?* ſaith *Nathaniel* to Chriſt, *John* 1.48. *Before Philip called thee,* ſaith Chriſt, *when thou waſt under the Figtree I ſaw thee;*

He ſees all our goings, and all our workings, & all our wandrings. The Diſciples ſometimes had private conferences amongſt themſelves, which were not very good, but Chriſt knew them all. See *Marke* 9. 33,34,35. Jeſus Chriſt without any Monitor, was able to tell them every word they had ſpoken. *Go call thy Husband*, ſaith Chriſt to the Woman of *Samaria. I have no Husband*, ſaith ſhe. *Thou ſaieſt well*, ſaith our Saviour, *for thou haſt had five Husbands, and he whom thou now haſt is not thy Husband*, *Joh.*4.17,18.If any perſon live in ſecret uncleaneſſe,in ſecret theft, or in any other hidden wickedneſſe, he cannot conceal it from the Knowledge of Chriſt, his Wiſdom doth inable him to know both what men have done, and what they will do.

4. *That it is a very ſingular priviledge to have communion with Chriſt.* 'Tis an unſpeakable happineſs to be in his ſight. 'Tis ſo in many reſpects, in this reſpect amongſt others, becauſe all the Wiſdom of God is in him. The preſence of Wiſdom is very deſirable to thoſe that love Wiſdom; *Every Man* ſaith Solomon, *ſhall kiſs his lips that giveth a right anſwer, Prov.*24.26. *Diogenes* his Cell is better than *Nabals* Parlour—— the one is full of Wiſdom, the other abounds with folly. I remember what the Queen of *Sheba* ſaith, concerning *Solomons* ſervants, 1 *Reg.*10.8. *Happy are thy Men, bleſſed are thy ſervants that ſtand before thee to hear of thy Wiſdom*; *A greater than* Solomon *is here.* He was but a meer child,a very brainleſs Ideot to Jeſus Chriſt;He can read ſuch Lectures of Wiſdom to his Servants, *as to make thm wiſe unto ſalvation*,which,*Solomon*,with all his Wiſdom could not do.Andthen, **4. Leſſon.**

5. *Thoſe that want the teachings of Chriſt cannot be truly wiſe.* He is the only Wiſdom of God; thoſe that are not taught by him, cannot be made partakes of any ſound Wiſdom; They may be Worldly wiſe, but they cannot be wiſe to Salvation without his teaching; Hence it is, that the Scripture doth ſo ordinarily brand the wicked with the name of folly. A wicked Man and a Fool are Synonymous expreſſions in the word of God,as a Godly Man,and a wiſe Man are. They can have no ſaving divine Wiſdom in them, that are ſtrangers to Jeſus Chriſt, *the Wiſdom of God.* To come to Chriſt, and to be inſtructed by him, is to go in the way of Underſtanding,*Prov.*9.6.He hath not yet taken one ſtep in the way of true Wiſdom, that is not matriculated into the School of Chriſt. **5. Leſſon.**

6. *Thoſe that have acquaintance with Chriſt, are likely to know moſt ſavingly of Gods Counſel.* God reveals all his VViſdom by **6. Leſſon.**

his

his mouth. See *Matth.*11.27. He that lyes in Chriſts boſom is like to know moſt of the counſels of God. VVhen our Saviour had told his Diſciples that one of them ſhould betray him, *Peter* beckned to the Diſciple that leaned in his boſom to ask him of whom he ſpake, and he preſently gets Information, *John* 13. 24, 25, 26. Jeſus Chriſt lyes in the boſom of the Father, if we ask him, He will inform us of every doubt.

2. *Vſe of Conſolation* to Believers. 2. It ſerves for the comforting of all thoſe who have a ſpecial intereſt in Jeſus Chriſt; And that in five Caſes.

1. *Caſe.* 1. *Againſt their own folly and Ignorance.* The Servants of Chriſt have need of VViſdom in every thing they undertake. The work of Chriſtianity is a great work and a curious, it requires both hands and eyes to manage it aright. A Chriſtian cannot pray, nor hear, nor reſiſt temptations, nor bear any burthen, nor diſcharge any duty in any relation well without VViſdom. Now if wiſe *Agur* complained of want of VViſdom, *Prov.*30.2,3. How may ſuch ſottiſh fools as we are complain? This Text miniſters much comfort in this caſe. Though our eyes be dim, yet the eyes of Chriſt ſee clearly. He is able to furniſh us with *the Wiſdom of God,* for the diſcharge of every duty. See *Jam.* 1.5. *He gives Wiſdom to the ſimple, and to the young man Knowledge and Diſcretion.*. Its a comfort to a child, that though he want VViſdom, yet his Father hath enough to adviſe him: If we had ſtore of VViſdom, yet we ought not to lean to our own Wiſdom, *Pro.*3.5. Though we be blind, yet Jeſus Chriſt who is the great Tutor and Counſellor of the Church hath VViſdom enough to guide us. *I am not eloquent*, ſaith *Moſes*; ſaith God, *I will be with thy mouth*, *Exod.*4.10,12. The VViſdom of God can give VViſdom enough to the moſt injudicious Chriſtian to make him wiſe unto Salvation.

2. *Againſt the Wiſdom of all your enemies.* The godly, though 2. *Caſe.* they have enemies that are mighty in power, ſo they have enemies that are ſubtill in VViſdom; Men of Counſel, and Policy, the *Achitophels* of the world, the prime refined wits of the time ſit in counſel to deſtroy them, *Pſalm* 64. 6. *The inward thought of every one of them, and the heart is deep.* Here is comfort, Chriſt our Counſellor *is the Wiſdom of God*; he can eaſily ouerturn their counſel, *Job* 5.12,13. As God can weaken their right arm, ſo he can put out their right eye, he can cover the faces of the Judges of the earth; yea, *cap.* 12.17. *He leadeth Counſellors away ſpoiled, and maketh the Judges fools.* Thoſe that think themſelves able

by their craft to over-reach all others, Chriſt the Wiſdom of God, can over-reach them, and can carry their counſels headlong. VVhen *David* heard that *Achitophel* was in the conſpiracy with *Abſolom*, he addreſſed himſelf to *the Wiſdom of God*, that he would turn his counſel into folly, 2 *Sam*. 15. 31. and ſo he did; the ſimple advice of *Huſhai* was preferred before the Counſel of *Achitophel, cap*.17.14. *Jeſus Chriſt* can enſnare the wiſe in their own VViſdom: he hath more power than the ſtrongeſt, and more VViſdom than the wiſeſt enemies of the Church, *Luke* 21. 15. And,

3. *Againſt all their ſtraits.* Sometimes the Servants of Chriſt are in ſuch Mazes and Labyrinths of providence, that they do not know which way to eſcape; all the VViſdom they have cannot open a door of deliverance; their Counſel and VViſdom is periſhed, that they know not what to reſolve upon. In ſuch caſes, remember that Chriſt is the VViſdom of God: when Mans VViſdom is at a *non plus*, his VViſdom can ſee a way of eſcape: ſee 2 *Chr*. 20.12. Though *Jehoſaphat* knew not what to do, yet God knew well enough. Though Men be at their wits ends, yet Chriſt is not, for his VViſdom hath no end. See 2 *Pet*. 2.9. The Lord knowes when to deliver, and he knowes how to deliver. Jeſus Chriſt can unriddle and reſolve thoſe doubts that a College of Angels cannot reſolve. 3. *Caſe.*

4 *Againſt all the ſecret and unknown deſignes which are driven on againſt them.* The enemies of the Church ſit in counſel under ground, they hammer out their deſignes ſo ſecretly, that the Servants of God ſee not the Arrow till it be upon the ſtring. See *Pſal*,64.5. Here is the Churches comfort, *Chriſt the Wiſdom of God*, ſees their moſt ſecret deſign; he knowes the actors, & the actings; his VViſdom enables him to ſee what they do in the darkeſt Vault, and his power enables him to bring their own deſigns upon their own heads. 4. *Caſe.*

5. *Its a ground of comfort in reſpect of the inward bent and frame of the heart.* Every child of God may complain with the Apoſtle, *Rom*. 7.19,22. *The good I would, I do not; the evil I would not that I do.* No child of God can do ſo well as he deſires to do; the hearts of Gods people are ſo cloſe and ſo deceitful, that they are not able to ſay what frame their hearts are in. An Hypocrites outſide is better then his inſide: a Believers inſide far better then his outſide. Here is Comfort, that Chriſt *the Wiſdome of God*, knowes 5. *Caſe.*

all the inward breathings, all the ſecret deſires of your ſouls to be better, and to do better. This was *Peters* comfort, and therefore he appeals from himſelf to Chriſt, *Joh.* 21. 15, 16, 17. *Thou knoweſt all things, thou knoweſt that I love thee:* your inward deſires to love him, your inward deſires to fear him, are underſtood by him better than by your ſelves.

3 *Vſe of Terrour* to the enemies of Chriſt.

3. *Its a ground of Terror to all the enemies of Chriſt.* He *is the Wiſdom of God*: this Title ſhewes that he underſtands all your diſobediences, all your conſpirings againſt him, and that he knowes how to bring down judgement upon you, 2 *Pet.* 2 9. He knowes how to deſtroy the wicked as well as how to ſave the godly; your power cannot preſerve you from him, becauſe he is *the power of God*; your Wiſdom cannot put a blind before his eyes, for he is *wiſdom of God*, *Eſay* 31. 1, 2. with *cap.* 10. 11, 12. All the names of Chriſt are dreadful to ſuch as are his enemies.

4 *Vſe of Exhortation* to all.

4. *Its for Exhortation.* It commends ſundry practical Leſſons unto all of us in reference to Jeſus Chriſt.

1. *Duty.*

1. *Be willing to be ruled by him.* Take the advice and counſel of Chriſt in every buſineſſe; 'tis the great priviledge of the children of God, that they ſhall be directed by the counſel of Chriſt in every thing, *Prov.* 3. 6. And it is their duty to ask his advice, and to ſubmit to his counſel. This Text hath reaſon and motive enough in it, *Chriſt the Wiſdom of God.* Not to ask his counſel, nor to follow his directiō is in effect to deny him to be *the wiſdom of God*: Men are willing to be guided by ſuch as are wiſer than themſelves. Jeſus Chriſt is not only wiſer than you, but wiſer than all the Angels of God, ſaith *Elihu* to *Job*, cap. 36. 22. *Who teacheth like him?* There is none that can teach like Chriſt, he teacheth univerſally, he teacheth infallibly, he teacheth effectually, and he teacheth powerfully, and he teacheth ſpeedily; he can teach more in one hour than all the Angels of God can in many years. 'Tis the Churches comfort, they have ſuch a wiſe Teacher, 'tis their duty in all things to make uſe of his teachings.

2. *Duty.*

2. *Honour him for his wiſdom.* Men are in reputation in the World for their Wiſdom. *A Mans Wiſdom makes his face to ſhine*, *Eccleſ.* 8. 1. We are ready to adore wiſe Men; Jeſus Chriſt hath more Wiſdom in him, than all the Sons of Men; he is perfectly wiſe, and unchangeably wiſe, and univerſally wiſe. The Angels which are called for their Wiſdom Intelligences, received all their Wiſdom from Chriſt, and they attribute and aſcribe Wiſdom

to him, *Rev.*5.11,12.If the wiſe Angels adore him for his Wiſdom, how much more ſhould we do him honour?

3. *Do not find fault with any of his providential diſpenſations.* We are apt to call all the providences of Chriſt towards his Creatures into queſtion: we will be weighing his actings in our ballance, and if they be not as we would have them, we fall a quarrelling preſently. Bunglers muſt not controul Artiſts; wiſe Men will not endure to be called to account by Ideots that have no Underſtanding: the raw Mariner muſt not direct the wiſe Pilot. Though we do not ſee the reaſon of the providences of Jeſus Chriſt, yet he ſees the reaſon of all his actings. There is ſolid reaſon in every thing he doth or ſuffers to be done in the World. Though *his wayes are in the Sea, and his paths in the deep waters*, yet they are ſtill paths of Wiſdom; the wiſeſt of Men ſometimes overſhoot themſelves, but Chriſt cannot be guilty of ſuch an errour. Could creatures in every thing trace his works, his Wiſdom would not be infinite Wiſdom: let his Wiſdom make us ſilent, when we are not able to fathom his deep deſigns, eſpecially becauſe whatſoever he now doth we ſhall ſee the reaſon of it hereafter. There is wiſe reaſon in thoſe dark providences which we judge to be moſt irrational, *Pſalm* 97.2. 3. *Duty.*

4. *Let it put all of us upon the getting of Wiſdom.* Naturally Man is ambitious of Wiſdom; the Devil when he had a deſign to inſnare our firſt Parents, baited his hook with this bait, *Ye ſhall be as Gods, knowing good and evil*, *Gen.*3.6. Wiſdom is an excellent thing, even natural Wiſdom, it exceels Folly as far as light doth darkneſſe: eſpecially ſpiritual and heavenly Wiſdom; ſee what *Job* ſaith of it, *cap* 28. 12, 13. 4. *Duty.* Motives to endeavour for Wiſdom.

1. The more Wiſdom any Creature hath, the more like he is to Chriſt. 'Tis one of the richeſt pearls in his Crown, that he *is the Wiſdom of God.* 1. Motive.

2. The more wiſe any is, the more will Chriſt love him. 2. Motive.

3. Its a ſhame to Religion, that thoſe that pretend to it ſhould not be exact in the Knowledge of it. 3. Motive.

4. Ignorance is a damnable ſin, affected Ignorance, *Hoſ.*4.6. *My people are deſtroyed for want of Knowledge.* 4. Motive.

5. How many Exhortations are given in Scripture to labour for Wiſdom? See *Prov.*4. 5,6,7 and *Prov.*1. 2,3,4. 5. Motive.

6. Wiſdom is promiſed to them that ſeek in good earneſt after it. 6. Motive.

7. We

7. Motive. 7. We have need of Wiſdom in every thing; nothing can be managed well without Wiſdom.

8. Motive. 8. The ſtudy of Wiſdom is the ſtudy of Chriſt, who is the eternal Wiſdom of God. Go to Chriſt this *Wiſdom of God*, by prayer, and he will communicate his Wiſdom to you.

9. Motive. 9. Jeſus Chriſt hath made many wiſe unto ſalvation, that were as brutiſh as any of us are.

5. *Duty.* 5. *Let us learn to repoſe our ſelves on Chriſt without diſtraction.* Depend upon his providence without diſtruſting. Its the great priviledge of believers, that they may *caſt their care on God,* and Chriſt. See 1 *Pet.*5.7. Care will ſoon break our heads, and ſink our hearts; but Chriſt can eaſily take care for us; he is *the Wiſdom of God*, and becauſe he is ſo, he is fit to take care; for this title ſhewes that he knowes what we need better than we our ſelves; and it ſhewes that he knowes how to ſupply all our needs; our care without him will be an heart-vexing care, but it will not be a want ſupplying care, but his care will be ſufficient without ours. The care of Chriſt calls for a care of duty and diligence from us, but it forbids the care of diſtraction; his Wiſdom knowes how to bring both ends together, though we do not. He knowes how to make every Ordinance to attain to its ends and how to make every creature to do that ſervice for which ~~it is~~ ordained.

6. *Duty.* 6. *Delight to be in his preſence.* The preſence of wiſe Men is very deſirable, much good is to be gained by them; how deſirable in this reſpect is the preſence of Jeſus Chriſt? All his words have depth of Wiſdom in them: a ſoul may learn more Wiſdom from Chriſt in one hour than he can from all the wiſe Philoſophers to eternity. The ſtudying of Chriſt is the way to true Wiſdom. If *Solomon* were on earth, what flocking would there be to ſee his face, to hear him ſpeak? how happy would he account himſelf that might be of his Bedchamber to hear his wiſdom? He that is in *Chriſts preſence*, is in the preſence of a wiſer than *Solomon* was; he can make others wiſe, which *Solomon* could not do.

7. *Duty.* 7. *Take heed heed of diſparaging any holy inſtitution, or appointment of Chriſt.* Its very natural to Men that go upon principles of carnal Reaſon, to undervalue the Inſtitutions of Chriſt, as ridiculous things. Ye know what *Naaman* ſaith to the Prophet when he ſends him to *waſh in Jordan,* 2 *Reg.* 5. 11, 12. He thought the Prophet ridiculous to lay ſuch a command npon him. We are apt to judge ſo of Preaching, of Sacraments, and other Ordinan-

ces of Chriſt. This is a great diſparagement to Chriſt, *the Wiſdom of God*, he that makes uſe of thoſe inſtitutions which are appointed by Chriſt *the Wiſdom of God,* ſhall find that Chriſt will be in them to his Soul, *the power of God.* See 2 *Cor* 10.4. Fooliſh Man cannot invent inſtitutions ſo good as thoſe that are appointed by the eternal VViſdom of God.

8. *Lean not to your own Wiſdom*, Prov. 3.5. He that walks by his own VViſdom rejects Chriſt, and ſhall ſurely fall. See 1 *Cor.* 1.30 If thou refuſe to make Chriſt thy VViſdom, he will refuſe to be thy Juſtification, thy Sanctification, thy Redemption. 8. *Duty.*

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1 Cor. 1.24.

Chriſt the Wiſdom of God.

Decemb. 10 1654.

I Come now to the words as they refer to the Doctrine of Salvation by Chriſt crucified. This affords us this Meditation.

Doctrine from the words taken in reference to the Doctrine of Salvation by Chriſt crucified.

That the Doctrine of the Salvation of Man by Chriſt crucified is the Wiſdom of God; The infinite VViſdom of God is manifeſted by this way of Salvation, and that Doctrine which doth diſcover this Salvation to the world, is here called the *Wiſdom of God.* As it is a Doctrine of rich and glorious grace, ſo it is a Doctrine of deep Wiſdom. This Title is frequently given to it: See 1 *Cor.* 2.7. There its called, *the Wiſdom of God in a myſtery*, *hidden Wiſdom*, and *Rom.* 16.25. The Apoſtle call this Doctrine *the Revelation of a myſtery*. There are are a world of myſteries in this Doctrine of the Croſs; elſewhere its called, *the manifold Wiſdom of God*, *Epheſ.* 3.10. πολυποίκιλος σοφία. There are innumerable acts of VViſdom in this way of Salvation.

1. That it is a Doctrine of VViſdom, this will appear three wayes.

Proofs that it is a Doctrine of Wiſdom

I. *Its a Doctrine of Wiſdom in the account of God.*

1. *His very ordaining of it, ſhewes it to be Wiſdom in his eſteem*, 1 *Cor.* 2,7. The wiſe God cannot but act in VViſdom; the Pſalmiſt ſaith of the works of Creation, that *they are all done in Wiſdom*, 1. Proof.

Pſalm 104. 24. This work of ſaving Man by Chriſt hath more Wiſdom in it, than the work of Creation. As his ordaining of it, ſo

2. *His promulging of it to the world, ſhewes that he judges it to be full of Wiſdom, Rom.* 16. 26, 27. The wiſe God would never have uſed ſo much care to have made this Doctrine known to the world, if he had not thought it to be full of Wiſdom; Men are willing to conceal from others, that which appears to be folly; Gods taking care, that this Doctrine ſhould be firſt committed to writing, and afterward appointing a conſtant miniſtery to make it known to men, is a ſufficient demonſtration, that in his thoughts its a plot of Wiſdom.

Proof. II. *Its a Doctrine of Wiſdom in the account of holy men.* All that are ſpiritually enlightned adore it as a wiſe Doctrine. Thats accounted a way of Wiſdom, which all that ever have been wiſe have bent themſelves to the ſtudy of, all the Godly in all Ages, who have been truly wiſe, have ador'd this Doctrine, and accountted it their beſt Wiſdom to attain to the Knowledge of it. See 1 *Cor.*2.6 Who are thoſe that are called perfect? but ſuch as are godly-wiſe; they think the Doctrine of the Croſs full of deep Wiſdom. Saint *Paul* was a wiſe man, wiſe in regard of Humane Knowledge, brought up in Literature, at the feet of *Gamaliel, Acts* 22.3. He ſpake with tongues more than all in the Church of *Corinth,* 1 *Cor.*14.18. yet he was ſo addicted to the ſtudy of this myſtery, that he *deſired to know nothing elſe*, 1 *Cor.*2.2. Ask all that are inſtructed of God to be wiſe unto Salvation, and they will confeſſe; that no Wiſdom comes neer this, *John* 6. 45. So many wiſe Prophets, ſo many wiſe Apoſtles, inſpired by the Spirit of God, would never have run ſuch hazards to preach this Doctrine, if they had not ſeen Wiſdom in it. So many wiſe Martyrs and Confeſſors would not have laid down their lives under the Heathen Emperors for the embracing of this Doctrine, if they had not accounted it the Wiſdom of God.

3. Proof III. *Its the Wiſdom of God in the judgement of the Angels.* The Angels are wiſe Creatures. See 2 *Sam.*14.17. Angels are called, *Principalities and powers* for their ſtrength, and they are called Intelligences for their Wiſdom. The Angels by their conſtant beholding of of the beatifical viſion, the Face of God, muſt needs be full of Wiſdom, and then being by nature Spirits they cannot but be rich in Knowledge. Now this Doctrine in their account is a Do-

ctrine of Wiſdom. They are to this day prying into it, 1 *Pet*. 1. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, See *Exod*. 37. 9. The mercy-ſeat, a Type of our Saviour: to him the Angels look. The holy and wiſe Angels, do and will do to eternity, with admiration bow themſelves all down to pry in to this Wiſdom of God. *Heb*. 9. 5. This is the firſt.

Several Myſteries contain'd in this Doctrine.

2. What myſteries of Wiſdom are contained in this Doctrine: There are innumerable myſteries in it.

1. Myſtery

1. *God aſſumes the Humane Nature, and Man is made partaker of the Divine Nature.* VVhat myſteries of VViſdom are here? That God becomes Man and yet continues to be God? See *John* 1. 14. This the Apoſtle calls a myſtery, 1 *Tim*. 3. 16. This myſtery of the Incarnation of the Son of God, fleſh and blood, nay no created Underſtanding can fathom or comprehend. And then Man is made partaker of the Divine Nature, 2 *Pet*. 1. 4. What an inconceivable myſtery is this, that Man that by ſin made himſelf worſe than the beaſt that periſheth, ſhould by grace be made partaker of the Divine Nature! Here is VViſdom.

2. Myſtery

2. *Mercy and Juſtice are both ſatisfied.* Juſtice is ſatisfied in that ſatisfaction is given, and Mercy is ſatified in the free pardoning of the Sinner: See *Pſalm* 85. 10, 11. Nothing but infinite VViſdom knew how to reconcile theſe two Attributes, but in this Doctrine of Chriſt crucified, they are perfectly agreed; Juſtice and Mercy triumph together.

3. Myſtery

3. *Salvation is a free gift and yet merited.* The Apoſtle calls it a *free gift*, *Rom*. 6. 23. and elſe where, *a purchaſed poſſeſſion*, *Eph*. 1. 14. Its a free gift, in reſpect of the Receiver; its a purchaſed inheritance, in reſpect of the Redeemer; what infinite VViſdom is here, that the inheritance ſhould be fully bought, and yet freely beſtowed? See *Rom* 4. 4. Here are both.

4. Myſtery.

4. *That the Creditor ſhould become his own pay-Maſter*, The Lord his own Servant. This is another myſtery in this way of Salvation. Man had by ſin made himſelf a Debtor to God, God the Creditor, doth in the ſatisfaction of his Son, diſcharge the Debt. God hath his whole Debt from Man, and yet becomes his own pay-Maſter. Man payes nothing, and yet God receives all. God abates all to the ſinner, and yet the ſinner payes God in his ſurety the uttermoſt farthing; the ſame Chriſt is both Creditor and Debtor, *Gal*. 5. 3.

5.Myſtery 5. *Life is brought out of death.* This is another piece of Wiſdom. Heaven is brought out of Hell; *Heb.* 2. 14,15. *Heb.* 9. 15. The torments of Hell are endured, and by the enduring of thoſe torments Heaven is purchaſed. The ſinner is thrown into Hell, and yet received into Heaven. And

6.Myſtery 6. *Man is made righteous by the righteouſneſſe of another.* See 2 *Cor.* 5.21. This is a paradox to reaſon, that one Man ſhould be fed by anothers meat, warmed by anothers Garments, enriched by anothers Wealth. And yet this Doctrine maintains this paradox, unrighteous Man becomes righteous, by denying his own righteouſneſs, and cloſing with an others; *Jer.* 23.6.

7.Myſtery 7. *The wounds of one are healed by the wounding of another.* The Prophet mentions this myſtery, *Eſay* 53.5. The ſmitings of the head are the cure of the body; all the healings are from Chriſts woundings.

This is the ſecond.

The Uſes are theſe.

1 *Uſe of Informati.* I. For Information.

1.Inferen. 1. *The glory of the Chriſtian Religion.*

2.Inferen. 2. *T is mercy that we have this Doctrine amongſt us.* That this infinite Wiſdom of God ſhould be publiſhed to us, and not to others, the greateſt part of the World are meer ſtrangers to it to this day; that we have the Doctrine of the Law is a great mercy, much more that we have this of the Goſpel, which is the great and laſt diſcovery in this kind of *the Wiſdom of God.*

3.Inferen. 3. *The glory of the Goſpel Miniſtery.* See 2 *Cor.* 3. 6,7,8,9,&c. They do by an office which God hath called them unto, hold forth to the world, this glorious plot of Salvation by Chriſt crucified, a glory which the Angels of Heaven do not obtain.

4.Inferen. 4. *That it muſt needs be folly, to reject or deſpiſe this Doctrine.* Who do reject it? This Doctrine is rejected by the Jewes; they do to this day blaſpheme it, deride, ſcoff at Chriſtians for their crucified Saviour. The Turks they mock at it as a fooliſh Doctrine; they prefer the Doctrine of *Mahomet* to this of Chriſt crucified. The Pagans are without it, and will not receive it. The Papiſts they deſtroy it by mingling their Doctrine of merits with it. In a word, all that do not by a lively Faith cloſe with it, do deſpiſe it;

all unbeleeving Proteſtants deſpiſe it. This is the higheſt folly. This is to put the fool upon that infinite Wiſdom that appointed this way of ſalvation. See 1 *Cor*.1.18.

5. *They that have not this Doctrine can never be wiſe unto Salvation.* All the Wiſdom of God in the Creation cannot make men wiſe for Heaven without this Wiſdom of God in the Goſpel. See 1 *Cor*.1.21. enough in it for refined Wits. 5.Inferen:

II. For Exhortation.

1. *Study* this Doctrine more and more, *Col*. 3.16. *2 Uſe of Exhortati.* 1. *Duty.*

2. *Be contented* with that which this Doctrine holds out, as ſufficient to make you wiſe to Salvation. See 1 *Cor*.2.2. You need add nothing to it, *John* 17.3. 2. *Duty.*

3. *Cloſe* with this Doctrine; rely on Chriſt crucified, with all your affiance. The Jewes blaſpheme, &c. yet be not beaten off from your hold. Though men ſcorn Juſtification by anothers righteouſneſſe. See *Rom*. 1.16. Here's enough to anſwer all doubts, all temptations. 3 *Duty.*

4. *Teach your Children* this Doctrine, it will make them wiſe. 4 *Duty.*

5. *Pray for the propagation* of this Doctrine; that the Jewes, Turks, Pagans, may embrace it. See *Pſalm* 67.2. 5 *Duty.*

6. *Take* heed of Apoſtatizing from this Doctrine, to Jewes, Papiſts, Socinians. 6 *Duty.*

7. Be able to defend this Doctrine. 7 *Duty.*

Chriſt the true brazen Serpent.

JOHN 3.14.

And as Moſes lifted up the Serpent, &c.

Janua. 21. 1654.

IN this Chapter from *Verſe* 1. to 22. we have our Saviours diſcourſe with *Nicodemus*; who this *Nicodemus* was, appears from that deſcription which is made of him, *Verſe* 1. He was a Phariſee, he was a Teacher of that Sect of the Phariſees, and he was one of the chief *Rulers of the Jewes*: ſee *cap*.7. 50. The occaſion of his comming to Chriſt was to be inſtructed by him about the way of

Salvation; Being convinced by the miracles he had ſeen, that Chriſt muſt be more then an ordinary perſon, he comes to him for inſtruction, *Verſe* 2. That he came *by night* was an Argument of his timorouſneſſe to own Chriſt publickly. That *he came* to Chriſt *at all*, was an Argument of ſome affection to Chriſt. That he calls him *a Teacher come from God*, was a Teſtimony that he did beleeve Chriſt was able to teach him, and that he was willing to be taught; yea, by calling him a Teacher come from God, is inſinuated unto us, though it be not expreſſed, that his deſire was to be informed how he might come to know God, and to enjoy God.

Chriſt gives here a body of Divinity.

Note. *To come to Chriſt for inſtruction, is the firſt ſtep to ſalvation.*

1. Head, Mans Eſtate by Nature. Our Saviour hearing his Requeſt, preſently falls upon the work, *Verſe* 3. He preaches to him the Doctrine of Regeneration, that he might ſhew *Nicodemus* what he was by Nature, and what he ſhould be by grace.

Note. *Chriſt is willing to teach thoſe that deſire Knowledge.* No ſooner doth *Nicodemus* ask a Queſtion, but Chriſt gives him an Anſwer.

Note. *The Doctrine of Regeneration is neceſſary to be known by all that Would be inſtructed in the way to life.* This Doctrine doth our Saviour inſiſt upon to the 13. *Verſe*, anſwering all the exceptions *Nicodemus* makes againſt it, and explaining to him the Nature of it.

Note. *Men by Nature are meer fools in the things of Chriſt.* Such as are Teachers of others in regard of office may be without the ſaving Knowledge of the Myſteries of God.

2. Head. The way of Salvation, Chriſt God and Man. Having finiſhed what he intended to ſpeak about the Doctrine of Regeneration, without which there can be no Salvation; he ſpeaks ſomething to him about the Author of Salvation; this in *Verſe* 13. *No Man hath aſcended up into Heaven, &c.* In which Text our Saviour preacheth himſelf the Author of eternal life, and that as he is God and Man. There's no other way to come to Heaven but by Jeſus Chriſt.

3. Head, How Chriſt ſaves by dying. Having ſhewed himſelf the Author of Salvation, he goes on to ſhew how he doth accompliſh Salvation; this is by his

death, *Verſe* 14. Had not Chriſt died, none of *Adams* ſeed could have been ſaved.

Having declared how he works Salvation, he ſhews the inſtrumental cauſe of applying it, namely by faith, *Verſe* 15.

4. How Chriſt is applyed by Faith

Having diſcovered the inſtrumental cauſe, he ſpeaks ſomething of the principal impulſive cauſe of this Salvation, which is the love of God to the world, *Job* 3. 16, 17.

5. How Chriſt was given. Gods Free grace

Having made the impulſive cauſe known, he ſhewes the reaſon why ſo few have benefit by Chriſt, and that Salvation which is tendred in the Goſpel. This is two fold, Unbelief, and ſecret love to ſin; of theſe he ſpeaks, *Verſe* 18.19,20, &c.

6. How ſo few are ſaved by him. Unbelief impenitency.

This is the ſubſtance of our Saviours Diſcourſe with this Inquirer.

The Text falls under the third head, the manner, and way how Chriſt doth work out Salvation for his people, namely by his death. This is ſet out by way of ſimilitude, *As Moſes lifted up*, &c. In which words we have two things.

I. A Divine Type, *Moſes lifted up, &c.*

II. The Expoſition of it, *So muſt, &c.*

The Type or Figure which our Saviour ſpeaks to, is that of the brazen Serpent, of which we read, *Numbers* 21. 8, 9. A fit way of teaching a Doctor of the Law, by a Figure of the Law, as one obſerves.

The Expoſition of the Type, or the Application of it to the Doctrine in hand: *Even ſo muſt the Son of Man be lifted up.* By *the Son of Man* we are to underſtand Chriſt; called *the Son of Man* both becauſe of the truth of his Humanity, and becauſe of his affection to Men. By *the lifting up of the Son of Man*, we are to underſtand his death upon the Croſs; this he calls his *lifting up*, *John* 12. 32, 33. 'Tis the ſame word which is uſed of his Exaltation in glory, *Acts* 2. 33. ὑψωθεὶς. His Croſs was his firſt Step to his Crown; his ſufferings were to him the porch of glory.

The words opened have two points.

1. The Serpent in the Wilderneſſe was a Type of Jeſus Chriſt.

2. That Chriſt could not have ſaved his Elect if he had not died.

I begin

Doct. 1. I begin with the firſt.

1. Doctrine, *That the Serpent in the Wilderneſs was a Type of Jeſus Chriſt.*

As the Apoſtle ſpeaking of the Rock ſaith, *that Rock was Chriſt*, 1 *Cor.* 10.4. So we may ſay concerning the Serpent which *Moſes* made, that Serpent was Chriſt.

1. In what reſpects the brazen Serpent was a Type of Chriſt.

In the opening of this Doctrine, I ſhall ſhew,

1. Wherein the Serpent in the Wilderneſs was a Type and Figure of Chriſt.

2. How Jeſus Chriſt excels that Serpent.

I. How the Serpent in the Wilderneſs was a Figure of Jeſus Chriſt. You muſt read the Hiſtory which ſpeaks of that Serpent, and then you will better ſee the parallel. 'Tis *Numbers* 21. 5, 6, 7, 8, 9. And the people ſpake againſt God, and againſt *Moſes*, wherefore have ye brought us up out of *Egypt*, &c. The Parallel between Chriſt, and that Serpent ſtands in eight things

1.*Reſpect* The occaſion of making that Serpent.

I. *The occaſion of the making of that Serpent, and of the coming of Chriſt into the World, are one and the ſame.* There is a Threefold Occaſion mentioned of the making of that Serpent.

1. 1. *The people had ſinned*, Verſe 5. They ſpake againſt God, and againſt *Moſes*, &c.

2. 2. *The judgement of God had overtaken them for their ſin.* Gods wrath did burn againſt them, *Verſe* 6. The Lord ſent fiery Serpents, &c. ſo called becauſe of the colour, or becauſe of their effect on them they bit; probably flying Serpents, *Eſay* 14. 29. *Eſay* 30. 6. much people of *Iſreal* dyed.

3. 3. *They were not able to quench theſe burnings under which they were.* They found no way to free themſelves from that death which was upon them. Theſe three things did occaſion the making of the Serpent. The coming of Jeſus Chriſt into the World was occaſioned by the ſame means

Three like occaſions of Chriſts coming into the world.

1. 1. *Mankind had ſinned* We read of mans ſin before we read any thing of Chriſt; he had broken the Law of God, *Gen.* 3. The Serpent, that old Serpent the Devil, had beguiled him, and drawn him into ſin.

2. 2. *The Judgement of God had ſeiſed upon him.* He was naked, he was ful of horrour and fear: As thoſe that were bitten of the Serpents had a burning in their fleſh, ſo man had the burnings of Gods wrath in his Soul. Thoſe Serpents were called *fiery Serpents*,

becauſe they did produce a fiery heat in thoſe they ſtung. The bitings of that old Serpent the Devil had ſet the Soul of Man on fire: He did burn already,and he expected to burn for ever. That fiery Serpent the Devil had bitten Man worſe than thoſe Serpents did the people of *Iſrael.*

3 3. *Man was not able to heal himſelf of thoſe bitings.* He knew no medicine, he had no remedy to apply that might do himſelf any good. Nor was there any creature that knew how to help him; Mans inability to help himſelf appears by his running away from God; for ſo he did, *Gen.* 3.8. Herein he was leſſe helpful to himſelf than *Iſrael* was: They went to *Moſes*, acknowledged their ſin, and deſired his prayers to God for them: But Man did not ſo much as deſire God to ſhew him the leaſt Mercy. Thus they agree in the occaſion: *Iſrael* ſinned, ſo did Mankind in *Adam. Iſrael* was bitten with Serpents, ſo was Man; that red Dragon the Devil had ſtung him. *Iſrael* could not help themſelves, no more could Man help himſelf out of his miſery.

2 *Reſpect* II. *The end of the Serpent and of Chriſt was the ſame.* That Serpent was made to be a healing medicine to them that were ſtung, *Verſe* 8. The end of Chriſts coming into the world, and of all that he did and ſuffered after his coming, was, that he might be a healer of thoſe that were ſtung by the envenom'd bitings of the old Serpent. The Scripture ſpeaks of *Chriſt as a healer*, Mal.4.2 And therfore he is called a Phyſician, *Matth.*9.12. He is not onely a Phyſician to heal, but the Phyſick which doth heal. He healed the Bodies of Men when they came to him to him for diſeaſes, *Matth.*8 16. And he healed their Souls of their ſpiritual diſeaſes. The blind Mind as well as the blind Eye; the deaf Heart as well as the deaf Ear; the poſſeſſed Soul as well as the poſſeſſed Body received cure from Jeſus Chriſt. Both were healing Serpents

3. *Reſpect* III. *That Serpent was made and ordained for this uſe by the appointment of God himſelf*, Verſe 8. ſaith God, *make thee a fiery Serpent*, &c. It would never have entred into the heart of *Moſes* to have gone about ſuch a way of cure, if God had not ſet him on work. The healing of the world by Jeſus Chriſt is a work not of Mans appointment but of Gods. It was God that *prepared him a Body fit for the work*, Heb.10.5. It was God that deſigned him for the work, and it was God that ſent him down to finiſh it. See *John* 4. 34. It was a way of healing above the reach of Mans Un-

derſtanding, and above the Underſtanding of the wiſeſt Angel. The Angels admire it, but had they been ſtudying ſince the fall of Man to this day, they could never have found it out.

4. *Reſpect* The Serpent was of Braſs to typifie 3. things in Chriſt.

IV. *The matter of which that Serpent was made did figure out Chriſt.* It was made of Braſs, *Verſe* 9. *Moſes* made a Serpent of Braſs. This metal did ſerve to figure out the Lord Jeſus in three things.

1. 1. *It did typifie the ſtrength of Chriſt.* Braſs is a ſtrong metal: 'Tis uſed to ſignifie ſtrength. The ſtrength of *Behemoth* is deſcribed thus; *his bones are as ſtrong peeces of braſs*, Job 40.18.. *A body of braſs* is proverbially uſed for a ſtrong body. The Lord Jeſus was exceeding ſtrong: He had a ſtrength greater than the ſtrength of braſs; That may be batter'd and broken into pieces, it may be melted into water, but Chriſt can be neither broken or melted. The Apoſtle calls him *the power of God*, 1 Cor.1.24. He could never have endured that weight which lay upon him, he could never have carried the burthen of Mans ſin, he could never have ſtood upright under the heavy weight of Gods wrath, if his bones had not been bones of braſs.

2.. 2. *It did typifie the glory of the perſon of Chriſt.* Braſs is not only a *ſtrong metal*, but a *ſhining metal.* Poliſhed braſs caſts forth a luſtre. The perſon of Chriſt is full of glory: *His feet are like unto fine braſs, as if they burned in a furnace*; ſo he appeared to *John*, *Rev.* 1.15. Chriſt ſhines from head to foot. The Apoſtle ſpeaking of his perſon, calls him *the brightneſſe of Gods glory*, *Heb.*1.3. Though in regard of his Paſſion *his viſage was more marred than any Mans*, as the Prophet ſpeaks, *Iſa.*52.14. Yet in regard of his divine glory, his face was ten thouſand times brighter than the face of an Angel. The Prophet *Ezekiel* ſpeaking of his glory, expreſſeth him to be a Man *whoſe appearance was like the appearance of braſs*, cap.40.3. Never did any burniſhed Braſs or Gold either, ſhine as Chriſt doth.

3. 3. *It did ſhew that Chriſt was made acceſſible.* Had the Serpent been of pure Gold, it would have offended the eys of the people to have looked ſtedfaſtly upon it. Though the perſon of Chriſt be full of Majeſty, yet he hath veiled himſelf ſo as that the weak'ſt creature may look upon him without prejudice. Had not the Lord Jeſus in ſome meaſure covered his Divine glory with the Mantle of fleſh, no eye of Man would have been able to have looked upon him without dying, but this may ſeem ſomewhat curious.

V. *The form of it was a notable Type of Chriſt.* It was made in the form of a Serpent. Though it was not a true Serpent, yet it was in the faſhion of a Serpent. It was like a Serpent for ſhape, but it had no venom in it at all. This reſembled Chriſt, who though he had Humane fleſh, yet he had no poyſon nor venome in him. The Apoſtle ſpeaking of him, ſaith, that *God ſent him forth in the ſimilitude of ſinful fleſh*, Rom. 8.3. He had truth of fleſh, but only the ſimilitude of ſinful fleſh. He was a fiery Serpent, but he had no more poyſon in him then the brazen Serpent had: He was *holy, harmleſs, undefiled, ſeparated from ſinners*, as the Apoſtle ſpeaks, *Heb.* 7.26. Not one drop of the ſerpentine poyſon of ſin was mingled with the holy fleſh of Chriſt. 5 *Reſpect*

VI. The erecting or lifting up of the Serpent upon a pole did typifie Chriſt, and that in theſe two things. 6 *Reſpect.*

1 1. *It did figure his crucifying on the Croſs.* This is that which the Text directly ſpeaks to. *As Moſes, &c. ſo muſt the Son of Man be lifted up*; which lifting up is generally interpreted of his lifting up upon the Croſs. The pole was a figure of the Croſs; the ſetting of the Serpent upon the pole, was a figure of Chriſts crucifixion and nailing to the Croſs. Had not the brazen Serpent been lifted up upon the pole, he could not have healed thoſe that were ſtung. Had not Chriſt been crucified, he had not cured our diſeaſes. And therefore the Scripture applies his healing virtue to his ſufferings; *by his ſtripes we are healed*, Iſa. 53.5. His Birth, his Life, his Obedience, are all medicinal, but the great and ſpecial Medicine is his blood. *He did bear our ſins in his own body on the tree*, 1 Pet. 2.24. The tree to which our Saviour was faſtened, was the ſtage on which he did all his cures.

2. 2. *It did figure the lifting up of Chriſt in the preaching of the Goſpel.* Thus *Calvin* interprets it; *Exaltatio Serpentis ad prædicationem Evangelii referri debet.* The brazen Serpent would not have been conſpicuous to the people if it had not been ſet upon a pole. The Lord Jeſus is not made manifeſt but by the preaching of the Goſpel. It is in the preaching of the Goſpel that Chriſt is ſet as an Enſign to the people, as the Prophet ſpeaks, *Iſa.* 11.10. The preaching of the Goſpel may be diſeſteemed and vilifyed as a pole of no price, yet it is by this pole that Chriſt is made manifeſt to the world: *We preach Chriſt crucified, to the Jewes a ſtumbling block*, 1 *Cor.* 1. 23. Chriſt is the light, but the preaching of the Goſpel is the Candleſtick that holds it up before the eyes of the world. He

that deſpiſeth the Pole of the Goſpel, deſpiſeth Chriſt the brazen Serpent, which is lifted up upon it.

7. *Reſpect* VII. *The way of cure by the Serpent did typifie* the way of curing by Chriſt It was by looking on the Serpent that thoſe that were ſtung received cure: tis by faith in Chriſt that any ſinners receive ſpiritual cure from him. Faith is the Eye of the Soul; looking on Chriſt by this Eye, is beleeving in him; by this looking on him do we obtain ſpiritual cure, *Iſa*,45.22. An Eye of ſaving and juſtifying Faith fixed on Chriſt will fetch in healing for all diſeaſes. A blind Man could never have been cured, if he had been ſtung: he that wants the Eye of Faith hath no benefit by Chriſt; all healing from Chriſt comes in by this Eye. Its ſaid of the impotent Man at *Lyſtra*, that *Paul ſaw that he had Faith to be healed*, Acts 14,9. Thoſe that want an Eye of Faith to look on Chriſt they want Faith to be healed.

8. *Reſpect* VIII. *It did typifie Chriſt in the effect of it.* He that looked on the Serpent did find certain cure: ſee Verſe 8. there's Gods promiſe, and Verſe 9. there's the fulfilling of the promiſe; none was healed unleſs he did behold the Serpent, none that did behold it but was cured. Chriſt doth cure all that by Faith look on him: *She that had the bloody iſſue did no ſooner touch the hem of Chriſts garment, but preſently the fountain of her blood was dryed up*, Matth. 9 20, 21, 22. Neve did any ſinner in good earneſt fix his Eye on Jeſus Chriſt, but he found help for all his diſeaſes, though they had been of never ſo long continuance. Chriſt can heal the bitings of Serpents, as well as bitings of flies.

There are three things very conſiderable in the event.

Three properties of the cure.

1. *Property* 1. *The cure was ſpeedily wrought.* No ſooner did any Iſraelite that was bitten behold the brazen Serpent, but immediately he was made whole. Chriſt can cure as well in a moment as in an age: we read of many great cures wrought by him on the bodies of Men in a Moment, ſee *Matth*.8.3. *Immediatly his Leproſie was cleanſed*; and *Matth*.30.34. *Immediatly their eyes received ſight*, concerning the blind Men: He can do as preſent cures on Souls as on Bodies. Omnipotency requires no long time to do the greateſt work in.

2. *Property* 2. *The cure was perfectly wrought.* One glance of the Eye upon the brazen Serpent, fetcht out all the Inflamation, and made the Body perfectly whole. The Lord Jeſus cures as perfectly, as he doth ſpeedily, It's obſerved, *Matth*:14. 36. that as many

diſeaſed perſons as came to Chriſt, were made perfectly whole. Chriſt when he heals, heals to the bottom; he's no Mountebank that skins over a Wound, but a skilful Artiſt that heals perfectly.

3. Property

3. *The cure was freely wrought.* It was but looking upon the Serpent, and the work was done; Chriſt doth freely communicate his virtues to the Soul, *Iſa.* 55.1. He is ſo bountiful that he will not ſell; Man is ſo indigent that he cannot buy theſe precious things; were all the Eſtates of Men and Angels laid together, they could not make a purchaſe of one drop of his grace. This is the firſt particular.

2. Chriſt excells the brazen Serpent in 11. particulars.

2. How Chriſt excels that Serpent. This I ſhall ſhew in theſe 11. particulars.

1. Partic.

1. *The Serpent in the Wilderneſs did not heal ſuch as were ſtung, by any virtue it had in it ſelf.* It was a lifeleſs thing, and all it did was meerly by virtue of the Divine Inſtitution. The brazen Serpent did not ſo much for the curing of one that was bitten, as a plaiſter doth for the healing of a wound, there is in that ſome aptitude or natural virtue for ſuch a work. There was nothing here but a meer Inſtitution; there went no virtue at all from the brazen Serpent. It was indeed the power of Chriſt, who guided the Church in the Wilderneſſe, that healed ſuch as looked on the Serpent. But now Chriſt heals ſuch as are ſtung with ſin by his own power; Virtue doth really go forth from Chriſt to the Sin-bitten ſinner, for the healing of him. Guilt is done away from the Soul by the application of his righteouſneſſe, and filthineſſe is removed by the communication of his Grace and Spirit to the Soul. I perceive, ſaith our Saviour, when that cure was done by the touch of his garment, *that virtue is gone out of me*, Luke 8. 46. And ſo *Luke* 6. 19. its ſaid, *There went virtue out of him* that *healed ſuch as came for cure.* Chriſts way of healing ſpiritual maladies is by communicating his grace to them, which the brazen Serpent did not.

2. Partic.

2. *The brazen Serpent healed no diſeaſe, but onely that one.* It was appointed only as a remedy againſt the biting of thoſe fiery Serpents only, and we read not of any other cures. If any Iſraelit had been ſick of the Peſtilence, or Feaver, or any other diſeaſe, he had no hope of being healed this way. Though thoſe that were bitten with theſe Serpents recovered, yet did many die in the Wilderneſſe of other diſeaſes after the erecting of this Figure; ſee

Numbers 25.9. But now by looking on Jeſus Chriſt, all the diſeaſes of the Soul are perfectly healed ; he is as good at one diſeaſe as at another, ſee *John* 5.4. Pride, Worldlineſſe, Diſcontent, Impatience, Frowardneſs, Luxury, &c. Chriſt can perfectly cure any of theſe: he can heal the diſeaſes of the Head, Ignorance, Errour, &c. And he can heal the diſeaſes of the Bowels, Cruelty, Unmercifulneſſe, &c. And he can heal the diſeaſes of the Heart, hardneſs,deadneſs,&c. Whoſoever looks on him by Faith is healed of whatſoever diſeaſes he hath:all ſpiritual diſeaſes are by him perfectly cured.

3: **Partic.** 3. *The brazen Serpent did not keep that virtue alwayes.* It was remaining for many hundreds of years after the people came into *Canaan*, but we read not a word of any cure it did after this time. It was kept as a holy ſign of Gods preſence with them, it was preſerved as a holy memorial of this great mercy, but it had no healing virtue that we read of afterward. But now Chriſt heals for ever ; all generations to the end of the world ſhall find a ſanative power in Jeſus Chriſt ; he is as good at curing now, as he was thouſands of years ago ; and he will be to the end of the world as virtuous as now he is. As he is a Prieſt for ever, ſo he is a healer for ever.

4. Partic. 4. *The brazen Serpent was at laſt utterly aboliſhed.* The people having idolized it, *Hezekiah* in his dayes did break it in pieces, and took away the very name of it, calling it *Nehuſhtan,* that is, a *piece of braſs*, 2 *Reg.* 18.4. Though it was of Gods own appointment, yet when the Idolatry which the people had committed could not be reformed, he defaces it, and takes away both name and thing. But now *Chriſt the true brazen Serpent* abides for ever ; he can never loſe his virtue, nor can he ever be defaced. This brazen Serpent is erected in the preaching of the Goſpel,and will continue for ever and ever.

5 .**Partic.** 5. *It was Idolatry to worſhip that Serpent.* *Hezekiah* brake it in pieces becauſe the people could not be kept from burning incenſe to it, 2 *Reg.* 18.4. But to worſhip this Serpent is no idolatry, its impiety not to worſhip Chriſt ; its wickedneſſe not to burn Spiritual incenſe of of praiſe and praier to him continually Angels and Saints in Heaven do adore and worſhip before his face, and ſo they ſhall do to all eternity.

6. Partic. 6 *The brazen Serpent did not give eyes to them that were bitten to look upon it.* Whoſoever looked upon it did live, that is expreſly

ſaid; but it is no where ſaid, that it gave eyes to them that were blind. But now Jeſus Chriſt gives eys to thẽ that are blind; he doth not only heal them that look on him, but he gives ability to ſuch as are bitten, to look on him; he opened blind eyes when he was on earth, and he doth ſtill open the eyes of blind Souls: ſee *Iſa.*5. 61. *init.* compared with *Luke* 4.18 ſhould not Chriſt give ſight to the eye, and fix the eye of the Soul upon it ſelf, no Soul in the world would ever be *healed* of any of the bitings of that old Serpẽt.

7. Partic. 7. *The brazen Serpent endured nothing by being fixed to the pole, and ſo erected.* Being a thing without life it was not capable of any pain or paſſion. But Jeſus Chriſt ſuffered much torment when he was lifted up upon the pole of the Croſs.

Though he was crucified willingly, yet he was not crucified without much ſorrow; the iron entred into his Soul, he was exceeding ſorrowful even unto death. The brazen Serpent bare no curſe, but Chriſt did bear the curſe of our ſins; for he was made a curſe for us, *Gal.*3.13. The brazen Serpent did not take the ſtings of the fiery Serpent into it ſelf; but all the ſtings of the fiery Serpent did the Lord Jeſus take into his own breaſt: The brazen Serpent did not bear the ſorrows of ſuch as were bitten, but Chriſt did. He hath carried our diſeaſes, and born our ſorrowes; he took the venome out of our bowels, and put it into his own, *Iſa.* 53.4. He quenched our burnings, and ſet his own fleſh on a flame.

8. Partic. 8. *The brazen Serpent was framed by Moſes, Numbers* 21.8,9. He made the pole, and he made the Serpent. But Jeſus Chriſt was formed by God. As he was God he was neither formed nor created, but as Man he was formed. Gods own hand was that which poliſhed and formed this excellent piece. *Moſes* did not immediatly make the brazen Serpent, but he cauſed it to be made according to Gods direction; but Gods own hand did immediatly frame that which was framed of Jeſus Chriſt.

9. Partic. 9. *The brazen Serpent could not preſerve any from being bitten by the Serpents.* It had a power by virtue of Gods Ordination to recover thoſe that were ſtung, but it had no power to prevent the ſtinging of any. But now Chriſt the true Serpent doth not only heal thoſe that are ſtung, but preſerves his from being ſtung. Thoſe fiery Serpents the Devils, would faſten many more ſtings than they do in the hearts of the Elect, if the Lord Jeſus did not hinder them. He doth not only pluck out the ſtings of theſe Serpents, but fray away the Serpents themſelves, that

they cannot ſting and bite ſo often as they would if they were not hindred.

10.Partic. 10. *Thoſe that were recovered by looking on the brazen Serpent dyed afterward.* The Text indeed ſaith that every one that looketh on the Serpent when he is bitten ſhall live; that is, he ſhall not dye of that biting; but ſome other diſeaſe will carry him away. There is not one now alive that were recovered of thoſe bitings, the Grave hath took all of them captive. But thoſe that are once healed of the bitings of theſe ſpiritual Serpents live for ever. Souls healed of ſin by looking on *Jeſus Chriſt*, ſhall never dye. See *John* 11. 25, 26. *He that beleeveth in me ſhall never dye.* A Beleever may dye the temporal death, yea he ſhall dye this death, but he is free from the danger of eternal dying.

11.Partic. 11. *The brazen Serpent was obtained by the Prayer of Moſes.* The people came to him, acknowledged their ſin, deſired of him that he would *intreat the Lord for them*; he did ſo, and thereupon God gives him this order to make a Serpent of Braſs: But the Lord Jeſus was obtained without ſo much as being deſired. There was no free confeſſion of ſin made by *Adam*, there was no *Moſes* to mediate to God for him. Had God ſtaid till Man would have deſired a remedy, he had ſtaid to this moment. *I am found of them that enquired not after me*, ſaith Chriſt, *Eſay* 65. 1. Sinſtung Man had never heard of a healer, if God had ſtaid for his enquiry.

The Uſes are,
Information.
Exhortation.
Conſolation.

1 Uſe of Informati.
1. Leſſon.

1. For *Information.*

1. *That the Jewes had the knowledge of Jeſus Chriſt as well as we.* Though they had not ſo clear a knowledge of him, yet they were not without all knowledge. The Sacrifices put them dayly in mind of him. They had many notable Types of him, as the *Rock*, the *Red Sea*, the *Pillar of Fire*, and this *brazen Serpent.* No doubt the more ſpiritual Jewes did underſtand theſe Types, and could ſpell Chriſt out of them. The Apoſtle ſaith, the Goſpel was preached in the Wilderneſſe to the Jewes, *Hebrewes* 4. 2. Though they had but Chriſt in Types, yet they had the ſame Chriſt the Goſpel-Church hath.

2. *That the ſtung-condition of the Iſraelites is a repreſentation of the ſad condition of Man by Nature.* As the Serpent typified Chriſt, ſo the biting of the Serpents typified the miſerable eſtate of Man by Nature. The fiery Serpents typified the Devils, who are Serpents, and fiery Serpents. The bitings of thoſe Serpents did ſhadow out thoſe Temptations by which Satan does aſſault Men, and thoſe ſins which he drawes men into. How ſad was the condition of the *Iſraelites*, who were lyable to ſuch mortal bitings! Much more ſad is their condition who are under the power of theſe helliſh Serpents. 2 *Leſſon.*

The Devils more dreadful then thoſe fiery Serpents in 5. reſpects.

1. Thoſe Serpents did but bite the Body, theſe the Soul. 1.

2. Thoſe Serpents in the Wilderneſſe might be killed, doubtleſſe many of them were; but theſe Serpents can never be killed. 2.

3. A Man might make ſome fence againſt thoſe Serpents, they could not creep or fly into houſes; but theſe Serpents can wind themſelves into the cloſeſt places. 3.

4. An *Iſraelite* might go to Heaven though he dyed of the bitings of thoſe Serpents; but he that is not cured of the ſinful bitings of theſe evil Spirits can never go to Heaven. 4.

5. Thoſe Serpents were viſible, theſe are inviſible, and ſo the more dangerous. Who would not pity Men that are faſtned in Dungeons where Scorpions, Vipers, Serpents and Dragons are continually ſtinging and biting them; ſuch as are under the dominion and vaſſalage of the Devil and his Angels, are in a worſe condition. Some of theſe fiery flying Serpents are continually thruſting their poyſonous ſtings into their precious and immortal ſouls. He that reads this ſtory cannot but pitty the *Iſraelites*; ſinful men that are under the bitings of Devils deſerve more pitty: and the rather becauſe they are not ſenſible of their own miſery. So many luſts as domineer in the heart, ſo many cruel venemous Serpents and Vipers are there, drinking up the blood of the Soul. Every ſin is a fiery Serpent, which will kill us, if we kill not it. 5.

3. *The Neceſſity of Jeſus Chriſt.* 'Tis a miſery to want him, 'tis an unſpeakable happineſs to enjoy him: How ſad was it with the *Iſraelites* when they were bitten to death, & had no way of healing! How joyful were they when the brazen Serpent was erected! though the fiery Serpents were not preſently taken away, yet that they had a remedy ſo near at hand, and ſo ſovereign againſt the vene- 3 *Leſſon.*

venomous ſtingings of thoſe creatures, was an unſpeakable mercy. Thoſe that want Jeſus Chriſt have no ſuitable remedy againſt the violent attempts of thoſe evil ſpirits. Chriſt ſhields us againſt the bitings of Serpents, and he defends us againſt the ragings of luſts. If an Antidote againſt poyſon be needful, Jeſus Chriſt is needful.

4 *Leſſon.* 4. *How willing and ready God is to give his people relief againſt their preſſing miſeries.* No ſooner did the people of *Iſrael* cry, but the brazen Serpent was erected; no ſooner did Man receive the ſting of death into his boſom. but the true brazen Serpent was ſet up. God is able to ſuccour, and he is willing to ſuccour his afflicted people. *Hagar* hath a Well ſhewed her when ſhe was ready to periſh, *Gen.* 21. 16, 17, 18, 19. When the *Iſraelites* were even a dying, becauſe of the bitings of Serpents, then is a remedy provided. See *Iſa.* 41. 17, 18, 19.

5 *Leſſon.* And then, Fifthly, *How ſuitable a good is Jeſus Chriſt to Mankind?* He is not onely a rich good, but a proper good. He is Food to the hungry, Cloaths to the naked, Liberty to the Priſoner, Eyes to the blind, and a brazen Serpent to cure them that are ſtung by fiery Serpents. He is every way ſuitable to the Soul. This is that which he tells us, *Rev.* 3. 18. He doth anſwer all diſtreſſes and wants of the Soul.

6 *Leſſon.* 6. *The neceſſity of preaching of the Goſpel.* The brazen Serpent was lifted up on the Pole: Chriſt our Serpent is held out in the preaching of the Goſpel. He that had cut down the Pole had deſtroyed the brazen Serpent. He that ſuppreſſes the preaching of the Goſpel, ſuppreſſes Chriſt. This is the golden Pole or Enſign by which Chriſt as a healer, is made viſible to the World. 'Tis the Serpent on the Pole that heals the *Iſraelites*, 'tis Chriſt manifeſted in the Goſpel that heals bitten Souls. Where the Pole of the glorious Goſpel is not, Chriſt is not manifeſted, ſee *Tit.* 1. 3. and 2 *Cor* 2. 14. The preaching of the Goſpel is the Alablaſter box wherein Chriſt the precious oyntment is kept. By the opening of this box his ſavour is made manifeſt to the World.

7 *Leſſon.* 7. *The neceſſity of the knowledge of Chriſt*, John 17. 3. He that is ignorant of Chriſt knowes not where to have cure for any ſpiritual diſeaſe.

8 *Leſſon.* 8. *That the Churches health and life is in, and from Chriſt alone.* See *Jer.* 33. 6, 15. All that live, live by him. All that are cured are cured by him. 'Tis the ſinners own fault if he do not live; 'tis from himſelf if he be not cured.

II. For

2 *Uſe of Conſolation.* Five Comforts for broken-hearted ſinners to keep them from Deſpair.

II. For *Conſolation.* This Text is a ſpring of Comfort to all diſtreſſed Conſciences that ſee themſelves undone by the ſtingings of the old Serpent. God hath in Chriſt provided healings for theſe bitings. See *Mal.* 1. 2. I muſt lay down in this caution, what I am now to ſpeak, belongs not to the impenitent ſcorner, but to the mourning ſinner; to him that ſees ſin, and bewails it: he that bleſſeth himſelf in his ſin, may ſee *Deut.* 29. 18, 19, 20. But broken-hearted ſinners I am now to deal with. Let them hear.

1. Comfort againſt the multitude of their ſins.

1. *There is no cauſe of deſpair becauſe of the multitude of their ſins.* It is the ſad complaint of many of Gods people, that they are full of ſpiritual wounds. They ſee the ſtings of the Serpent in their Head, Hands, Eyes, Heart: They are *totum vulnus,* nothing but wounds and ſores; Every part is bitten, *Iſa.* 1. 6. Had they but one ſting in them, they would not droop; but becauſe they ſee ſo many they are diſcouraged. This Text gives in comfort in this caſe. The brazen Serpent was able to cure an *Iſraelite,* though his body was full of bitings. The Text doth not ſay, if a Serpent had bitten a Man in one place, he might be healed by looking on the brazen Serpent, but it ſayes indefinitely, *if a Serpent had bitten a Man,* Numbers 21. 8, 9. Chriſt is able to cure thouſands of wounds as well as one wound. See *Iſa.* 53. 5, 6. 'Tis ſaid, *by his ſtripes we are healed*; and, *the iniquity of us all is laid on him.* All the Iniquities of all the Elect are laid on him: Pride, Ignorance, Hardneſſe of heart, Unbelief, Formality, *&c.* Though there be a concurrence of all theſe, Chriſt can heal thee. He is ſaid *to be able to ſave to the uttermoſt,* Heb. 7. 25. He that ſaves to the uttermoſt, ſaves from all manner of ſins. Fear not becauſe of the number of thy ſins: One wound cannot be healed without Chriſt, and by him all are healed.

2. Comfort againſt the greatneſs of their ſins.

There is no cauſe of deſpair becauſe of the greatneſs of ſin. Saith a believer, my wounds are not onely many but deep, The ſting of the Serpent is gone to the very bowels! yet be comforted; the grace of the brazen Serpent will reach as deep as the ſting of the old Serpent.

1. *The promiſe of healing is made to great ſins as well as to ſmall ſins,* Matth. 12. 13. *Iſa.* 1. 18. And beſides.

2. *Chriſt hath healed thoſe that have had as deep and broad wounds as thou canſt have.* Look on *Davids* wounds, Murther and Adultery, yet through Faith in Chriſt he was healed.

Look on *Manaſſehs* wounds, Blood, Murther, Idolatry, Sorcery, 2 *Chron.* 33. 2.3,4,5,6,7. Yet by looking on the brazen Serpent he was healed: Look on *Peters* wounds, Lying, Swearing, Curſing, forſwearing and denying Chriſt and his relation to him, yet he was healed. Look on Saint *Pauls* wounds, a Perſecutor, a Blaſphemer, Injurious, yet by fixing the eye of Faith on Chriſt he was cured. See 1 *Tim* 1.13. And that as a pattern to others, *Verſe* 16. Chriſt never asks any ſinner how great his wounds are, or how many, but whether they be willing to be healed. There are ſome in Heaven who committed greater ſins then many that are in Hell. Infinite Mercy and infinite Merit make no difference as to healing, between little and great ſins.

3.Comfort againſt long continuance in their ſins.

3. *There is no cauſe of deſpair becauſe of the long continuance of ſins.* An *Iſraelite* by looking on the brazen Serpent was healed, how long ſoever the ſting had been in him. Its the fear of many Saints, their ſins have been thirty or forty years upon them; if their wounds were green, they could have hope, but they brought their diſeaſes with them into the World, what hope can they have? As much hope as if thy ſore were but an hour old. Chriſt can heal old diſeaſes as well as new. All that now are in Heaven brought their diſeaſes with them into the World as well as you. We read of one that *had an iſſue of blood twelve years*, and yet Chriſt dried it up preſently, *Matth.* 9.20, 21, 22. We read of one that had *kept his bed eight years by reaſon of a Palſie*, and yet *Peter* by the power of Chriſt, healed him, *Acts.* 9. 33, 34. We read of one that had *a Spirit of infirmity eighteen years*, Luke 13.11,12,13. Yet Chriſt no ſooner laid his hands on her, but ſhe was healed. We read of one that had *an infirmity eight and thirty years*, John 5. 5,6,7,8. Yet Chriſt cured him. Though earthly Phyſicians cannot heal diſeaſes that are natural, yet Chriſt can, ſee *Mark* 9. 21, 22. *He had been poſſeſſed of a Devil, of a child*, yet Chriſt preſently healed him. Though thou art a going out of the World, yet by looking to Chriſt thou ſhalt have cure. Chriſt healed the Thief when he was upon the Ladder, as an example to prevent deſpair.

4 Comfort againſt relapſing.

4 *There is no cauſe of deſpair becauſe of relapſing into the ſame ſin.* O ſaith the Soul, if I had committed ſuch a ſin but once, I could be encouraged, but I have often committed it again and again. This is very ſad. Yet there is hope in *Iſrael* concerning this. The brazen Serpent did cure the *Iſraelites*, though they were

bitten again and again in the ſame place by the ſame Serpent. As oft as they were bitten, ſo oft they were cured, *Numbers* 21.8,9. *Paul* perſecuted the Saints more then once, *Acts* 22. 4,5. He was the Devils Poſt maſter, riding from place to place to impriſon the Saints, yet did he obtain Mercy. *Lot* ſuffered himſelf to be made drunk one Night, and again the next Night, and commits the ſin of Inceſt with both his Daughters, *Gen.* 19.32,33,34,35. Yet he was healed. I ſpeak not this to encourage the impenitent, but to comfort the mourner. Chriſt commands Men to forgive Offenders, if they repent, though *they ſin ſeventy times ſeven times a day*, Matth. 18.22. And he hath ſeventy times, yea 7000. times more Mercy then men have. Sinners can never ſpend the Plaiſters which *Jeſus Chriſt* hath for the curing of their wounds. See *Hoſ.* 14.4. not one but many back ſlidings.

5. *There's no cauſe of deſpair, though you have ſlighted Mercy.* 5. **Comfort againſt ſlighting of mercy.** O ſaith the Soul, if I had onely ſinned againſt Chriſt, I could have hope, but I have rejected cure: Chriſt hath called, and I have not come; I have ſcorned Chriſt, and healing by him. This is much to be lamented, and doth make a ſinners condition more ſad. Slighting of the calls of Chriſt may provoke him to ſuffer thy ſores to continue longer: It will increaſe the ſmart of thy ſpiritual wounds. Yet if now you are willing to accept of him for cure, there is a foundation of *Hope*. Chriſt hath healed many that have ſlighted the tenders of his grace. Few indeed there are who came in to Chriſt at the firſt call. *Zacheus* we find in the Goſpel came down upon the firſt call, *Luke* 19.5,6. But this is not the happineſs of every ſinner. The brazen Serpent would have healed an Iſraelite although he had formerly ſlighted that way of cure. It is Chriſts command to his Miniſters, to wait on ſinners, *if at any time God will give them repentance to the acknowledgement of the truth*, 2 Tim. 2.25. Chriſt is engaged by promiſe to heal thoſe that ſtood out againſt the offers of Grace. While Chriſt calls it is not too late to come.

Object. *Is there not a ſet day, which if ſinners neglect, the door is ſhut? See* Luke 19. 42. *Object.*

Sol. There is a truth in this; but yet, *Sol.*

1. *There is no day but a ſinner ought to come in.* Though the day of Chriſts acceptance may be over, yet is not the day of thy ſubmiſſion over. Thy time is not over while thou liveſt. Thou art ſtill under the command. 1.

2. *Whether*

2. 2. *Whether the day of Chriſts acceptance be over is a ſecret, which no Man living knows.* It is not for us to dive into hidden ſecrets, *Deut.*29.29.

3. 3 *While thou findeſt any inclination in thine heart, thou maieſt be ſure the day of grace is not over.* He that hath a thought to come, he that deſires to come, may conclude the day is not over. When that day is over God uſually gives up the ſinner to a ſeared conſcience, that he doth not deſire to come.

4. 4. *So long as God calls thee, the day is not over.* While the Angel moves the VVater, the day of healing is not paſt to any. See *John* 5.4. While the Word calls, while Conſcience ſpeaks or ſtings, while Gods Spirit ſtrives, thou maieſt conclude the time is not paſt. Thoſe that came in at the eleventh hour had the penny as well as thoſe that came in at the beginning of the day.

5. 5. *There is no cauſe of deſpair becauſe of the unworthineſs of means.* Saith the ſinner, if I were thus and thus qualified, &c. then I might hope Chriſt would heal me; but I can do nothing. I have nothing in me that ſhould move Chriſt to take me in hand, &c. This argument ſavours of pride; what was required of an Iſraelite? nothing but to look on Chriſt; he was required nothing but to look to the brazen Serpent. Chriſt requires nothing but that thou ſee thy ſelf bitten with Serpents, and look to him with a holy Confidence and Perſwaſion that hee will cure thee.

This one Text is enough to preſerve the worſt of ſinners from deſpair. Never did any look to Chriſt but he was cured. Never did any look to him but he ſhall be cured. It is a ſpeedy way of cure, a certain way of cure, an eaſie way of cure.

3. *Uſe of Exhortati.*
1. *Exhor.*
Three falſe waies of cure, that troubled ſinners are tempted to flee to, and rely upon, inſtead of Chriſt.
1. Falſe way.

III. For *Exhortation.*

1. *Take heed of uſing any other way of healing your ſpiritual Wounds.* It is Satans great policy when ſinners are touched with the ſenſe of ſin, to divert them from Jeſus Chriſt, and to perſwade them to ſeek ſome other way of cure.

1. *Sometimes to that medicine of their own righteouſneſſe.* This is the Popiſh way of curing ſuch as are bitten of Serpents; they ſend them to look, not unto the brazen Serpent, but on their own works, *Iſa.*54.6. filthy rags which will not heal. This Plaiſter will poyſon not heal. Our beſt works have ſtings in them, and

they will ſting us worſe then the Serpents, if we think to be healed by them.

2. False way.

2. *Sometimes to their own duties.* To Prayer and Hearing, *&c.* Theſe are good helps to wounded Conſciences to bring them to the ſight of Chriſt, but if we ſtay here we ſtay ſhort of cure. All thy Prayers, all thy Tears, all thy repentings are not Chriſt. The brazen Serpent needed not to have been erected if thoſe would have healed ſin. See *Heb.* 10. 5,6,7,8,9,10.

3 Falſe way.

3. *Sometimes to merry company.* When Conſcience is ſtung by the ſenſe of ſin, they go to *Davids* Harp as *Saul* did, 1 *Sam.* 16. 15, 16. They may give a little eaſe to the ſinner for a time, as *Saul* had, *Verſe* 23. of that Chapter, but it will not heal the wound, the ſore will break out again, as *Sauls* did. Take heed of any falſe cures: Men are apt to try Mountebanks and Empiricks till they have ſoundly ſmarted for it. The *Iſraelites* had been undone if they had uſed any other way then looking on the brazen Serpent. Chriſtians will be undone if they fix their eye upon any thing ſhort of Chriſt.

Motives to look to Chriſt alone for cure of ſin.

Let me but propound a few things.

1. Motive.

1. *This is the moſt honourable way of healing.* Its honourable to God, to Chriſt, to our ſelves, to be healed this way. God is honoured, for his Juſtice is ſatisfied. Chriſt is honoured, his Blood, his merits are exalted. The ſinner is honoured, as he hath all the worth of Chriſt communicated to him.

2. Motive.

2. *The making uſe of any other cure is the rejecting of Chriſt as if he were inſufficient.* And he that rejects Chriſt, rejects the infinite wiſdom and love of God that did find him out. The infinite goodneſs and love of Chriſt that was willing to lift up himſelf on the Croſs, to undergo the wrath of God, to pour out his blood to make a medicine for our guilty Souls.

3. Motive.

3. *You do but make your wounds the worſe by uſing any other means,* You will but create the more Trouble, Anxiety, and grief to your hearts, by deſerting Chriſt. You muſt caſt off all thoſe Plaiſters before ever your Souls can be healed. They will be like the Plaiſters of Mountebanks, not only unprofitable but hurtful. This is the firſt branch of Exhortation.

2. *Exhort.*

II. Exhor. *Bleſs God for Jeſus Chriſt.* No doubt but the Iſraelites were very thankful when they ſaw the brazen Serpent erected, and found themſelves cured by it. We have more cauſe to bleſs God for the true Serpent, by whoſe ſoveraign virtue our ſpiritual ſtingings are healed. Chriſt is a healer as well as a feeder. See 1 *Cor.* 15.56,57.

3. *Exhorta.*

III. Exhortation. *Acknowledge all your ſpiritual healings to be by Chriſt.* If any biting of the Serpent be healed, or in a way of cure, Chriſt hath done it. None but he can heal ſuch deſperate wounds.

4. *Exhorta.* Two things required of the Iſraelites in order to their cure. Hence 2. Rules for all Chriſtians. 1. Rule.

IV. Exhortation. *Make uſe of Chriſt for the healing of your ſpiritual diſeaſes and ſores.* There was two things required of the Iſraelites in order to their curing by the brazen Serpent.

They muſt ſee themſelves bitten by the fiery Serpents.

They muſt look to the brazen Serpent, *Numb.* 21. 8.

Thoſe that would have healing by Chriſt muſt be thus affected. They muſt be ſenſible of their bitings. They muſt by faith look to Jeſus Chriſt.

1. *If you would be cured by Chriſt, you muſt be ſenſible of your bitings.* I ſhall here handle theſe three things.

1. That this is Chriſts method in the curing of ſinners.

2. How the Soul of a ſinner is made ſenſible of his ſpiritual bitings.

3. Why Chriſt takes this courſe with thoſe whom he intends for to heal

That this is Chriſt's method that all who are healed by him ſhould be firſt ſenſible of their bitings, proved, 1. *Argu.*

1. That this is Chriſts method, that ſuch as receive healing from him ſhould be ſenſible that they are bitten. This appears three wayes.

1. *Chriſt declares this to be the end of his coming.* See *Luke* 19. 10. Not ſimply ſuch as are loſt; for there are many loſt, whom he came not with an intention to ſave, but as ſee themſelves to be in a loſt condition. See *Iſa.* 61 1, 2. Chriſt doth fully expreſs in that Text, who they were he came to heal: Broken-hearted ſinners, meekned ſinners, ſinners that are bound in the cords of their ſins. Chriſt breaks the heart, cauſeth the Soul to mourn out of ſenſe of ſin, meekens the Spirit by a work of conviction, and then heals them by applying the promiſes of grace.

2. *Argu.*

2. *The form of invitation uſed by Chriſt ſhews this.* See that known place, *Matth.* 11. 28. The words are very ſignificant, κοπιῶντες πεφορτισμένοι. Chriſt calls not ſinners as ſinners, but as

labouring ſinners, as burdened ſinners; ſuch as are overwhelmed and born down with the weight of ſin, that they cannot look up, but are ready to ſink under it.

3 *Arg.*

3. *The order of his working on ſuch as he hath healed ſhews this.* You cannot find any healed by Chriſt but they firſt ſaw themſelves to be ſtung. Thoſe three thouſand were thus affected, *Acts* 2.37. κατενύγησαν τῆ καρδίᾳ, it was with them as if ſharp points of daggers or ſtings of Scorpions had been faſtned in their hearts. So it was with the Jaylor, *Acts* 16.27,29,30. All thoſe expreſſions and geſtures, ſhews conviction. So it was with *Paul*, *Acts* 9. 4,5,6,9. This is Chriſts uſual way. See *John* 16.8. All ſinners have not the ſame degree of conviction. Conviction and converſion may be wrought at the ſame Sermon, *Acts* 2.37,41. & *Acts* 16.14. But ſo much conviction is wrought as to cauſe the ſinner to ſee ſin the bittereſt and Chriſt the ſweeteſt thing in all the World. There muſt be ſenſe of bitings before there can be healings.

II. How this ſenſe of the bitings of the Soul is wrought.

How the ſenſe of theſe bitings are wrought.

Ordinarily by the preaching of the Law. This is the moſt certain and moſt expeditious way. The Apoſtle ſaith, *the Law was our Schoolmaſter to bring us to Chriſt*, *Gal.* 3.24. The Law hath a threefold work for the accompliſhing of this conviction.

A 3. fold work of the Law accompliſhing this Conviction.

1. Work.

1. *It ſets before the ſinners face the miſerable eſtate of Man by reaſon of ſin, with the curſe due unto him*, Rom.3 20. Hereby the Apoſtle came to ſee ſin, *Rom.* 7.7,9. *He thought concupiſcence was no ſin till the Law came.* He thought his condition as a Phariſee was as good as the beſt, till he was better informed by the Law; *When the commandment came, ſin revived, and I dyed*, Verſe 9.

2. Work.

2. *The Law convinceth the ſinner that he is the guilty perſon to whom all that wrath belongs.* The Law ſpeaks as *Nathan* to *David*, *Thou art the Man.* The Apoſtle ſpeaks of this, 1 *Cor.* 14. 24, 25. The Law puls the ſinner by the ſleeve, and tells him this is his condition.

3. Work.

3. *The Law lets the ſinner ſee the utter impoſſibility of his perſonal ſatisfying the Law.* This effect it had on the Jaylor, *Acts* 16. 29. His heart was ſet on a trembling frame upon the ſenſe of his guilt, which he was no way able to remove. This is that which the Apoſtle calls, *The Spirit of bondage*, Rom.8.15.

Reaſons why Chriſt will have a ſinner firſt convinc'd thus.

III. Why Chriſt takes this way.

1. *Reaſon*

1. *That ſin may be imbitter'd.* Sin is a bitter thing, *Jer.* 2.19. Its

called Gall and Wormwood, *Deut.* 29.18. Chriſt will have the Soul know it is ſo, therefore he takes this courſe.

2. *Reaſon* 2. *That the ſinner may be brought to a holy ſhame for ſin.* Sin is a ſhameful thing. Chriſt will have *ſinners bear their ſhame*, Ezek. 16. 52. Now if he ſhould heal before the ſinner ſee himſelf ſtung, he would be fruſtrated of what he intends,

3. *Reaſon* 3. *That the ſinner may be willing to come up to his terms.* When Chriſt begins to deal with a Soul about his ſalvation, he makes a huge bogling and dodging, he will not come up to the price of the cure. Chriſt by taking this courſe makes him willing to accept of any terms; Thoſe three thouſand when they ſaw the ſting in their hearts, were willing to do any thing, *Acts* 2.37. And ſo was *Paul*, *Acts* 9.6.

4. *Reaſon* 4. *That the mercy of the cure may be more valued.* The healing of Soul-diſeaſes is a glorious work. See *Pſalm* 103. *init.* 'Tis a coſtly work. 'Tis done for thoſe that deſerve it not. Yet Man is not thankful for it. The ſence of our ſtings enhaunceth the price of it. See 1 *Tim.* 1.15. Had he not ſeen himſelf the chief of ſinners, the work would have been under prized.

5. *Reaſon* And then, 5. *That the skill of Chriſt in healing may be more perfectly ſeen.* Chriſt ſeeks to advance his own glory by the healing of ſinners; therefore they muſt feel the ſmart, and ſee the danger before they be cured. Men that think little or nothing ailes them, do not value either the Phyſick or Phyſician. Chriſt will diſcover every ſore, that his glory may be exalted in the cure, *Pſalm* 116. 6. When Men ſee their low eſtate, they are thankful for help.

Labour therefore to ſee your wounds, compare your ſelves with the Law. Pray that God would convince you of your ſin and miſery, and ſelf-inſufficiency. This is the firſt.

2. *Rule.* II. *You muſt by faith look to Chriſt.* This is that indeed which cures. Senſe of our wounds prepares us for the cure. Looking to Chriſt doth actually cure. This is required, *Matth.* 11.28. This looking to Chriſt implies three things.

Looking unto Chriſt imply's 3. things.

1. 1. *A perſwaſion of Chriſts ability.* The Soul muſt ſee that Chriſt is ſufficient to heal him, *Matth* 9.28.

2. 2. *A perſwaſion of Chriſts readineſſe to do it.* The Soul muſt beleeve that Chriſt is willing to do it. The Soul muſt not only ſay as the Lepers, *If thou wilt thou canſt*, but it muſt ſay, *Lord, I know thou art both able, and willing.*

3. *An actual cloſing with Chriſt upon the promiſe.* The Soul muſt make application of Chriſt, 1 *Pet.*2.4. The ſoul muſt touch the border of Chriſts garment, and actually draw virtue from him. He that falls ſhort of this, falls ſhort of cure. *Judas* ſaw his bitings, but did not look on Chriſt, but deſpaired of help. 3.

Motives to perſwade ſinners thus to look to Chriſt.

Motives for ſinners to look to Chriſt.

1. *The free promiſe.* Many promiſes are made, that ſuch ſhall be cured. See Verſe after the Text. 1. Motive.

2. *The oath of Chriſt*, John 6.47. *Heb.*6.17,18. 2. Motive.

3. *Gods end in ſending Chriſt was to heal ſuch*, Iſa. 61.1. *John* 6. 37,40. 3. Motive.

4, *The multitudes Chriſt hath healed.* Millions in Heaven whom Chriſt healed. 4. Motive.

5. *'Tis for Chriſts honour*, John 5.23,24. You cannot do Chriſt greater glory than to lay all your ſtreſs on him. 5. Motive

Now there are ſix things which the eye of Faith muſt look at in Chriſt for healing.

Six things in Chriſt to be looked at in order to healing.

1. *The merits of his blood.* Chriſt on the Pole. This will ſhew that he hath ſatisfied for ſin.

2. *The aboundance of his grace*, John 1. 14, 16.

3. *His Reſurrection*, Rom 4.25.

4. *His Mediation and Interceſſion*, Rom.8.34.

5. *His Relation to us*, Heb. 2.16,17.

6. *His undertaking for us as our ſurety*, Heb.7.22.

I go now on to the ſecond Doctrine, which is this;

Doctrine 2. *That Jeſus Chriſt could not have ſaved his Elect if he had not dyed.* It was neceſſary for the ſaving of the Elect, that *Jeſus Chriſt ſhould be lifted up upon the Croſs*, Heb. 9.22. Iſa. 53.5. John 12. 32. Whether God could by his abſolute power have brought his Elect to Heaven without the death of his Son, I ſhall not now diſpute. It is the opinion of many Divines, that God being *pars læſa*, the offended & injured party, might by his abſolute and almighty power have freely forgiven ſin without the blood of Chriſt: But ſuppoſing the determinate counſel and decree of God to bring his Elect to Heaven this way, there was a neceſſity that Chriſt ſhould be thus lifted up. The Scripture ſpeaks of the death of Chriſt as a neceſſary thing. See *Matth.*26.54. In that text our Saviour preacheth to *Peter* the neceſſity of his death. And ſo *Mark* 8.31. And *Luke* 22.37. *This that is written muſt yet be accompliſhed in me.* He ſpeaks of his death and ſufferings for the

Doct. 2.

ſalvation of his Church. In the opening of this point, I ſhall handle theſe two particulars.

1. Why this was neceſſary.

2. Why God would take this way for the ſaving of his Church.

Chriſts death neceſſary in 3 reſpects.

I. The neceſſity of Chriſts death depends on theſe things.

1 *Reſpect*

1. *The accompliſhment of the divine Decree.* The Decrees of God are abſolute and certain. They are called *faithfulneſſe and truth*, Iſa.25.1. And the ſame Prophet, *chap.*46.10. tells us, that *his counſels ſhall ſtand.* Now this we find was the eternal counſel of God, that Chriſt ſhould ſuffer for the ſalvation of the Elect. And therefore the Apoſtle ſaith, *that he was delivered by the determinate counſel of God*, Acts 2.23. And that the Jews in that bloody Tragedy, did onely *what Gods hand and counſel determined before to be done*, Acts 4.28. Now the neceſſity of the fulfilling of Gods counſel makes the death of Chriſt neceſſary.

2 *Reſpect*

2. *The fulfilling of Gods promiſe.* God did at firſt promiſe *Adam*, that *the ſeed of the Woman ſhould break the Serpents head*, Gen. 3.15. This promiſe of the ſufferings of Chriſt was often renewed by the Prophets. Now it is neceſſary that the divine promiſe be accompliſhed, and therefore neceſſary that Chriſt ſhould ſuffer. Hence our Saviour ſhews his Diſciples, that he muſt needs dye, becauſe otherwiſe the truth of God would be of none effect, *Luke* 22.37. God neither will nor can falſifie the word of his promiſe.

3 *Reſpect*

3. *The Ratification of the Legal Sacrifices.* The Sacrifices which were appointed in the Law did repreſent theſe two things.

Firſt, That Mans blood deſerved to be ſhed.

Secondly, that the blood of Chriſt ſhould be ſhed for the expiation of ſin. This the Apoſtle teacheth, *Heb.*9.13,14. The beleeving Jews did not reſt in thoſe ſacrifices, but look'd through them unto Chriſt the true expiatory ſacrifice which they expected. Therefore it was neceſſary that Chriſt ſhould be ſacrificed, that the truth might anſwer the Type.

Why God took this way for the ſaving of the Church.

II. Why God would take this way for the ſaving of the Elect:

1 *Reaſon*

1. *For the diſcovery of his infinite love.* It was the good pleaſure of God to ſave his Elect in ſuch a way as might beſt magnifie his own love. Now this lifting up of Chriſt doth lift up the love of God very highly, *Rom.*5.8. God doth teſtifie or make proof of his love, ſo the word is rendred, 2 *Cor.* 6.4. & 7.11. The Apoſtle *John*, in 1 *John* 4.10. ſpeaks of this. The giving of Chriſt to be a

propitiation is the beſt diſcovery of love which could be made. *Ambroſe* hath an excellent ſaying to this purpoſe; *Conſidera affectum patrium, &c. quaſi morituri filii ſuſcepit periculum, quaſi orbitalis hauſit dolorem, ne tu perires. Tantum fuit Domino ſtudium tuæ ſalutis, ut propemodum de ſuo periclitaretur dum te lucraretur.* God did as it were, run the hard of loſing himſelf, that he might not for ever loſe us.

2. Reaſon

2. *For the Magnifying his infinite Wiſdom.* God would ſave his people in ſuch a way as that the glory of his own Wiſdom might be ſeen. Now here is Wiſdom. The wiſe Angels pry into this deep myſtery, 1 *Pet.* 1.12. We may cry out with the Apoſtle in another caſe, ὦ βάθος πλούτου σοφίας. *Rom.* 11.33. That eternal life ſhould be procured by killing the Prince of life. The Croſs of Chriſt was *Theatrum ſapientiæ divinæ.* God did ſhew himſelf not onely a good God, but a wiſe God; yea *God onely wiſe.* Well may the Apoſtle ſay concerning this, *Chriſt the Wiſdom of God,* 1 Cor. 1.24. And then,

3. Reaſon

3. *For the manifeſtation of his juſtice.* God would ſo ſave the ſinner, that he might preſerve the glory of his Juſtice. Better all the world ſhould periſh, then that there ſhould be a flaw in the Juſtice of God. Now this way of ſalvation preſerves the Juſtice of God; for in the death of Chriſt God hath full ſatisfaction to his Juſtice, and yet carries on the work in infinite mercy. This way of ſalvation fulfils that of the *Pſalmiſt*, Pſalm 85.10. Mercy is exalted, and Juſtice is cleared up to the world in this way of Redemption, by the lifting up of Chriſt. See *Rom.* 3.25.

4. Reaſon

4 *For the advancing of the honour of Chriſt.* When Chriſt was lifted upon the Croſs, his glory was glorioully exalted. The Croſs was, *Theatrum gloriæ* The work of Creation honours the Father, the work of Sanctification the Spirit, the work of Redemption honours the Son. When *Judas* was gone out to betray Chriſt, our Saviour tels his Diſciples, *John* 13.31. *Now is the Son of Man glorified, and God is glorified in him.* Hence he is ſaid to triumph upon the Croſs, *Col.* 2.15 When his bloody Murtherers thought to cloth him with ſhame, they clothed him with glory.

The uſes of the point are theſe.

Uſe of Informati.
1. Leſſon.

1. *It ſhews the hainouſneſſe of ſin.* We have ordinary thoughts of it, *Proverbs* 14. 9. But the way of cure diſcovers it to be a thing very horrid. The guilt was ſo black, that nothing

but Chriſts blood would do it away; the ſpot was ſo deep, that nothing but Chriſts blood could fetch it out. Chriſts lifting up upon the Croſs ſhews the beſt of any thing ſins vileneſs. And then,

2 *Leſſon.* 2. *It ſhews the ſtrength of Chriſts love, that he would thus be lifted up.* The neceſſity of his death was not a conſtrained but a voluntary neceſſity. Love brought him under the neceſſity of dying. His own grace made him love, and his love made him dye. His bloody death argues bowels of Love. See *Rev.* 1.5. The Jews collected Chriſts love to *Lazarus* by his tears, *John* 11.36. we may better gather it from his blood. He bled to death that he might ſtanch our bleeding.

3 *Leſſon.* 3. *It ſhews the coſtlineſſe of Mans Redemption*; it is the price of blood. We had been for ever caſt down to Hell, if Chriſt had not thus been lifted up. One drop of Chriſts blood is more worth than all the world. Yet was his whole blood poured out for every Soul that is ſaved. The Redemption of Souls is precious, *Pſalm* 49.8.

4 *Leſſon.* 4. *It ſhews the neceſſity of an intereſt in Chriſt.* As it was neceſſary that Chriſt ſhould dye, ſo its neceſſary, that he that lives by Chriſt ſhould have an intereſt in Chriſt, *Coloſſians* 1.27.

Signes of an intereſt in Chriſt.

How may this Intereſt be known?

1. (1.) *By the mortification of ſin*, Rom. 8.10.

2. (2.) *Conformity to Chriſt in all holineſs*, 1 John 2.6. Intereſt in Chriſt works ſimilitude to Chriſt.

3. (3.) *A heart ſtudious of advancing Chriſt.* He that is Chriſts, will have an eye to Chriſts glory in all he doth or ſaith, *Exod.* 15. 2. Chriſt ſhall rule him, and all his that are intereſted in Chriſt.

5 *Leſſon.* 5. *Why the Scripture doth ſo appropriate the ſalvation of Men to the death of Chriſt*, ſee *Iſa.* 53.5. Not as if his life had no influence into it; his holy birth, his holy life, *&c.* had an influence into the work; but his lifting up was the upſhot of all. Without this, Man could not be ſaved.

2 *Uſe of Exhortati.* *Look on Chriſts death as a neceſſary work.* It could not be otherwiſe. This will render ſin odious, and Chriſt ſweet: This will make ſalvation precious.

Jeſus Chriſt is the end of the Law.

ROM. 10. 4.

For Chriſt is the end of the Law.

THe Apoſtle doth in the beginning of this Chapter very paſſionately bewail the ſad condition of his Country-men the Jews, who were at this time rejected of God. That which occaſioned his ſorrow and their rejection, was their ignorant and blind zeal, in preferring their own righteouſneſſe to the righteouſneſſe of God. They deſerved pitty from Men, becauſe they did it ignorantly; they deſerved rebuke from God, becauſe they had ſufficient light to diſcover their ignorance, and yet would not be convinced: They would not be beaten off from their own righteouſneſſe, they would not be perſwaded to cleave to the righteouſneſſe of God. That they did reject the righteouſneſs of God, the Apoſtle proves, becauſe they rejected Juſtification by Chriſt; that in rejecting Chriſt they did reject the righteouſneſs of God, is proved in the Text; for he is the end of the Law for righteouſneſſe to every beleever; and therefore the rejecting of him, is the rejecting of the righteouſneſſe of God.

The words are a Propoſition, in which

1. The ſubject, *Chriſt*.

2. The predicate, *the end of the Law.*

What is needful for Explication will be conſidered afterward. The Propoſition is, *Doct.*

Doct. *That Jeſus Chriſt is the end of the Law.* In the diſcuſſing of this point two things are to be unfoulded. 1. What Law is here meant.

What Law is here meant.

In what reſpect Chriſt is the end of the Law.

1. What Law doth the Apoſtle intend? The Law of God is divided into Judicial, Ceremonial, Moral. Diſtinction of the Law.

1. The *Judicial Law* is that which did contain ſundry Statutes which What the *Judicial* Law is.

which God by *Moſes* delivered to the Jewes, for the Adminiſtration of their Civil Policy; we read of them, *Exod.* cap. 21. cap. 22, *&c.* It is called the Law Judicial, or Political, becauſe it did conſider them as a Common-wealth. Divines hold a twofold ſpecial end of this Law.

A twofold end of the Judicial Law.

1. 1. That the people of *Iſrael* and their civil policy might be diſtinguiſhed from other Nations and their Municipal Laws or Policies, *Heſt.* 3.8.

2. 2. That thoſe Laws might be to them Types of that good order and government which the Kingdom of the *Meſſiah* ſhould be adminiſtred withall.

What the *Ceremonial* Law is.

2. The *Ceremonial Law* was that which did preſcribe certain ſacred Rites or Ceremonies to be obſerved in the *external worſhip* of God by the people of *Iſrael*. This had reference to them as they were a Church. The Apoſtle calls it *the hand-writing of Ordinances, the Law of Commandements*, Eph. 2.15. This Law had divers ſpecial ends.

A threefold end of the Ceremonial Law.

1. 1. *To diſtinguiſh the Jewes as a holy people from all prophane people*, Epheſ. 2.14.

2. 2. *To put them in mind of the pollution of ſin, and of the ſevere puniſhments their ſin deſerved.* For Circumciſion, the Sacrifices, the Paſchal Lamb, and thoſe divers Waſhings which were commanded in this Law, did teach both the defilement and the deſerved puniſhments of ſin.

3. 3. To typifie and ſhadow out the *Meſſiah* which was to come, and all thoſe ſpiritual benefits which by him were purchaſed and communicated to the Church. The Apoſtle calls it a *typical Law*, *Col.* 2.17. *Heb.* 10.1.

What the *Moral* Law is, of which the Text principally ſpeaks.

3. The *Moral Law* is that holy and perpetual rule of righteouſneſs which is given to Men for the ordering of their lives and manners aright, both towards God, their Brethren, and themſelves. This Law is ſummarily ſet down in the ten Commadements which God delivered to the people of *Iſrael* on Mount *Sinai*. This Law is called ſometimes *the Commandement*, Rom 7. 8, 9, 10, 11. *The Commandement of God*, Mark 7.9 *The Royal Law*, James 2.8. *The perfect Law of Liberty*, James 1.25. *The Law of works*, Rom. 3.27. *The Law of righteouſneſs*, Rom. 9.31.

Now the Text ſpeaks principally of this Law, as the Context ſhews, yet are not the other excluded; for the Jews ſought after righteouſneſs as well by the obſervance of the Ceremonial as of the Moral Law. The Judicial and Ceremonial Laws had ſome tendency to Chriſt as well as the Moral, and therefore are both comprehended in the Text. though chiefly the Moral.

2. In what reſpects Chriſt is call'd the end of the Law.

II. In what reſpects Chriſt is called the end of the Law?

5. In reſpect of the *Judicial Law.*

1. *In regard of the Judicial Law, Chriſt is the end of that as he hath aboliſhed it.* Jeſus Chriſt by his comming in the fleſh hath quite abrogated that Law, ſo that Chriſtians are not bound to obſerve the Rules thereof. The Jewiſh Polity was to continue until the comming of the *Meſſiah*, Gen. 49 10. After the death of Chriſt it was utterly to be overthrown, *Dan.* 9 26, 27. and therefore Chriſtians are not bound to the ſtrict obſervation of thoſe Rules.

How far the Judicial Law is obligatory.

The Judicial Law as it is founded in the Law of Nature, which is unchangeable, bindes all Chriſtians to have and enact Laws for the puniſhment of wickedneſs, for the rewarding of them that are good, for the preſerving of Juſtice and publick peace among themſelves; but as it preſcribes ſuch particular Laws for the Jewiſh Nation, it is aboliſhed by Chriſt, and not to be enjoyned any further than as the common equity of thoſe Laws require.

2. In reſpect of the *Ceremonial Law.*

2. *In regard of the Ceremonial Law, Chriſt is the end of that as he hath abrogated it.* He is in regard of that Law *finis abolitionis*, it is for ever aboliſhed. This the Scripture doth plainly aſſert, *Eph.* 2. 14, 15. and ſo *Col.* 2. 14. *he hath blotted out the hand-writing of Ordinances which was againſt us, and taken it out of the way, having nailed it to his Croſs.* All the Rites of the Ceremonial Law were Types of Chriſt, and therefore when the ſubſtance was come, they did for ever ceaſe. The Apoſtle therefore affirms the obſervation of the Ceremonial Law to be an implicit denyal of Chriſt, and to be a cutting of our ſelves off from all benefit by Chriſt, *Gal.* 5. 2. The Church put theſe two together, the *dawning of the day*, and the flying away of the ſhadows, *Cant.* 2. latter end. It is abſurd and ridiculous to idolize the ſhadows when the ſubſtance is revealed.

1. In Reſpect of the *Moral Law.*

How Chriſt is the end of it.

3. In reſpect of the Moral Law. How Chriſt is the end of this Law, I ſhall ſhew firſt Negatively; ſecondly, Affirmatively.

1. Negatively.

1. Negatively.

1. Not ſo as to free believers from obedience to it.

1. 'Tis not *finis abolitionis. We muſt not think that Chriſt hath freed believers from the obligation of the Moral Law.* The Antinomians hold that believers are by Jeſus Chriſt freed, not onely from the curſe of the Law, which all grant, but from the obedi-

ence of the Moral Law, that when they are under the Law of Faith, they are made free from the obſervation of the precepts of this Law. The Moral Law is that eternal rule of life which believers as well as others are engaged to obey, upon pain of Gods diſpleaſure. Chriſtian liberty would be no better than lawleſneſs, if it ſhould abſolve believers from the obedience of the Moral Law.

Arguments to prove that believers are not abſolved from the obedience of the Moral Law.

Conſider ſeven things to prove this.

1. Arg. 1. *The Moral Law is for the ſubſtance of it written upon the hearts of men by nature.* The Law of Faith doth not abrogate the Law of Nature; now the Moral Law is the Law of Nature, and therefore not aboliſhed. See *Rom.* 2 14, 15. Thoſe that never heard of the Law which was given on Mount *Sinai* are taught by the very light of Nature to obſerve the ſubſtance of what is there enjoyned,

2. Arg. 2. *The whole Scriptures are but an expoſition of the Moral Law, and therefore the abrogation of it would be the abrogation of the Scriptures.* All the doctrines which are delivered by the Prophets were nothing elſe but larger Commentaries of the Law. Their work was to preſs the obedience of the doctrine of the Law by promiſes, encouragements, reward, and to keep men from the violation of it, by penalties, and threatnings denounced againſt the tranſgreſſours of it: All their Preaching would have been ſuperfluous, at leaſt to believers, if they had been freed from the obedience of the Law.

3. Arg. 3. *The Moral Law as it was given on Mount* Sinai *was given as a branch of the Covenant of grace.* See *Exod.* 20. 2. Where in the preface of the Law, God makes mention of his being with them a God in Covenant, I am *Jehovah* thy God. And therefore not aboliſhed.

4. Arg. 4. *The Moral Law was delivered on Mount* Sinai *by Jeſus Chriſt.* The Proto-Martyr *Stephen* tells us that *Moſes received the lively Oracles of the Law from the Angel which ſpake to him in the wilderneſs, Acts* 7. 38. that Angel was Chriſt the bleſſed Angel of the Covenant; he it was that they tempted, ſo Saint *Paul* teacheth 1 *Cor.* 10. 9. the ſame Chriſt which they tempted, the ſame Chriſt which ſpake to *Moſes* in the wilderneſs was he which gave the Law on Mount *Sinai*: Now if it was publiſhed by Chriſt, it is fond to ſay, that it is aboliſhed by Chriſt, eſpecially becauſe the matter of is in its own nature of eternal and perpetual concernment.

5. *Arg.*

5. *Jeſus Chriſt when he was on earth did declare that he came not to deſtroy the Law*, Matth. 5. 17. yea, we find in his Sermon upon the Mount, *Matth.*5.21 22,*&c.* that he preſſeth obedience to the Law, and that he gave a more Spiritual Interpretation of it than the Scribes and Phariſees; for he extended the precepts of it not only to the outward actions, but even to the inward affections, and motions of the heart.

6. *Arg.*

6. *The Apoſtles who knew the latitude of the Law, deny the abolition of it by the Goſpel.* The Apoſtle *Paul* abhors the very thoughts of ſuch an opinion, *Rom.*3.31. Yea tis obſervable, that in thoſe places where he doth profeſſedly diſpute of that liberty which believers have under the Goſpel, he doth urge and preſs the neceſſity of obedience to the Law: ſee *Gal.* 5. 13, 14. There is a ſweet harmony between the doctrine of the Law, and the grace of the Goſpel; for the Spirit of Chriſt in the Goſpel doth ſweetly and powerfully enable the heart to render a more cheerful and free obedience to the Law, than it did, or could do before.

7. *Arg.*

7. *It's a great priviledge to believers to be under the obedience of the Law.* The Law is of great uſe to believers, and therefore the abolition of it would be prejudicial to Chriſtians; it is a bridle to reſtrain ſin; it is a glaſs to diſcover ſin; it is a help to carry on converſion; it is a light to give underſtanding to the ſimple, *Pſal.*19. 7,8. it is the ſouls comfort or delight, *Pſal.*119.174. it is ſpiritual food; it is ſpiritual Phyſick; it's ſtrength; it's health to the ſoul.

2. Not ſo as if the Law were no more to be preached.

2. *Chriſt is not the end of the Law, as if the Law were no more to be preached.* Chriſt and his Apoſtles preached it; if not aboliſhed, it muſt be ſtill.

Thus for the negative.

2 Affirmatively Chriſt the end of the Law in 4. Reſpects

II. Affirmatively, Chriſt is called the end of the Law in four reſpects.

1. reſpect

1. *Chriſt is the ſcope of the Law.* The Law as it was publiſhed on Mount *Sinai* was given to the people of God to drive them, or to lead them to Chriſt. The Law was given to convince the conſcience of ſin, and of the deſert of ſin, that thereby the ſinner ſeeing his own inability to fulfill the righteouſneſs of the Law, might be driven out of himſelf to Chriſt: *The Law*, ſaith the Apoſtle,

was our Schoolmaſter to bring us to Chriſt, Gal. 3. 24. *Quicquid doceat Lex, quicquid præcipiat, quicquid promittat, ſemper Chriſtum habet pro ſcopo.* The finger of the Law points to Chriſt in every thing: the precepts of the Law point to Chriſt, as he by whom they are accompliſhed; the promiſes of the Law point to Chriſt, as he by whom they are ratified; the threatnings of the Law point to him, as he by whom they are eſcaped. Chriſt as he is the ſum of the Goſpel, ſo he is the very ſcope of the Law, to which all of it refers.

2. Reſpect. 2. *Chriſt is the end of the Law in regard of his accompliſhment of it.* He is *Legis complementum*, the complement of the Law. He hath in his own perſon paid that debt which was due to God in reſpect of the tranſgreſſion of the Law; the Apoſtle ſpeaks of this, *Gal.* 3. 13. By his perſonal enduring of the curſe, he hath ſet his Elect free from the curſe of it; he hath undergone the malediction of the Law; he hath *paid the very uttermoſt farthing* which divine Juſtice could demand. He alſo hath by his perfect obedience fulfilled the righteouſneſs of the Law, *Mat.* 3. 15. He did every thing which the Law required, and did every thing in the ſtricteſt exactneſs the Law required; he did both for matter and manner come up to the exacteſt perfection of the Law. The law of God never was, never will be fulfilled in the perſonal obedience of any beſide Jeſus Chriſt; Chriſt hath ſtopt the mouth of the Law, and put it to everlaſting ſilence.

3. Reſpect. 3. *Chriſt is the end of the Law, as he doth doth enable believers by his Spirit to yield obedience to the Law.* The end for which God gave his Law, was that obedience might be yielded to it. Till men be regenerated by the Spirit of Chriſt, they do reſiſt the Law of God, and have no heart to walk in obedience to the Rules of it: but now Chriſt by his Spirit doth regenerate and renew the heart, and thereby inclines it to a willing and ready obedience of the Law of God in all things. It is by the Spirit of Chriſt that the heart is diſpoſed to obey the Law. See *Ezek.* 36. 27. It is from Chriſt and from the new nature he communicates, that the ſoul is inclined to obey the Law, *Rom.* 7. 25.

4. Reſpect. 4. *Chriſt is the end of the Law, as believers do by him attain unto that righteouſneſs of Juſtification which the Law publiſheth.* The end of the Law is to juſtifie thoſe that do obey it. *He that doth theſe things ſhall live in them*; 'tis therefore called *the Law of righteouſneſs*, *Gal.* 3. 12. *Rom.* 9. 31. By reaſon of the corruption of our nature we are not able to fulfil the Law, and ſo cannot attain unto Righteouſneſs or Juſtification that way. But now Chriſt heals this diſeaſe, and by fulfilling the Law for us, becomes our righteouſneſs Thus *Beza* and *Junius* interpret it. Chriſt is, ſaith the Apoſtle, made unto us righteouſneſs, 1 *Cor.* 1. 30. He is, as the Prophet calls him, *the Lord our righteouſneſs*, Jer. 23. 6. And becauſe he is our Righteouſneſs, or Juſtification, he is the end of the Law. He is to a believer what the Law would have been to man if he could have kept it, Righteouſneſs and Juſtification.

Thus much for Explication.

1 Uſe of Inform.

The Uſes.

1. From the abolition of the Judic: & Ceremonial law. two Leſſons.

First, as it refers to the Judicial and Ceremonial Law, Chriſt is the end of both theſe, the abolition of them, We learn,

1. *Leſſon.*

I. *The great happineſs we have by Chriſt.* He hath put an end to the Law of Ceremonies: He is *hujus legis interitus*, the death, the abolition of this Law. The law of Ceremonies hath now no tye upon Chriſtians, *Rev.* 12. 1. *Mede* applies it to this, the Primitive Church ſhining round about by the faith of Chriſt the Sun of Righteouſneſs, treads under foot all the rudiments of the world, all Moſaical Worſhip, all Jewiſh Ceremonies. This is a marvellous happineſs. The Ceremonial Law was a yoke of bondage, *Gal.* 5. 1. *A burthen that neither we nor our Fathers were able to bear*, Acts 15. 10. It did marvellouſly afflict and diſquiet the conſcience. The rules of that Law were ſo many, and ſo intricate, that they could never be ſo exactly obſerved but that ſome ſcruples would abide on the Conſcience. See *Heb.* 7. 19. many meats they were forbidden: very chargeable was their Worſhip; they muſt go to *Jeruſalem* to worſhip; the touching of a dead body made them unclean, *&c.* Chriſt hath put an utter end and period to this work.

How the reading of the Ceremonial law may be yet profitable.

The reading of the Ceremonial Law is not unprofitable: Hereby,

1. We ſhall ſee the uniform way of ſalvation of believers in the Old and New Teſtament.
2. Hereby we ſhall better know how to prize our liberty.
3. Hereby we ſhall be helped in the ſtudy, and believing of the Goſpel. 1.
4. Hereby we ſhall ſee how the Truth anſwers the Type. 2.
5. Hereby we ſhall ſee the love of Chriſt in ſubmitting to it, 3. and in abrogating of it. Its a world of comfort, that this *wall*, 4. as the Apoſtle calls it, is caſt down. 5.

II. *The miſtake of thoſe that would impoſe the Judicial Law on Chriſtian Commonwealths.* This was only given for the Jews. When their State was overthrown, theſe Laws were alſo at an end. And they are not binding to Chriſtian Common-weals but only as to their general equity, which is founded in the Law of Nature. The general equity of thoſe Laws abides, and therefore the Scripture ſometimes argues from them, as 1 *Cor.* 9. 8, 9, 10. But to impoſe or obtrude the Body of thoſe Laws on Chriſtians, is very great ignorance: They do no more bind Chriſtians than the Ceremonial Law doth.

2 From Chriſts being the end of the Moral Law 5 Leſſons

1. Leſſon. The happineſſe of being freed from the Curſe of the Law ſhewn in 5 conſiderations

Secondly, as it refers to the moral Law ſo we learn,

I. *That beleevers are by Chriſt freed from the curſe of the Moral Law.* There are two things to be conſidered in the Moral Law. The Mandatory part, and the Damnatory part, There is obligation to duty, and a binding over to the Curſe for default of duty, There is *Lex imperans* and *Lex damnans.* Beleevers are not freed from the commanding authority of the Law, but they are freed from the condemning Curſe: *For Chriſt is the end of the Law* he hath for beleevers endured the Curſe of the Law, and by that means hath freed them from the Curſe. See *Gal.* 3. 13. This is a ſingular happineſs to beleevers, that they are by Chriſt freed from this Curſe, as will appear if theſe five things be conſidered.

1 Conſid.

1. *What a ſevere thing the Curſe of the Law is.* What a large extent it hath. It reacheth to the body, to the eſtate, to the ſoul, to the good name, to poſterity. See *Gal.* 3. 10. No particulars are named, becauſe all things are comprehended. He is curſed in his ſoul, in his body, in his eſtate, in his duties. He that would read the Curſe denounced by the Law for diſobedience, may peruſe theſe Texts, *Deut* 28. 16, 17. to the end of the Chapter. *Deut.* 29. 18. 19, 20. There are Curſes written, Curſes not not written, ; who can ſtand under the leaſt of theſe Curſes? and yet he that is under the Curſe of the Law muſt indure theſe and many more then can be imagined.

2 Conſid.

2. *This Curſe of the Law is due for the leaſt offence.* One vain word, one ſinfull thought, the leaſt digreſſion either in Omiſſion or Commiſſion; Whatſoever can in the ſtricteſt interpretation of the Law be called a ſin, makes a perſon lyable to all theſe Curſes, *Deut.* 28. 15. if every Commandement be not exactly fulfilled in every thing, the Curſe follows.

3. *How*

3 *Conſid.* 3. *How frequently this Law is tranſgreſſed by the beſt.* He that is moſt carefull and circumſpect, doth a thouſand times break the Law every day, *Jam.* 3. 2. *Eccleſ.* 7. 20. The moſt perfect man that ever lived was many waies guilty of the tranſgreſſion of the Law.

4 Conſid. 5. *The moſt ſecret miſcarriage and tranſgreſſion is known to the Lawgiver. His eyes are upon the waies of the children of men.* See *Job* 34. 21, 22. *He marketh our ſteps*, Job 33. 11. *He telleth our wandrings*, Pſal. 56. 8. Not only our wandrings in regard of Affliction, but our wandrings in regard of Sin, *Our iniquity is ſewed up in a bag; yea it is ſealed,* Job 14. 17. The ſinner cannot put a blind before the eye of the heartſearching God.

5. *Conſid.* 5. *The juſtice and truth of the Law-giver are engaged to inflict this Curſe.* He cannot be faithfull and true, if the Curſe do not take place. Yea his very Being is engaged. How often doth God uſe that Oath, *As I live*, for the fulfilling of his threatning as well as of his promiſe, *Jer.* 22. 24. *Ezek.* 5. 8, 9, 10, 11. Is it not a happineſſe therefore to be delivered from this Curſe? Every believer is through grace partaker of this happineſſe, becauſe Chriſt is the end of the Law, as he hath fulfilled it by ſuffering the Curſe of it in their ſtead. And Chriſt having ſuffered the Curſe of it, God cannot lay the curſe on them.

2 *Leſſon.* II. *The benefit of preaching the Moral Law.* Chriſt and his Apoſtles preached it; and it is profitable and neceſſary that Miniſters ſhould preach it. 'Tis not to be preached as a way of Juſtification, but in ſubordination and reference to the Goſpel it is to be preached. The right preaching of the Law is the preaching of Chriſt; for he is the ſcope and end of the Law. *The Law* ſaith the Apoſtle, *was our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24. By the preaching of the Law the ſoul is prepared for Chriſt. By the preaching of the Law Chriſt is ſweetned to the ſoul. None will ſo perfectly underſtand Chriſt as thoſe that underſtand the Law. The Law humbles, the Goſpel comforts. The Law wounds, Chriſt heales. The Law ſhews us what God may expect, the Goſpell ſhews us what Chriſt hath merited, and what God will accept.

3. *Leſ-* III. *That beleevers have a righteouſneſſe in Chriſt, as full and compleat as if they had fulfilled the Law.* Chriſt being the

end of the Law for righteouſneſs to believers, inveſts believers with a righteouſneſs every way as compleat as the perſonal obedience of the Law would have inveſted them withall, *Rom* 8. 3, 4. Yea the righteouſneſs believers have by Chriſt, is in ſome reſpect better than that they ſhould have had by *Adam.*

the Righteouſneſs beleevers have by Chriſt better then they ſhould have had by *Adam*, for 2. *Reaſons.*

1. *Becauſe of the dignity of Chriſts perſon.* He being the Son of God, his righteouſneſs is more glorious than *Adams* was: His righteouſneſs is called *the righteouſneſs of God*, and we *are made the righteouſneſs of God in him*, 2 Cor. 5. 21. The firſt *Adam* was a meer man; the ſecond *Adam* is God and Man.

1. *Reaſ.*
2. *Reaſ.*

2. *Becauſe this righteouſneſs is perpetual. Adam* was a mutable perſon, he loſt his righteouſneſs, and that which his poſterity ſhould have poſſeſſed. The righteouſneſs of Chriſt cannot be loſt. This garment when it is once put upon us can never be forced off, can never fall off. This righteouſneſs is as really a believers as if he had wrought it himſelf. God hath ſo ordered it by his wiſdom and grace, that the Elect loſe nothing by *Adams* fall. The loſs of his righteouſneſs hath brought to light in the world a better righteouſneſs than his was.

4. *Leſſon.*

IV. *That the honour and dignity of the Law of God is maintained in the ſalvation of the Elect.* Man violated it, God would have it ſatisfied before man ſhould be ſaved. This was done by Chriſt who was the end of the Law. He fulfilled it Actively and Paſſively, and ſo the injury offered to the Law is recompenced, *Iſ.* 42. 21. God would rather had all men periſh, than his Law ſhould not be ſatisfied.

5. *Leſſon.*

V. *The miſerable condition of thoſe that have not an intereſt in Chriſt.* Chriſt being the end of the Law for Righteouſneſs, it muſt needs follow that they that have not an intereſt in him, are ſtill under the Law, as it is a *Covenant of Works*, Rom. 7. 1, 2, 3. All the ſeed of *Adam* are married to one of theſe Husbands; either they are married to the Law, or to Chriſt. Now to be married to the Law, or to be under the Law as a Covenant, is very ſad; for,

To be under the Law as a Covenant is ſad in two reſpects.

1 *Reſpect.*

1. *The Law rejects the beſt duty for the leaſt miſcarriage.* Hence it is that God ſpeaks ſo contemptibly of all the ſervices of unregenerate men. See *Iſa.* 1. 11, 12. *Jer.* 6. 20. *Iſa.* 66. 3. The Law deals with men according to the ſtricteſt tearms of Juſtice. It allows no gracious interpretation as the Goſpel doth. This Covenant is a Covenant, not of Mercy, but of pure Juſtice.

2. *This Covenant hath no Mediator.* The breaches which are made under the Covenant of Grace are pardonable, becauſe there is a Mediator to interpoſe, but under the Covenant of Works there is no Mediator to make up any breaches. Thoſe that are under the Covenant of Works, have neither the blood of Chriſt to ſprinkle their perſons, nor his incenſe to ſweeten their ſervices.

2 Uſe of Caution: Arguments to diſwade from ſeeking ſalvation by the works of the Law.

II. Uſe. *This ſhould caution all men againſt ſeeking ſalvation by the Works of the Law.* Men, whether through *Ignorance*, or *Pride*, or both, are very apt to reject Chriſt, and to eſtabliſh the Righteouſneſs of the Law for their Juſtification and Salvation. Therefore it is neceſſary to lay in caution againſt it. I ſhall therefore uſe ſome Arguments to preſs this.

1. *The Scripture oppoſeth the Righteouſneſs of God, and the Righteouſneſs of man as inconſiſtent in this buſineſs.* See *Phil.* 3. 9. and in the very verſe before the Text, *He that eſtabliſheth the Law for Righteouſneſs, nullifies Chriſt.* To ſeek juſtification by the deeds of the Law is to make Chriſt a ſtumbling ſtone. So the Jews did, as the Apoſtle witneſſeth, *Rom.* 9. 30, 31, 32. 1 *Arg.*

2. *The Law as it was publiſhed to the people of God on Mount* Sinai, *was never as a way for them to ſeek ſalvation by.* It was delivered as a branch of the Covenant of Grace, and was a Star to guide the people of Iſrael to Chriſt, who was to fulfill the Law for them. 2 *Arg.*

3. *That righteouſneſs which muſt juſtifie a perſon in Gods ſight, muſt be ſo exact, that the Juſtice of God can find no blemiſh in it.* Our Works, even the pureſt of them, are not ſuch. They are tainted, they are blemiſht, *Iſa.*64.6. *Job* 9. 3.15, 20. Our pureſt and beſt Works want Chriſts Righteouſneſs to juſtifie and pardon them. 3 *Arg.*

4. *He that ſeeks ſalvation by the Works of the Law makes the Sacrifice of Chriſt and his merit either needleſs or inſufficient.* This is the Apoſtles Argument, *Gal.*2. 21. If Righteouſneſs come by the Law, then Chriſt is dead in vain. And it hath much ſtrength in it; for what need was there of Chriſt, if Juſtification could have been attained another way? Chriſt was ſent to ſupply the defect of the Law, which by our ſinfulneſs was rendred weak. See *Rom.* 8.3, 4. 4 *Arg.*

5. *The doctrine of juſtification by the Works of the Law robs the ſoul of all firm and ſolid Comfort.* The Righteouſneſs of Chriſt eſtabliſheth the heart, but that of Works leaves it perplexed and uncertain. See *Rom.* 10. 6, 7. In that Text the Apoſtle puts a 5 *Arg.*

difference between the Righteouſneſs of the Law, and the Righteouſneſs of Faith. The Righteouſneſs of the Law leaves the ſoul uncertain and doubtful, but faith eſtabliſheth it. *The Papiſts that cry up Works, cry down Aſſurance.* Seeing then that *Chriſt* is the end of the Law for Righteouſneſs, embrace no other, deſire no other Righteouſneſs.

3 Uſe of Conſo. III. *Let the people of God draw comfort from this Doctrine.* Its a ground of comfort in theſe two reſpects.

1 Comfort 1. *Againſt the Imperfection of our Obedience:* Wherein we fall ſhort of exact Obedience to the Law, Chriſt doth ſupply us. And then,

2 Comfort 2. *Againſt all fear which ariſeth in the heart becauſe of the rigour of the Law.* Conſcience accuſeth, the Law impleads us. It will have Obedience, or it will inflict Wrath.

This Text is a City of Refuge againſt all ſuch Accuſations. This anſwer will ſtop the mouth of Conſcience, and anſwer all the Objections which the Law can make. Though we have not fulfilled it, yet Chriſt hath done it for us to the very uttermoſt.

Chriſt the Holy One of God.

Acts 2. 27.

Neither wilt thou ſuffer thy Holy one to ſee corruption.

These words are part of an excellent Sermon preached by the Apoſtle *Peter* to the Jews, in which he labours to convince them of their great ſin in crucifying the Lord of glory. That he may ſet on this Conviction, he proves him to be the Meſſiah whom God had promiſed to their fathers: this he proves by aſſerting the Reſurrection of Chriſt from the dead. The teſtimony he brings to make this good, is from that which *David* had in the Spirit foretold in *Pſal.* 16. 9, 10. *Thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thy holy One to ſee corruption.* This text he applies to Chriſt, ſhewing that he was riſen from the dead, and that his body ſaw no corruption, and therefore was the Meſſiah.

In the Text we have two things obſervable.

1. The Title given to Chriſt, *The holy One of God.*

2. The glorious thing aſſerted of Chriſt, that *God did not ſuffer him to ſee corruption.*

Thy holy One. τὸν ὅσιον σȣ. There are two words in the Creek which are uſed for holineſs, ὅσιος & ἅγιος. The latter anſwers to the Hebrew word קָדוֹשׁ from קָדַשׁ to ſeparate or ſet apart to an holy uſe: ἅγιος ſignifies *not-earthly*, or *ſeparated from earth*: things conſecrated to God are ſeparated from all earthlineſs and impurity. The former word ὅσιος, which is here uſed, anſwers to the Hebrew wore חָסִיד which ſignifies *merciful*, or *one that hath obtained mercy*, that is the word uſed, *Pſal.* 16.10. thou wilt not ſuffer חֲסִידְךָ *thy merciful One*: I ſhall follow the Tranſlation which is here uſed, which the word ὅσιος will bear, *thy holy one*, for ſo the word is tranſlated frequently: ſee *Heb.* 26. where the Apoſtle ſpeaking of Chriſt calls him ὅσιον, *holy*: ſo here τὸν ὅσιον with an Article, *Sanctum illum tuum.* *To ſee corruption.* *Sentire corruptionem*: ſo Beza, *Videre accipitur pro* αἰσθάνεσθαι *atque adeo pro* πάσχειν, as *Joh.* 8.51. *If a man keep my ſaying, he ſhall never ſee death*, that is, *he ſhall never ſuffer eternal death*: ſo in the Text, not to *ſee corruption*, is not to *ſuffer corruption*, *Damaſcen.* lib. 3. Orthod. fidei. c. 18. doth diſtinguiſh of a twofold *corruption.* The one is that which is made by the ſeparation of the living form, to wit, the reaſonable ſoul, from the body. Thus the body of Chriſt ſaw corruption, to deny this were to deny the death of Chriſt. The other is the corruption of the dead body by putrefaction; A dead body is ſaid to ſuffer corruption, when it is turned into aſhes, or into the elements out of which it was taken. In this ſenſe the body of Chriſt ſaw no corruption.

Here are two points from theſe parts of the Text.

1. That Jeſus Chriſt is the Holy One of God.

2. That this Holy One ſaw no corruption.

I ſhall begin with the firſt.

1. *Doct. That Jeſus Chriſt is the holy One of God.*

Chriſt is frequently called *the holy One*, and *the holy one of God*: ſee *Acts* 3. 14. Ye denied *the holy One and the Juſt.* And Satan himſelf, as deadly hatred as he bare to his perſon, was forced to give him this teſtimony, *Mar.* 1. 24. *I know thee who thou art*; *the holy One of God*; yea Chriſt is called not only *holy*, but *holineſs* in the Abſtract, *That holy thing*, ſaith the Angel to *Mary*, *that ſhall be born of thee, ſhall be called the Son of God*, Luk. 1. 35. τὸ ἅγιον that holy thing.

Jeſus Chriſt may be conſidered either as he is God, or as he is man.

Chriſt as God is certainly the holy One. The Cherubims cry, *Iſa.* 6. 3. *Holy, holy, holy is the Lord of hoſts.* And the four beaſts, ſing the ſame ſong, *Rev.* 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* That text ſpeaks principally of Chriſt, as appears, *Rev.* 1. 4. Chriſt as God is holy in his will, holy in his word, holy in his works; he is holy as the Father, and the Holy Ghoſt. As God he is holy fundamentally; holy eſſentially; holy operatively; holy exemplarily; he is perfectly holy, and unchangeably holy. He that denies his holineſs, denies his divinity; of this holineſs of Chriſt this Text doth not ſpeak, and therefore I ſhall paſs it by.

To which nature of Chriſt this Title hath here reſpect.

* *Chriſt as man is the holy One of God.* He is called the holy child Jeſus, *Acts* 4. 27. *Againſt thy holy child Jeſus, &c.* and *ver.* 30. that *ſigns and wonders may be done by the name of the holy childe Jeſus*; of this *holineſs* I am now to ſpeak.

In the opening of the point, I ſhall handle theſe three things.

1. Prove that Chriſt is the holy One of God.

2. Why it muſt needs be ſo.

3. How Chriſts holineſs differs from the holineſs of the Saints

That Chriſt is holy. Proved.

I. That Chriſt is holy. This appears two wayes.

1. Evi-

1. *From the manner of his conception.* The humane nature, or fleſh of Chriſt, was not formed after the ordinary manner of other men, but after an extraordinary manner. Though he was true and very man, yet he was not born as other men are; he was made of the fleſh of the Virgin *MARY* by the immediate work of the holy Ghoſt: And being ſo formed he could not but be purely holy. Of his wonderful conception, the Scripture ſpeaks, *Luk.* 1. 35.

2. Evidence.

2. *From his holy and unſpotted life.* His very enemies could

not lay juſtly to his charge the leaſt miſcarriage; he doth make this challenge to them that hated him with a perfect hatred, *which of you convinceth me of ſin,* Joh. 8. 46. His very enemies gave him this teſtimony, that he was a holy man. *Pilate* that gave ſentence againſt him, pronounceth him *innocent,* Matth. 27. 24. and *Judas* that betrayed him, did by his voluntary teſtimony declare his holineſſe, *Matth.* 27. 4. Thoſe that put him to death as a Malefactor did publickly declare, that there was no guile found in his mouth. The Apoſtle *Peter* in this Sermon to his bloody Murtherers, appeals to their conſciences, as witneſſes of his holineſs *Acts* 2. 22. They that waſhed their hands in his blood, did bear witneſs to his holineſſe.

2. Why Chriſt muſt need's be ſo.

II. That it muſt needs be ſo, this appears.

1. *From that fulneſs of the Spirit of holineſs which he was endued withal.* He was as the Evangeliſt ſaith, *full of grace & truth,* Joh. 1. 14. The prophet ſpeaking of Chriſt, ſaith of him, that God had *anointed him with ſpirit above his fellows,* Pſal. 45.7. It is impoſſible that a perſon ſo richly furniſhed with the Spirit, ſhould be unholy; he that denies his holineſs, denies the effuſion of this holy unction. 1. *Reaſ.*

2. *The humane Nature of Chriſt was taken into perſonal union with the eternal Word:* and therefore it was meet it ſhould be holy. We read of the great myſterie of *God manifeſted in the fleſh* 1 Tim. 3. 16. That fleſh that was to be the Companion of God in ſuch an unſpeakable perſonal union, could not but be holy: The Evangeliſt therefore puts both together, *Joh.* 1. 14. He that queſtions his holineſs, queſtions the truth and reality of this union. 2. *Reaſ.*

3. *Jeſus Chriſt was to be a pattern of holineſs to the children of men;* and therefore neceſſary it was that he ſhould be holy. The Apoſtle calls him ὑπογραμμὸς, 1 *Pet.* 2. 21, 22. He was a pattern, not only for patience in his death; but for holineſs in his life: his holy life is recorded in Scripture for this very purpoſe, that all his members might lay it as a golden Samplar, as a holy Copy before them according to which they ought to work and write; he often commands 3 *Reaſ.*

commands his Diſciples, and in them all Chriſtians, to learn of him, *Math.* 11. 29. It was neceſſary that he that was ſent into the world, as a pattern for all others to imitate, ſhould be holy himſelf,

4. *Reaſ.* 4. *He was to be offered up a ſacrifice for ſin*, and therefore muſt be holy. Blemiſhed ſacrifices are an abomination to God. It was forbidden in the Law to offer the blind, or lame, or halt in Sacrifice to God. The Prophet ſharply rebukes the Jews for ſuch Sacrifices, *Mal.* 1. 7,8. Jeſus Chriſt came into the world for this end, that by the offering up of himſelf he might put away ſin. This he could not have done if he had not been holy. Hence the Apoſtle puts them together, *Heb.* 7. 26. His blood would have ſtained his Elect if it had not been holy.

3 The Excellencies of Chriſts Holineſs above that of the Saints.

III. How the holineſſe of Chriſt excels the holineſſe of the Saints.

1. *Excell.* 1. *The holineſſe of Chriſt is from himſelf.* Chriſt as he is αὐτοσόφος *ſelf-wiſe*, ſo he is αὐθάγιος *ſelf-holy*. He hath no drop of holineſs but what comes from himſelf. All the roots of holineſſe which grow in the Saints are of Chriſts planting. *Phil.* 1. 11. Had not Chriſt filled us with the fruits of righteouſneſſe, none of thoſe fruits would ever have been found in us. *Let my beloved come into his garden, and eat his pleaſant fruit*, Cant. 4. laſt. ver, Hence the Evangeliſt tells, us that *of his fulneſſe we have receeved grace for grace*, Joh. 1. 16. But Chriſts holineſſe is created in himſelf. The Divinity fils the Humanity with all grace and holineſs which it poſſeſſeth. He is the Author of his own holineſs, which neither Saint nor Angel can be ſaid to be.

2. *Excell.* 2. *The holineſſe of Chriſt is a perfect holineſſe.* The beſt of the Saints are incompleatly holy: They have but the perfection of parts, Chriſt hath the perfection of degrees as well as of parts. The Evangeliſt ſaith, *He was full of grace and truth*, Joh. 1. 14. The Saints have only the *fulneſs of the veſſel*. Chriſt hath the *fulneſs of the fountain*. They have at moſt the fullneſs of the *branches*, he hath the fulneſs of the *root*. They have only the fulneſs of *ſufficiencie*, he hath the fulneſs of *redundancy* alſo. We have but a *meaſure of the Spirit*, Rom. 12. 3. but the Spirit was poured upon him above and without meaſure, *John* 3. 34. The beſt of Saints have but drops of holineſs, but he hath the ful ocean of holineſs.

3. *Excell.* 3. *The holineſs of Chriſt is a pure holineſſe.* It is a holineſs without

out mixture. Holineſs in the beſt of the Saints on earth is a dreggy and mixt holineſs. Their unholineſs is more than their holineſs. They have more impatience than patience, more earthlineſs than heavenlineſs. But now in Jeſus Chriſt there is not the leaſt drop of unholineſs, from the crown of his head to the ſole of his foot. The Apoſtle ſaith he was *holy and ſeparate from ſinners*, Heb. 7. 26. Saints on earth have holineſs with a body of death; Chriſt hath holineſs without the leaſt atome of unholineſs.

4. *The holineſs of Chriſt is an undecaying holineſs* He cannot loſe one grain of that holineſs, which is in him. His fulneſs is ſaid to dwell in him, *Col.* 1. 19. κατοικῆσαι Holineſs keeps houſe in Chriſt. It's alwaies full tyde in this ſea. Grace in Saints on earth ebbs and flows. Though they cannot loſe all, yet they may loſe ſome of that they have received, 2*Cor.*9.10. Saints are firſt *Babes* in Chriſt, then *young men*, then *old men*, 1 Joh. 2. 13. and thoſe that are *Fathers* may become *little Children*, they may by ſin bring their grace to the ſtature of an Infant, but Chriſt cannot ſuffer the leaſt abatement. Grace and holineſs in Chriſt know neither languiſhing or conſumption. 4. *Excell.*

5. *Holineſs in Chriſt is communicative.* He can make others holy by the imparting of his holineſs. This the Apoſtle tells us, *Joh.* 1. 16. All that are, ever were, or ever ſhall be holy, are ſo by the derivation of Chriſts holineſs unto them, we are ſaid to be ſanctified in Chriſt Jeſus, 1 *Cor.* 1.1. we are holy in him, and we are made holy by him. Neither Saint nor Angels are able to diſpenſe their holineſs to others. So many holy parents would not have unholy children if they could make them holy by their holineſſe. Holy *Paul* can pray that the *Theſſalonians* may be made holy, 1 *Theſ.* 5. 23. So can holy Parents, but they cannot convey their holineſs to them; but Chriſt can cauſe his holineſs to flow out to others. 5. *Excell.*

6. *Holineſſe is in Chriſt exemplariter, by way of example.* His holineſs is the pattern of all that holineſs which is in the creatures Saith God, *Be ye holy, as I am holy,* 1 Pet. 1. 16. So ſaith Chriſt, *Mat.* 11. 29. *Learn of me for I am meek.* His meekneſs is the copy of our meekneſs, and his holineſs of our holineſs. No creature can ſay to others, *Be holy as I am holy* But Chriſt can ſay ſo. Our holineſſe is to be brought to the holineſs of Chriſt as the Standard and meaſure of it. 7. *Excell.*

7. *Holineſs is in Chriſt originally as well as actually.* He is holy

ly from the womb. The beſt Saint on earth, the moſt glorious ſoul in heaven, was born unholy; *Davids* confeſſion muſt be ſubſcribed to on all hands, *Pſa.*51. 5. *Behold I was ſhapen in iniquity, &c.* Jeſus Chriſt is not under this confeſſion. He had no original unholineſs to ſtain his nature, *Luk.* 1. 35. He was a glorious flower from his firſt appearing.

The Uſes are theſe two.

Exhortation.

Conſolation.

I. For *Exhortation.* Many Advices hence

1 Uſe of Exhort. 1. Advice. 1. *Let all take heed of reproaching and perſecuting holineſs.* It's uſual with unholy men to revile Saints for their holineſs, 1 *Pet.* 4. 4. becauſe the people of God dare not pollute themſelves with the common defilements of the world, they are diſgraced and ſcorned by unholy men, but they ſhall give account for ſuch reviling, *ver.* 5. of the ſame chap. It's a Proverb rife in the mouths of ungodly men, *A young Saint an old Devil. Angelicus juvenis ſenibus ſatanizat in annis. Eraſmus* calls it the Devils proverb, and ſo it is; for Gods proverb is of another nature, *Prov.* 22,6. Let ſuch know, that when they blaſpheme holineſs, they blaſpheme Jeſus Chriſt, who is *the holy One*, and the juſt. Such ſpeeches will be looked upon as ſpoken againſt Chriſt himſelf, *Jude* 14, 15. He that reproaches a ſubject for being like his King, or a child becauſe he is like his father, would be reputed a reproacher of ſuch a King and father. Holineſs is the very image and picture of Chriſt. To deface the Kings picture is to offer violence to his perſon. In all falſe religions thoſe that are moſt ſtrict are moſt honoured. Why ſhould it be a diſgrace for any Chriſtian to walk exactly to the rules of his Religion? Chriſt *the holy One* will encourage and reward holineſs, though men contemn it.

2. Advice. 2. *Let this be a motive to magnifie Chriſt.* Magnifie Chriſt in his holineſs, and magnifie him for his holineſs. Holineſs calls for praiſe. That little holineſs which is in the Saints is praiſe-worthy. Though it be mingled with much unholineſs, yet it ſhines like a Diamond; how much more is Chriſt to be exalted for his holineſs? Saints have admired God for his holineſs as well as for his greatneſs. *Glorious in holineſs*, Exod. 15. 11. And *Hannah* puts that into the preface of her Song of praiſe. *There is none holy as the Lord*, 1 *Sam.*2. 2. When the four Beaſts proclamed the holineſs

upon this account, *Pſal.* 99. 3. and again, *ver.* 9. and once again, *Pſal.* 30. 4. Chriſts holineſs is his excellency; he that remembers his holineſs cannot forget to give him praiſes.

3. Advice.

3. *Let this beget much love in our hearts to Jeſus Chriſt.* Holineſs is the ſtrongeſt loadſtone of love; holy men deſerve love becauſe of their holineſs, *Pſal.* 16. 3. Holineſs is the beauty of perſons, it is that which makes their faces ſhine. Holineſs is the beauty and glory of Chriſt; to love Chriſt for his holineſs, is an Argument of the ſincerity of our love; his bounty, his kindneſs, may move a carnal heart to ſome kind of love; but to love him for his holineſs is peculiar only to Saints. None but holy love can love Chriſt for his holineſs; thoſe that ſeem to love him as a Saviour may hate him as a holy One. See *Iſa.* 30. 11. Profane hearts, though they would have Chriſt draw neer them as a Saviour, would have him ceaſe from them as a holy Saviour; you can never have a teſtimony that their love to Chriſt is right, till it be builded on his holineſs. He that loves Chriſt for his holineſs is certainly made partaker of his holineſs.

4. Advice.

4. *Take heed of uſing the Name of Chriſt irreverently,* The holineſs of his nature ſhould teach reverence to his Name; *Holy and reverend is his name*, Pſal. 111. 9. Thoſe that mention his name raſhly, heedleſly, do not reverence his holy name. It's uſual for men on all petty occaſions to cry out, O *Chriſt*, O *Jeſus*, when they do not think ſeriouſly of him: we ſhould not ſpeak of him without a holy awe in our hearts. Things that are pure muſt not be touched without much heed? none of you would lay dirty hands on rich embroydery, and yet the holy name of Chriſt is toſſed up and down without any due regard of his holineſs.

5 Advice.

5. *Worſhip Chriſt with holy worſhip. Chriſt is to be worſhipped as well as the Father, and the Spirit,* Heb. 1. 6. And his holineſs calls for holy worſhip; his greatneſs requires we ſhould worſhip him his holineſs that we ſhould worſhip him after a holy manner. Worſhip is then holy,

When the worſhip we perform to Chriſt may be called holy.

1. *When the matter of it is holy.* When we keep cloſe to the holy Inſtitutions of Chriſt for matter and manner, then is our worſhip holy. The leaſt mixture of humane inventions defiles the worſhip of Chriſt, *Exod.* 20. 24, 25. that which man accounts to be a poliſhing, God accounts to be a polluting of his worſhip: when we keep cloſe to what Chriſt commands, then we give him holy worſhip.

2. 2. *When the worſhippers have a care to ſanctifie themſelves for the worſhip they undertake.* This is commanded, *Heb.* 10. 22. Under the Law care was taken for this: the Prieſts muſt ſanctifie themſelves, & they muſt ſanctifie the people in all Acts of worſhip. God appointed a *Laver* to be ſet between the *Tabernacle* of the Congregation and the *Altar*, that the Sons of *Aaron* might waſh themſelves before they came to the Altar to Miniſter, *Exod.* 30.18, 19, 20, 21. He that brings his pollutions with him when he comes to worſhip, forgets the holineſſe both of God and Chriſt; hands and Hearts muſt be waſhed, when we come before ſo holy a One.

6 Advice. 6. *Bring up your children in holineſſe.* Chriſt is called *the holy Child Jeſus, Acts* 4. 27, 30. Your children that are holy are moſt like Chriſt; holineſſe is the ſouls beauty; the holieſt child is the faireſt child; we call large children goodly children. The godly child is the goodly child. Holineſſe is the ſouls bravery, the ſouls portion. We read of *Chriſts forming in the heart*, *Gal.* 4. 19. Your children that are holy, have Chriſt the holy One *formed in their hearts.*

7. Advice. 7. *Let thoſe that are unholy labour for holineſſe.* Enough might be ſaid to perſwade men to think of holineſſe; holineſſe is the ſouls Riches, the ſouls Honour, the ſouls Life, the ſouls Wiſdom: See *Prov.* 3. 13, 14, 15, 16. Its the Divine Nature, 2 *Pet.* 1. 4. the new Man, *Epheſ.* 4. 24. Its the beſt thing next to God himſelf, his Son, his Spirit, he can beſtow; but this is enough, it is the glory of Chriſt, that he is the holy One. What ſhould we do that we may be holy?

Directions how to attain Holineſſe.

1. (1.) *See and lament thy own unholineſſe by Nature.* Look thy face in the holy Law, and ſee how thou comeſt ſhort of it, *Iſa.* 64. 6. this is a good ſtep to true holineſſe, *Pſalm* 51. 5.

2. (2.) *Go to Chriſt for holineſs.* His holineſs is communicative; beg his blood, and get others to beg for thee; we read of *the blood of ſprinkling*, *Heb.* 12. 24. This comes from the ſide of Chriſt, lay thy heart to Chriſts ſide, and blood will guſh out: promiſes of grace may encourage thee, *Ezek.* 36. 25.

3. (3.) *Wait upon ſanctifying Ordinances,* chiefly upon the Miniſtery of the word; Chriſt makes men holy by his word, *John* 15. 3. *Epheſ* 5. 26. This is *the ſeed* of grace, 1 *Pet.* 1. 23. This is the golden ſtamp in the hands of Chriſt, with which he prints holineſs upon the ſoul; he that does thus, and is weary of ſin, ſhall not die without true holineſs.

8. *Yea*

8. *You that are holy increaſe in holineſſe*, 2 Cor.7.1. The Scripture hath Arguments enough, to perſwade you to progreſs in holineſs; we have but a little of it yet; if we deſire not more, its a ſign we have none; but this is enough Chriſt is the holy one; the more holineſſe you have, the more you will honour Chriſt, the more like Chriſt you will be; a true Saint would be *Alter Chriſtus*, if it were poſſible, another Chriſt for holineſſe; compare your ſelves with Chriſt, and this will help on growth. 8. Advice.

9. *Take heed of hypocriſie, and pretended holineſſe.* Pretended holineſſe derides the holineſſe of Chriſt; Chriſt is really holy; hypocritical holineſſe is the worſt unholineſſe, and ſhall have the heavieſt puniſhment, *Luke* 20.47. Hell is ſaid to be made for hypocrites, *Matth.*24.51. 9. Advice.

10. *Increaſe your acquaintance with Chriſt.* Get neerer to him, delight in his company; holineſs is a heart-engaging thing, *Pſalm* 16. 3. by being much with him, you will receive more holy influences from him. 10. Advice

II. For Conſolation to all holy ones. It is a ground of Comfort. 2 Uſe of *Conſolation*.

1. *That Chriſt will own your holineſſe.* He cannot deny himſelf, and holineſſe is himſelf; if there be a ſpark of holineſſe in a Dunghil of corruption, the holy One will acknowledge it. *Rev.* 2. 6. *Rev.*3.2. 1.

2. *That Chriſt will preſerve and increaſe your holineſſe.* Self-preſervation is natural to all Creatures, holineſſe is Chriſts Image; ſelf-preſervation will move him to this: and ſo for increaſing thy holineſſe, ſee 1 *Theſ.*5.23. The holy One will bleſs means of the increaſe of holineſſe. 2.

3. *That Chriſt will reward your holineſſe.* All holy prayers, all holy ſervices ſhall be rewarded by the holy One, *Matt.*25.34,35, 36. *Heb.*6.10. 3.

4. *That he will ſuppreſs unholineſſe.* Though men ſcorn it, Chriſt will reward it. 4.

To cloſe up all. *Bleſs God for making you holy.* He made you like his Son, like himſelf, by making you holy. He makes many rich, many great, many beautiful, whom he will never make holy. In making you holy ones, he hath made you truly great ones.

I go on to the ſecond poynt, which is this.

2. Doct. *That the dead body of Chriſt was preſerved from corruption.* 2. *Doctr.*

ruption. He did truly dye, his ſoul and body were ſeparated aſunder. He was buried, and continued three dayes and three nights under the dominion of Death. But for corruption or putrefaction his body was preſerved from it. In the opening of this point I ſhall handle theſe two things.

I. What is comprehended in this expreſſion [*not ſeeing corruption*] It implyes two things.

1. *That the dead body of Chriſt did not ſuffer that putrefaction which the dead bodies of other men paſs under.* The bodies of all men, good and bad, when they are laid in the grave, become corrupt; rottenneſs ſeizeth upon them; they are turned into duſt; they are reſolved into thoſe firſt elements of which they are compounded; they become meat for worms; they ſoon ſend forth a loathſom ſavour, *Pſalm* 104.29. This is the eſtate of all men, *they dye, and are turned to their duſt.* It was an Article of *Jobs* Faith, that when he was laid in the dark bed of the Grave, the wormes ſhould deſtroy his skin and his fleſh, *Job* 19. 26. Saith *MARTHA* to Chriſt concerning her dead Brother, *Lord, by this time he ſtinketh; for he hath been dead four dayes, John* 10. 39. If we open the Coffins where our dead friends are ſhut up a few days after their burial, we ſhall find the truth of this aſſertion. But now the dead body of Chriſt did not paſs under this condition. Though he lay in the grave, part of three dayes and three nights, about eight and thirty hours, yet he was not tainted. Though there was the intrinſical cauſe of corruption in his body, yet by the Divine power it was embalmed that no putrefaction did take hold of it: It lay in the place of corruption without corruption.

2.Partic. 2. *That the dead body of Chriſt was raiſed out of the grave.* This Text the Apoſtle brings in here to prove Chriſts Reſurrection, ſee *Verſe* 24. of this Chapter. God hath, ſaith he, *raiſed him up, having looſed the pains of death*; and then he cites this paſſage out of *David* to aſſert and confirm this Doctrine; for, ſaith he, *David* ſpeaks concerning him, *Thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thy holy One to ſee corruption.* And *Verſe* 30, 31. He doth fully open this Text, ſhewing that it muſt be applyed to Chriſt and not to *David*, and that it had reference to this Docrine of Chriſts Reſurrection from the dead. So that this is the meaning of the Text, that God will by his power preſerve the body of Chriſt from being tainted in the grave, and that he will raiſe him up from the grave. That Chriſt was raiſed up from the grave appears, as from the hiſtory of his Reſurrection; ſo from his many appearances to divers perſons after his Reſurrection; he appeared to *Mary Magdalen*, Mark 16. 9 he appeared to *Mary Magdalen* and the other *Mary*, *Math*.28.9. He appeared to the two Diſciples as they were travelling from *Jeruſalem* to *Emmaus*, Luke 24.13. He appeared to *Peter* alone, 1 *Cor*.15:5. He appeared to all the Diſciples except *Thomas*, John 20.19. He appeared eight dayes after to *Thomas*, and the reſt of the Diſciples, *John* 20.16. He appeared to ſeven of the Diſciples together, as they were going a fiſhing, *John* 21.1. He appeared to *James* alone, 1 *Cor*.15.7. He appeared to all the Diſciples in a Mountain whither he had commanded them to come, *Matth*.28.16. He appeared, as Saint *Paul* ſaith, *to above five hundred brethren at once*, 1 Cor.5.6. And he appeared to all the Apoſtles on the Mount of *Olives*, from whence he aſcended in their ſight up to Heaven, *Acts* 1.9,10.

Thus much for the firſt thing.

II. Why it was thus. Here I muſt ſpeak to both the particulars mentioned. **2 Reaſons of each particular.**

1. Why his body was preſerved from all corruption. **1. Why Chriſts body did not putrifie.**

1. *There was no neceſſity of ſuch corruption.* Chriſt did by dying diſcharge our debt, and therefore it was not needful that he ſhould undergo any further degree of humiliation. When he was upon the Croſs, giving up the ghoſt, he ſaid, *It is finiſhed*, Joh.19.30. And having finiſhed the work by dying, it was unneceſſary he ſhould ſubmit to any lower humiliation. If it be ſaid, what need then was there of his burial? I anſwer, He was buried, that it might be evidenced that he was truly dead. Thoſe that to ſmother his Reſurrection pretended, that *his Diſciples came by night while the guard ſlept, and ſtole him away*, might with more colour have denyed his death, if he had not been buried. Therefore there was ſome reaſon why he ſhould be buried, but that his body ſhould putrifie, there was no neceſſity at all. 1.*Reaſ.*

2. *It was uncomly that his body ſhould corrupt as the bodies of other men.* Jeſus Chriſt, though he did take the humane nature, yet he would not aſſume humane diſeaſes, as lameneſs, blindneſs. *&c.* becauſe theſe appertain not to the whole nature but to the perſon. Chriſt took not the perſon of any man, but the nature of man only, therefore it was not fit he ſhould ſubmit to perſonal infirmities, which proceed from private cauſes and particular 2 *Reaſ.*

judgements of God. So it was not comely that the body of Chriſt ſhould be tainted with the leaſt putrefaction. Putrefaction is from ſin; now ſin was not imputed to him being dead. For this reaſon God would not ſuffer a bone of his to be broken, *Joh.* 19 36. And then,

3. *Reaſon* 3. *The ſpeedineſs of his Reſurrection would not permit ſuch corruption.* Chriſt roſe again the third day. The ſpace between his death and his Reſurrection was ſo ſhort, that his body could not be tainted. Saith *Martha* to Chriſt concerning her dead brother, *John* 11. 39. *Lord by this time he ſtinketh, for he hath been dead four daies.* We ſee the dead bodies of ordinary men keep ſweet for a longer time than Chriſt lay in the grave. The Apoſtle therefore gives this as the reaſon why his body ſaw no corruption, becauſe his ſoul, that is his perſon was not left in the Grave.

II. Why the body of Chriſt was raiſed out of the Grave, this was neceſſary,

2 Why Chriſts body was raiſed out of the grave.

1. *Reaſ.* 1. *To make full proof of his Godhead.* His dying declared him to be true Man, his Reſurrection proved him to be very God; for none ever did, or ever ſhall, raiſe himſelf from the grave. Jeſus Chriſt quickned his own dead body, as the Scripture affirms, *Joh.* 2. 19. The Scripture brings his Reſurrection, as a proof of his Divinity, *Rom.* 1. 4. And then,

2 *Reaſ.* 2. *To confirm the faith of his elect of the ſatisfaction he made to God by his death.* Had he not riſen again there could be no good ground of confidence to believe in him: hence it is that the Scripture aſcribes the ſinners juſtification to the Reſurrection of Chriſt, *Rom.* 4. 25. And hence the Apoſtle triumphs in this, *Rom.* 8. 34. If Chriſt had not been redeemed from the priſon of the grave, there could have been no ſecurity given that the debt was diſcharged: Chriſt is ſaid to be *juſtifyed in the Spirit.* 1 *Tim.* 3. 16. He is declared to be that perſon by whom we are juſtified. This is applied by many Interpreters to the Reſurrection of Chriſt; God by taking him from the priſon of the grave, did teſtifie that it is he that is the Lord our Righteouſneſs.

3. *Reaſon* 3. *That he might perform for his elect what he was to perform.* Chriſt the High-prieſt of his Church was to be their *Interceſſor* as well as their *ſacrifice*; he was to ſend the Comforter; he was by his interceſſion to apply to his elect all the benefits procured by his Death. He could not have done this if he had alwayes lain in the place of corruption; therefore it was neceſſary that he

ſhould be raiſed up; interceſſion was to be made in the moſt holy place, *Heb.* 9. 24.

4. Reaſon

4. *To ſhew the fulneſs and abſoluteneſs of his victory over death.* Jeſus Chriſt was a captive to death when he was laid in the grave, but when he aroſe, he ſhewed himſelf as a Conqueror. It's ſaid that Chriſt *by death did overcome death, and overcome the devil*, Heb. 2. 14, 15. This victory he declared by his Reſurrection: hence the Apoſtle ſpeaking of the Saints victory over death, applyes it to Chriſts Reſurrection, 1 *Corinthians* 15. 57.

Uſes.

1 From the former particular.

The Uſes of the point.

I. From the former thing, Chriſt ſaw no corruption, It ſhews,

1. In eren.

1. *The dear love of God to Chriſt.* He did by his Almighty power prevent the corruption of his dead body. Though the body of Chriſt had in it the natural cauſes and principles of corruption, yet God did by his power hinder the working of thoſe cauſes, that they did not in the leaſt degree produce any ſuch effect.

2. Inferen.

2. *What difference there was between Chriſts dead body and the dead bodies of others.* The bodies of men turn to mouldy rottenneſs; they dye and putrifie. Chriſt though he ſaw *death*, yet *he ſaw no corruption.* As his living body was without ſin, ſo his dead body was without rottenneſs.

2. From the ſecond particular.

II. For the latter, *Chriſt's Reſurrection*, It teacheth us ſundry things.

1. *Leſſon.*

1. *The certainty of the Saints Reſurrection.* Chriſts Reſurrection is a pledge of the Believers Reſurrection He is raiſed up *as the firſt fruits of them that ſleep*, 1 Cor. 15. 20. We are ſaid to be *raiſed together with Chriſt*, Eph. 2. 6. And the Apoſtle argues the certainty of our Reſurrection from the Reſurrection of Chriſt, 1 *Cor.* 6. 14. Though our bodies ſhall ſee corruption, which Chriſt's did not, yet ſhall they be raiſed up as ſure as Chriſt's was raiſed. As for the wicked, they ſhall be raiſed up by Chriſt as a Judge, the Saints ſhall be raiſed by him as their Head and Redeemer.

2. *Leſſon.*

2. *This ſhould ſtrengthen our faith in Chriſt.* The Primitive Chriſtians uſed to ſalute one another with this, *Chriſtus reſurrexit. If Chriſt were not riſen, our Faith were in vain*, 1 Cor. 15. 17. The denyal of Chriſts Reſurrection, is the overturning of all the Chriſtian Faith, but the truth of his Reſurrection is the eſtabliſhment of the Chriſtian Doctrine. Believers may be ſure their debts are paid, their ſins are fully ſatisfied for, becauſe Chriſt is raiſed up.

3.Leſſon. 3. *Stand faſt in the beleeving of this Doctrine.* The Jews deny it,and by ſo doing are hardened againſt beleeving in him.Though it was accompanied with many glorious things, yet they reject it. That fooliſh and abſurd excuſe which they put into the Souldiers mouths, through the juſt Judgement of God, blinds their eyes from beholding of this truth; *His Diſciples came by night while we ſlept, and ſtole him away*, Matth.28.13. A wonder it is that reaſonable men ſhould be blinded by ſuch unreaſonable words. How did they know what was done when they were aſleep? If we faulter in this doctrine, all Chriſtianity is laid in the duſt.Herein Chriſtians differ from Jews; they beleeve him dead, Chriſtians believe him riſen again. He cannot truſt to the merit of his death that denyes his Reſurrection.

4.Leſſon. 4. *Make a holy improvement of this Reſurrection of Chriſt.*

1. 1. *Let it raiſe up your affections to a ſpiritual life.* Lie not in the grave of ſin now Chriſt is riſen, *Romans* 6.4. Mind the world leſſe, mind Heaven more, *Col.*3.1. Its an implicit denyal of the Reſurrection of Chriſt to lye groveling on Earth, and to neglect Heaven.

2. 2. *Let it ſet you above the fear of the grave.* Death is in it ſelf a terrible Enemy: It hath a terrible and gaſtly face. Chriſt by lying in the grave hath ſweetened it, and by riſing out of the grave hath conquered it. Death could not keep him priſoner,and it ſhall never keep priſoner any that are his. He that conſiders that Chriſt is riſen, cannot well be afraid of the grave, eſpecially if he hath an intereſt in Chriſt.

3. 3. *Take heed of putting Chriſt to death again.* Its ſaid of the Jews, they endeavoured to put *Lazarus* to death again, *Joh.*12. 10. Chriſt though he can never dye again properly, yet he may in a kind be put to death. The Apoſtle ſpeaks of ſome that *crucify him afreſh*, Heb.6.6. Not onely the Apoſtates from the Faith do ſo, but all other ſinners. Every ſin *nails Chriſt to the Croſs again.* Take heed of ſin, it pierces Chriſt to the heart. Chriſts Reſurrection ſhould teach us to dye to ſin. This uſe the Apoſtle makes of it, *Rom.*6.9,10,11. Every ſin is a ſecret envying of Chriſts Reſurrection And then,

4. 4. *Comfort your ſelves in the aſſurance of your hope of ſalvation.* His Reſurrection proves all ſcores to be blotted out. Chriſts Reſurrection is a wide door of hope to a Believer, 1 *Pet.*1.3.It ſhews all the enemies of your ſalvation are overcome. It ſhews whatſoever

ſoever may keep you out of heaven is taken out of the way. Chriſts Reſurrection ſhews that the Law is ſatisfied, that God is pacified and reconciled; that all the glory of heaven is purchaſed and procured. Its a Tree to feed Hope; its an Anchor to keep Hope of ſalvation ſtable.

5. *It may confirm our hopes in the Churches Reſurrection.* Not onely from the grave, but all other troubles. There will be a Reſurrection-day after a Paſſion-day. See *Hoſ.*6. 1, 2. Its an Alluſion, as Interpreters think, to Chriſt's Reſurrection. His Reſurrection is a pledge of the Churches riſing, not only from the grave, but from all troubles. While the Pilot lives, the Ship ſhall not dye.

Chriſt the Chriſtians ſpiritual Altar.

HEB. 13. 10.

We have an Altar.

THE ſcope of the Apoſtle in this Epiſtle is, to take off the ſcattered *Hebrewes*, to whom he writes, from the Jewiſh worſhip, and to encourage them to perſevere in that Chriſtian Doctrine and Worſhip which they had embraced. He ſaw they were in danger of apoſtatizing, partly by reaſon of perſecution, and partly by means of falſe Teachers; and therefore he writes this Epiſtle to confirm them in the faith: This he doth principally by four Arguments;

1. By ſetting before them the dignity of Chriſts perſon, above the perſon of *Moſes.*

2. By ſhewing the excellency of Chriſts Prieſt-hood, above the Levitical Prieſt-hood.

3. By ſetting before them the example of other Believers, who had endured as much as they could ſuffer.

4. By ſhewing them the danger of Apoſtacy.

This is the ſum of the whole Epiſtle.

At the ninth verſe of this Chapter, the Apoſtle reſumes the exhortation. *Be not carried about with divers and ſtrange Doctrines.*

One great Argument which he uſes to perſwade them to adhere to the Chriſtian Doctrine and Worſhip, and not to return to the Jewiſh, is laid down in the Text; and it is this, They would deprive themſelves of all benefit by Chriſt, if they did make defection to the Jewiſh Religion; *We have an Altar whereof they have no right to eat, which ſerve the Tabernacle.* Thoſe that do pertinaciouſly adhere to the Jewiſh Rites, they that will ſtill be worſhipping at the Tabernacle, do deprive themſelves of benefit by Chriſt, the Chriſtians Altar. See *Gal.* 5. 2, 3. In the Text we have two things.

1. The notion by which Chriſt is repreſented, An Altar: *We have an Altar.*

2. The loſs which thoſe procure to themſelves that obſerve Levitical Ordinances, now this Altar is erected; They have no right to Chriſt, nor any of the benefits which he hath purchaſed.

I. For the notion, *We have an Altar.*

This word (*Altar*) is taken in Scripture either properly or metaphorically.

An Altar *properly* taken, is that upon which Sacrifices uſed to be of old offered. We read of many both before and under the Law. *Noah* builded an *Altar* after the Flood, and ſacrificed upon it to God, *Gen* 8.20. *Abraham* builded ſeveral *Altars* to God, as *Gen.*12.7. *Gen.*13.4,18. *Gen* 22 9. An Altar *metaphorically* taken is uſed divers wayes. Sometimes for the Sacrifice which is offered upon the Altar, as 1 *Cor.*9.13 Sometimes for the Levitical Service which God appointed under the Law, 1 *Reg.*19. 10, 14. Where, by throwing down the Altars of God, he means the forſaking of that Worſhip God had appointed. Sometimes for the Jewiſh Religion, 1 *Cor.* 10. 18. Sometimes for the Worſhip of God in general. See *Pſal.* 26. 6. That is, *I will worſhip before thee with thy people.* When Nations turn to God and worſhip him, they are ſaid to ſet up an Altar, *Iſ.* 19. 19. That is, *Egypt ſhall turn to God and imbrace his Religion.* Sometimes it is taken for *Chriſt* himſelf; and ſo it is uſed in the Text: For it is not taken for a material Altar, as the Papiſts would have it, but for a metaphorical Altar, that is, for *Chriſt*, and that ſacrifice which he offered up to God. The obſervation will be this.

Doct. Doctr. *That Jeſus Chriſt is the Chriſtians ſpiritual Altar.* That this Text ſpeaks of Chriſt is very clear. *Verſe* 12. applies it to

Chriſt. *Wherefore Jeſus alſo that he might ſanctifie the people with his own blood, ſuffered without the camp.* Chriſt is often repreſented in Scripture by an Altar, *Rev.* 6. 9. This *Altar* is commonly interpreted to ſignifie *Chriſt*. 'Tis in his boſome that the ſlain Martyrs reſt. See *Rev.* 8. 3. which is alſo expounded of Chriſt the true Altar. He is both the Angel of the Covenant, and the Altar.

1. Why Chriſt is called *an Altar*.

1. *Reaſon*

I. Why Chriſt is called *an Altar*.

1. *To repreſent the ſacrificing of himſelf for the ſins of the Elect.* The fleſh or humane nature of Chriſt was offered upon the croſs as an expiatory Sacrifice for ſin. See *Heb.* 9 14. To ſet forth this, the Apoſtle calls him *an Altar.* Chriſt indeed was both Prieſt, Sacrifice, and Altar. Chriſt *as man* was the Sacrifice. Chriſt *God and man* was the Sacrificer, or Prieſt. Chriſt *as God* was the Altar whereby the humane nature was qualified and ſanctified to be a ſufficient Sacrifice for to make attonement for ſin, and upon which, as an Altar, it was ſacrificed and offered up.

2. *Reaſon*

2. *To ſhew that he was the perſon and thing that was typified by the Legal Altars.* There were two Altars by Gods appointment to be made for the ſervice of the Tabernacle. The one was the Altar of burnt offerings, or the *brazen Altar*, becauſe it was overlaid with braſſe. Of this we read *Exod.*27.1,2,3,4,5,6. The other was the *Altar of Incenſe*, of which we read *Exod.* 30. *init.* It is called the *Golden Altar*, becauſe it was overlaid with Gold. Both theſe Altars were types of Chriſt, who is therefore called our Altar. In divers reſpects theſe two Altars were Types of Chriſt.

In what reſpects the Legal Altars were Types of Chriſt.

1. *Reſpect*

Firſt, *All the Sacrifices were to be offered upon the Altar of burnt-offering, and all the Incenſe was to be burnt upon the Altar of Incenſe.* All our duties are to be done in Chriſts name; all our Prayers, which are our ſpiritual Incenſe, are to be made through his mediation. See *Heb.*13.15. God would have abhor'd Sacrifices if they had not been offered upon the Altar he commanded; he would have abhorred Incenſe if it had not been burnt upon his own Altar, *Joſh.*22.29. God loaths all duties that are not done in his Sons name.

2. *Reſpect*

Secondly, *The Altar did ſanctifie the Sacrifice which was laid upon it*, Matth.23.29. and *Exod.*29.37. The Lord Jeſus our ſpiritual Altar doth ſanctifie all our duties and prayers, which are in themſelves unholy.

3.Reſpect Thirdly, *the Altar was a place of refuge.* Men that were afraid of ſuch as were more mighty then themſelves, did *fly to the hornes of the Altar*, and there intreat for favour. See 1 *Reg.*1.50,51. *Adonijah* flees for fear of *Solomon*, and ſo *Joab* who had been with him in the conſpiracy, 1 *Reg.*2.28. God would not have his Altar a refuge for flagitious men, *Exod.*21.14. but in ſome caſes it was a refuge Jeſus Chriſt is the believers only refuge. It is through him that God becomes merciful and propitious to ſinners.

4.Reſpect Fourthly, *There was but one Altar of each kind made*; *one for Sacrifice, and one for Incenſe.* 'Tis by Chriſt, and by Chriſt alone that God and the ſinner are made one. As there is one God, ſo there is *only one Mediator*, 1 Tim.2.5. There is room enough in this one Altar for all the Sacrifices of the Church.

5.Reſpect Fifthly, *The hornes of the Altar muſt be ſprinkled with blood*, Exod.29.12. And ſo was the Altar of Incenſe once a year, *Exod.* 30.10. All our duties muſt be not only perfumed with Chriſts Incenſe, but *dipt in his blood*, elſe they cannot be accepted of God, Thus we ſee why Chriſt is called an Altar. This is the firſt particular.

2. How Chriſt excells all other Altars. II. How Chriſt excells all other Altars.

1. *Chriſt is both the Altar and Sacrifice*, as hath been ſaid. The Altar and the Sacrifice, the Altar and the Incenſe were two things, here they are but one.

1.Partic. 2. *Other Altars were but to ſtand for a time.* It was once a ſin *2.Partic.* to throw down Altars, 1 *Reg.*19.10. But now it is a ſin either to erect them, or to ſuffer them to be erected: But this Altar abides for ever; as Chriſt is a Prieſt for ever, ſo is he an Altar for ever.

3 Partic. 3. *The Altars made for the Tabernacle were but of a ſmall dimenſion.* The Altar of Burnt-offering was but five cubits long, and five cubits broad, and three cubits high, *Exod* 27.1. The Altar of Incenſe was only a cubit long, a cubit broad, and two cubits high, *Exod.* 30.2. But this Altar is of infinite dimenſion: The God-head of Chriſt fills Heaven and Earth.

4 Partic. 4. *The Altars under the Law were made of corruptible matter.* They were made of Shittim wood, and are now not be found. but this Altar is unperiſhable and incorruptible. The God-head, is eternal, and the Man-hood never did, nor never ſhall ſee corruption.

5. partic. 5. *The Altars under the Law did contract defilement from the pollutions of the people.* Therefore was the Altar of Incenſe to be hallowed by the High Prieſt upon the day of *Attonement.* See *Lev.* 16. 18, 19. But this *Altar* of Incenſe, the Lord Chriſt, needs no cleanſing. He is not capable of receiving any pollution from us, and therefore cannot be hallowed by us. This *Altar* hallows men, men cannot hallow or ſanctifie him.

6. *The Altars under the Law were fixed onely to one place.* In the Tabernacle; and afterwards in the Temple. It was unlawful to remove them to any other place: But this *Altar* may be put up in every place; Sacrifice may be offered, and Incenſe burnt every where. *Joh.* 4. 20, 21. 1 *Tim.* 2. 8. 6 *partic.*

The Uſes.

1. *It confutes the Papiſts who to this day erect material Altars in their Churches.* This is in effect to deny Chriſt, who is the only 1. *Uſe.* *Altar* Chriſtians have, 'Tis to introduce Jewiſh *Altars*, and Jewiſh Worſhip, which by the coming of Chriſt are, and ought to be aboliſhed. Chriſtians have *Menſam Domini*, the Table of the Lord, as *Auguſtine* calls it. They have ἱερὰν τράπεζαν, *as Chryſoſtome* calls it, *the holy Table:* But *Altars* and Sacrifices they have none but Chriſt, who *by one offering of himſelf, hath for ever perfected them that are ſanctified*, as the *Apoſtle* ſpeaks, *Heb.* 10. 14.

It ſhews that the Chriſtian Worſhip and Ordinances are far more glorious than the Jewiſh were. The Scripture doth in many places 2. *Uſe.* prefer the Chriſtian Worſhip before the Jewiſh, eſpecially in the Epiſtle to the *Hebrews.* We have all that which they had, yea we have it in a more glorious way. That which they had in Types and ſhadows, we have in the ſubſtance. They had a Typical High Prieſt, we have the true High Prieſt. They had an *Altar* of Burnt-offerings, an *Altar* of Incenſe, we have Jeſus Chriſt the Lord for both. He is our Sacrificing *Altar*, he is our *Altar* of Incenſe. Whatever glory they had in their Worſhip, we have the ſame in a more glorious manner, more compleat in Chriſt, *Col.* 2. 10. 3. *Uſe.*

3. *Make uſe of Chriſt as that Altar by which your ſervices are preſented acceptable to God.* The people of God under the Law had but one Altar upon which they were bound to offer all their Sacrifices. They had but one Altar on which to burn all their Incenſe. It was a great ſin in *Jeroboam* to erect thoſe two Altars, one in *Dan*, the other in *Beerſheba.* Chriſtians are to make uſe of no Altar but Chriſt. To make Angels and Saints Mediators, to pray to them, or to ſupplicate them to pray for us, or to preſent

our prayers to God, is to make more Altars than one, which God cannot but abhor. The Papiſts by their Doctrine of Praying to Saints, do build other Altars beſides Chriſt; other Altars than which true Chriſtians do neither acknowledge, nor need. All our Prayers muſt be offered upon this Altar alone, or God will not accept of them. See *Col.*3. 17. *Heb.* 13. 15.

4. Uſe. 4. *Its a ground of ſingular comfort to ſuch as have an intereſt in Chriſt.* All the Sacrifices, all the Prayers, all the Praiſes, all the duties which are preſented to God by him, ſhall find acceptance. He is that Golden Altar which God himſelf hath erected, and therefore the fire of God ſhall come down to burn all the Sacrifices which are preſented by him. The Altar under the Law did ſanctifie the Gift, *Matth.* 23. 19. Thoſe Altars did but convey to the Sacrifices a Ceremonial Sanctification, but this Altar doth truly ſanctifie both the Sacrifice and him that preſents it. Your pooreſt, meaneſt ſervices, that are performed in truth of Faith, in the ſtrength of Chriſts mediation, ſhall for his ſake be accepted of God. God never yet did reject any Sacrifice that was laid by Faith on this Altar, nor will he ever. The blood of Chriſt is ſprinkled upon the horns of this Altar and therefore he will not refuſe any Sacrifice that is by Faith in his name offered up.

5. Uſe. 5. *Bleſs God for the erecting of this Altar*: There would have been no acceptable way of offering up any ſacrifice to God, if this had not been done. It was a ſingular mercy to the Iſraelites thar God did erect Altars for that uſe; far greater, that he hath given us his Son to be our *A*ltar.

6. Uſe. 6. *Let us on this Altar ſacrifice our ſelves to God,* Rom. 12. 1. Soul and body are Gods many wayes, through Chriſt let them be offered to God in Faith and new obedience.

Chriſt the Chriſtian Paſſeover.

1 Cor. 5.7.

Chriſt our Paſſeover is ſacrificed for us.

THe *Apoſtle* in this Chapter doth ſharply rebuke the Church of *Corinth* for their neglect of puniſhing ſcandalous ſinners; and puts them in the right way for the redreſſing of ſuch offences. Matter of reprehenſion is handled; ver. 1, 2. We may from thence note five things.

Firſt: What hainous ſins may creep into the Church of Chriſt. Fornication, yea Inceſt is found in the Church of *Corinth.*

Secondly: *A* Church doth not preſently ceaſe to be a true Church becauſe of great offences. This Church of *Corinth* was a true Church of Chriſt, notwithſtanding grievous ſins were found in it.

Thirdly: Gods people are not preſently to ſeparate from the Communion of the Church, though great ſins be found in it.

Fourthly: The tolerating of ſcandalous ſins in particular members of Churches, is a thing very diſpleaſing to Chriſt.

Fifthly: The falls of particular members of Churches are a juſt cauſe of mourning to the whole Society.

Thus for Reprehenſion. Matter of Direction is from *ver.* 3. to the end of the Chapter. In this we have two things.

Firſt: *The Spiritual Remedy* to be uſed by the Church, *Verſe* 3,4,5. This is *Excommunication*, where we have the nature of that great cenſure of the Church opened. *The fountain* of it is Jeſus Chriſt. *The inſtruments* that are to diſpenſe it, the Church; particularly the Eccleſiaſticall Senate. *The form of it*, the delivering of the offender to Satan, the caſting him out of the Communion of the Church. *The end of it*, the deſtruction of ſin, the ſalvation of the ſinner. This is the Remedy to be uſed.

Secondly: The *Reaſons* urged for the applying of this Remedy.

dy. Theſe are many, laid down from *Verſe* 6. to the end of the chapter.

1. The danger which ſuch ſcandal would expoſe the Church unto, *Verſe* 6.

2. The advantage ſuch expulſion of ſin would bring to the Church, *Verſe* 7, 8. The Church would be more holy, and the Worſhip of God in the Church would be better and more orderly obſerved.

3. The former counſel that had been given them about matters of this nature, namely the avoiding of communion with ſcandalous members of the Church, *Verſe* 9. His meaning in which direction he ſhews, was only in reference to ſuch as were members of the Church, becauſe over ſuch onely the Church hath cognizance, *Verſe* 10. 11, 12. And ſo he concludes the chapter with a re-inforcement of his counſel about this offender, *Verſe* 13. That they would by Excommunication put him from among themſelves.

The Text falls within the third reaſon.

The Apoſtle having ſet out the danger the Church was in by the preſence or countenance of ſuch ſinners (that as leaven leaveneth the whole lump, ſo by the preſence of ſuch members the whole Church would be infected) he doth make an hortatory digreſſion to perſwade them to purge themſelves. *Purge out therefore the old leaven, that you may be a new lump.* This Exhortation he preſſeth from the care of the Jews in putting away leaven when they celebrated their Paſſeover. Chriſtians ſhould be as careful to put away their ſinful leaven, as the Jews were to put away their material, becauſe they have a Paſſeover to obſerve as well as the Jews had. *Chriſt our Paſſeover is ſacrificed for us.*

The Text may be divided into two parts.

Firſt: The perſon ſpoken of, *Chriſt.*

Secondly: The thing ſpoken of this perſon, *our Paſſeover.*

The word *Paſſeover, Paſcha* in the Greek, *Peſech* in the Hebrew, comes from *Paſach* to paſs by, or to leap over. It takes its name from that which indeed was the occaſion of the celebration and inſtitution of that Sacrament, namely, the gracious act of God, in cauſing the deſtroying Angel to paſſe over the houſes of the *Iſraelites* when he ſmote the firſt-born of the *Egyptians.*

It hath two very uſual ſignifications in Scripture.

Firſt: By a Metonymy of the Adjunct it is put for that ſolemn Anniverſary Feaſt which was to be obſerved by the people of Iſrael ſeven dayes, as a memorial of their deliverance out of *Egypt.* See *Lev.*23.5. 2 *Reg.* 23.21,22,23.

Secondly: Its put for the Lamb which was ſlain by the people of Iſrael in that Feaſt, and afterward eaten in their ſeveral families according to the command of God, *Exod.*12.11. In this latter ſenſe we are to underſtand it in the Text, becauſe mention is made of *Sacrificing.*

The poynt which the words offer is this.

Doctr.

Doct. *That Jeſus Chriſt is the Chriſtians Paſſeover.* He is the Saints Paſchal Lamb; He is the beleevers real Paſſeover. In this Text by a Metonymy the name of the ſign is given to the thing ſignified. *Chriſt our Paſſeover.*

In the handling of this poynt I ſhall open theſe three particulars.

Firſt: That the Sacrament of the Paſſeover did typifie Jeſus Chriſt.

Secondly: How that Paſſeover did typifie Chriſt.

Thirdly: How Chriſt differs from the Paſchal Lamb.

1. That the Paſſeover was a Type of Chriſt.

Firſt: *The Sacrament of the Paſſeover was a lively type of Chriſt.* Our Divines do generally aſſert this truth. *Bucanus* in his common places ſpeaking of the Sacrament of the Paſſeover, ſaith, that it did ſignifie four things.

1. The preſervation of the people of Iſrael from the deſtroying Angel in that great ſlaughter of the firſt-born of *Egypt,*

2. The deliverance of the Church from the *Egyptian* bondage.

3. It did ſhadow out the ſpiritual freedom of the Elect from their ſpiritual bondage under Sin, Satan, and Death, by the blood of Chriſt.

4. The ſpiritual eating of Chriſt that was to come. The Paſchal Lamb did ſignifie to beleevers that ſpiritual nouriſhment, union, and quickning which they ſhould have with Chriſt the *Meſſiah*, whom they did expect to be manifeſted in the fulneſſe of

Proved by 4. Arguments from Scripture.

time. I ſhall by four Arguments drawn from Scripture, prove that Chriſt was prefigured by that Ordinance of the Paſſeover.

1. *Argu.* First: *Jeſus Chriſt is frequently called by that name.* He is in the Text expreſly called, *our Paſſeover*; and in many other places by the name of a *Lamb*, See *John* 1.29.36 And the Apoſtle calls him, 1 *Pet.*1.19. *A Lamb without blemiſh, and without ſpot.* For this reaſon doubtleſſe amongſt others, is Chriſt called a *Lamb*, becauſe he it was, that was prefigured by that Lamb which was ſlain and eaten in the Paſſeover by the People of God.

2. *Arg.* Secondly: *The Jews are ſaid in Scripture to eat of the ſame ſpiritual meat which Chriſtians do under the Goſpel.* This the Apoſtle aſſerts, 1 *Cor.* 10. 4, 5. His ſcope is in that Text to prove, that the Jewiſh Sacraments were the ſame for ſubſtance with the Chriſtian. They had the ſame Chriſt we have, the ſame way of ſalvation, the ſame ſpiritual feeding which we have. How had they the ſame meat which we have, but becauſe their Paſſeover, which was a Sacrament of nouriſhment did prefigure the very ſame Chriſt which is the Saints nouriſhment, under the Goſpel?

3. *Arg.* Thirdly: *The Evangeliſt expounds the Paſchal Lamb to be a type of Chriſt.* The holy men of God which were infallibly guided by the Spirit, knew the meaning of all the Legall Types Now if you read *John* 19 36. you will find a full application of the Paſchal Lamb to Chriſt. The Souldiers did not break the legs of Chriſt, as they did of the Malefactors, that the Scripture might be fulfilled, *A bone of him ſhall not be broken.* The Scripture no where ſaith thoſe words of Chriſt expreſly, but it ſaith ſo of the Paſchal Lamb, *Exod*12.46. The Evangeliſt knowing that that Lamb was a Type and Figure of Chriſt, doth apply that which was commanded concerning it to Chriſt the true Paſchal Lamb, *A bone of him ſhall not be broken.*

4 *Arg.* Fourthly: *Jeſus Chriſt when he was to offer up himſelf a Sacrifice for the Church, did aboliſh the Paſſeover, as that which was now accompliſhed in his death.* Read *Luke* 22. from *Verſe* 14. to *Verſe* 20. In that Hiſtory we have an abolition of the Paſſeover, and the inſtitution of the Supper in the room of it. And we learn from it,

Firſt: That the Paſſeover among the Jews, and the Lords Supper in the Goſpel-Church, do for the ſubſtance of them ſignifie one and the ſame thing.

Secondly: That the Sacrament of the Paſſeover did typifie Chriſt. *With deſire I have deſired to eat this Paſſeover with you before I ſuffer.*

Thirdly: That Jeſus Chriſt did fulfill all things which were prefigured of him in the Jewiſh Paſſeover. Thus much for the firſt thing, that the Paſſeover was a Type and Figure of Chriſt.

Secondly: Wherein the Reſemblance lyes between Chriſt and the Paſchal Lamb.

2. The Reſemblance between Chriſt and the Paſſeover.

1. Reſemb.

Firſt: *The Sacrifice which was to be offered up in the Paſſeover was a Lamb*, Exod. 12. 3. It is ſaid at the fifth verſe, they might take either a Lamb, or a Kid; *Yee ſhall take it out from the Sheep or from the Goats.* This hath occaſioned ſome Interpreters to think, that it was ſimply indifferent for the Jews in their Paſſeover to uſe either a Lamb, or for want of a Lamb, a Kid. But the opinion of *Junius* is more probable, that this liberty of taking a Kid if they had not a Lamb, was onely granted for this firſt Paſſeover, when they were in a confuſed eſtate, and that ordinarily afterward they uſed only a Lamb for the Paſſeover. And therefore is Chriſt the ſubſtance of this Paſſeover, ſo often called a Lamb. Now this creature, a Lamb, was fit to be a Type of Chriſt. And that in three reſpects,

Three Properties of a Lamb wherein it reſembles Chriſt.

1. Property

1. *The Lamb is a patient and meek creature.* The Lamb ſuffers it ſelf not onely to be ſhorn but to be butchered, without any reluctancy or noiſe. The Swine cryes; but the Lamb is ſilent when the Knife is at its throat. Chriſt was meek, more meek then any man, *Matth.*11.29. He ſuffered revilings, ſtripes, buffettings, yea even death it ſelf without the leaſt reluctancy or impatient complaining. See 1 *Pet.*2.23. and *Iſa.*53.7. This holy Lamb did not onely loſe his wool but his blood, and yet did not utter one impatient bleat.

2. Proper.

2. *A Lamb is a harmleſs creature.* The Lamb ſuffers wrong, but does none. Innocent perſons are called Sheep in Scripture, 2 *Sam.* 24.17. Chriſt when he was on earth was innocent and harmleſſe: Many took offence at him, but he never gave any juſt cauſe of offence to any. *He was holy and harmleſſe*, Heb. 7.26. He was willing to put up wrong, but he never did the leaſt wrong to any.

3. Proper.

3. *The Lamb is a profitable creature.* The fleſh is good for food, the fleece for cloathing. *Jeſus Chriſt* is very profitable; his

words were profitable, his deeds profitable; his ſufferings profitable; his righteouſneſſe is very uſeful, thereby is the ſinner made righteous; his blood is profitable, thereby is Juſtice ſatisfied: All his prayers, all his tears, all his rebukes, all his counſels were, and are of ſingular benefit to the children of men. Thus was the paſſeover a Type of Chriſt, if we conſider the creature which was appointed to be uſed in it.

2. Reſemb. Four qualifications of the Paſchal Lamb in reſpect of which it typified Chriſt.

Secondly: *The Qualifications which were required in this Lamb did clearly repreſent Jeſus Chriſt.* If we ſearch the Hiſtory, we ſhall find theſe four things required about the Paſchal Lamb, in reſpect of which it had clear reference to Jeſus Chriſt. As,

1 Qualifi.

1. *The Lamb muſt be without blemiſh*, Exod. 12. 5. It muſt be every way perfect. The Hebrew word is *Tamim.* The Greek reads it, τέλειον *perfect.* If there had been any blemiſh in it, God would have abhorred it. See *Lev.* 22. 21, 22. Jeſus Chriſt is a Lamb without blemiſh: *He was made like unto us in all things, ſave onely in ſin.* The Apoſtle ſpeaking of him, ſaith, that he was *holy, harmleſs, ſeparate from ſinners, and undefiled*, Heb. 7. 26. And the Apoſtle *Peter* alluding to this property of the Paſchal Lamb, calls Chriſt *a Lamb without blemiſh, and without ſpot*, ἄμωμος καὶ ἄσπιλος. 1 *Pet.* 1. 19. He that was to be an Expiatory Sacrifice for ſin muſt needs be without ſin. He that was to waſh away the ſpots of ſo many, had need be without ſpot himſelf. He that was to commnnicate holineſſe to others, muſt needs be holy and without ſpot himſelf.

2. Qualifi.

2. *It muſt be a Male Lamb*, Exod 12. 5. This is expreſſed *Zacar*, that is, the ſtronger and more excellent ſex, and the very beſt is to be offered up to God. Hence is that complaint of the Prophet againſt the Jews, *Mal.* 1. 14. The Male is there uſed to ſignifie a perfect Sacrifice, and is oppoſed to that which is corrupt, weak, feeble, lame, or defective. This did repreſent the ſtrength, excellency, perfection of Chriſt. It was neceſſary that our Saviour ſhould be ſtrong; he was to bear a ſtrong heavy burthen, even the wrath of God. He was to grapple with enemies that were very ſtrong, Principalities and Powers. The Prophet hath reſpect to this, *Iſa.* 53. 12. And therefore it was fit he ſhould be a Male for ſtrength. Chriſt was to be King, Prophet, and Prieſt of his Church; had he not been as Male, he could not have executed any of theſe Offices. As he hath the meekneſſe of the Lamb, ſo he

hath the ſtrength of the Lion, and therefore is often compared to a Lion. See *Rev.*5.5.

3. Qualifi.

3. *It muſt be a Lamb of a year old.* This is expreſly required, *Exod.*12.5. It was not required that the Lamb ſhould be a compleat year old; for it might be offered up, or eaten, though it was not fully a year old. The Jews from *Lev.*22 27 hold, that a Lamb might be uſed for the Paſſeover after it was eight dayes old till it was a year old; but if it were above a year old, it was not to be uſed. A Lamb is in his prime the firſt year of his Age. Jeſus Chriſt, the true Paſchal Lamb, was ſacrificed in the prime and flower of his Age. Jeſus Chriſt when he was crucified was in the four and thirtieth year of his Age, which is the very prime of a mans life.

4. Qualifi.

4. *The Lamb was to be taken out of the Iſraelitiſh flocks*, Exod. 12.5. *Ye ſhall take it out from the Sheep, or from the Goats*; that is, out of your own folds. Jeſus Chriſt was to be taken out of the fold of *Iſrael*. He was to be of *the ſeed of Abraham according to the fleſh.* As Chriſt was to be true and very man, ſo he was to be a true *Iſraelite.* See *Deut.*18.18. The Scripture wherever it ſpeaks of the Genealogy of Chriſt, declares his extraction to be from this ſtock. See *Matth.*1.1. This holy Lamb was taken according to the fleſh out of the fold of *Abraham*: He was deſcended from the Jews, he was born amongſt them, amongſt them he lived, and by them he was put to death. This is the ſecond particular.

3. Reſemb. The uſefulneſſe of the Paſchal Lamb, and of Chriſt in three particulars.

Thirdly: *Chriſt was repreſented and prefigured by the Paſchal Lamb in the uſefulneſſe of it.* Chriſt ſerves the Church for the ſame uſes which the Lamb ſerved the Jews. I ſhall inſtance in three things.

1. *Partic.*

1. *The Lamb ſerved them for food.* It was for their nouriſhment. The ſeveral families did feed upon it. Jeſus Chriſt is uſeful to the Church for food. There is no other food for ſouls but onely he; *He is the Manna, he is the bread of God, which gives life to the World. His fleſh,* he tells us, *is meat indeed, and his blood drink indeed*, John 6.55. The Jewes had other meat beſides the Paſchal Lamb, but Chriſtians have no other meat for their ſouls but Jeſus Chriſt.

2. *Partic.*

2. *The Lamb ſerved them for defence.* It was by virtue of the ſprinkling of the blood of the Lamb that the deſtroying Angel paſſed over their houſes. See *Exod*12. 13. If any houſe of the

Iſraelites had not been ſtricken with the blood of the Lamb, they had had no ground of defence from the deſtroying Angel. It is by Jeſus Chriſt that the Church is delivered and preſerved from the deſtroying wrath of God, 1 *Theſſ.* 1. *ult. Jeſus who delivereth us from the wrath to come.* Becauſe his blood is upon us, therefore doth not the wrath of God ſeize upon us. The Scripture ſets out Chriſt as a Defender as well as a Saviour, *Iſa.* 32.2.

3 *Partic.* 3. *It was for Reconciliation*: The Paſſeover was a Sacrifice as well as a Sacrament. The people were by the ſprinkling of the blood reconciled to God. See 2 *Chron.*35. 11. Now without a Sacrifice there is no Reconciliation. Jeſus Chriſt is uſeful for Reconciliation, *Col* 1.21,22. The Sacrifices were Reconciliatory and Pacificatory, onely as they did repreſent Chriſt the great Sacrifice, by whoſe blood God and man are made one.

4.Reſemb. Seven Circumſtances of the Lambs preparation, wherein it typified Chriſt 1.Circum. Chriſt ſet apart five wayes.

4. *The preparation or fitting* of the Lamb for uſe did figure Chriſt: and that in theſe ſeven reſpects.

1. *The Lamb muſt be ſeparated from the flock*, Verſe 5. This did prefigure the ſeparation of Jeſus Chriſt for the work of Mans Redemption. Chriſt was ſet a part five wayes.

1. 1. *He was ſet apart by the determinate counſel of God.* God the Father did from eternity take Jeſus Chriſt out of the fold, and ordained him to be a Sacrifice for the ſins of his people. Of this ſeparation the Apoſtle ſpeaks, *Acts* 2.23. Had not God freely ſet apart Chriſt, it would have been groſſe and intollerable impudence in men to have deſired him. And therefore Chriſt is ſaid in the ſacrificing of himſelf for the Church *to do the will of God*, Pſal. 40. 6, 7, 8. It was Chriſts will to be offered up, and it was the will of the Father that he ſhould be offered up. Hence is it that Chriſt is ſaid to *be a Lamb ſlain from the foundation of the World*, 1 Pet.1. 20. Though Chriſt was manifeſted in the laſt times, yet he was foreordained from Eternity.

2. 2. *He was ſet apart in time by his extraordinary conception and birth.* No Lamb of Gods flock was brought into the world after ſo glorious a manner as Chriſt was; He was conceived in the womb of a pure ſpotleſſe Virgin, by the overſhadowing of the Holy Ghoſt. The Scripture makes mention of this ſeparation, whereby he is diſtinguiſhed from all other, *Luke* 1.35. He was, as is ſaid of *Melchiſedech*, who was a Type of him, *without Father, without Mother*, Heb.7.3. As he was Man, he was without Father; without Mother. And then,

3. *He was ſeparated from all the reſt of the flock in regard of the ſinfulneſſe of his Nature.* All the reſt of the flock are ſtained from their birth, but Chriſt was ſeparated from all ſuch pollution. Of this ſeparation the Apoſtle ſpeaks, *Hebrewes* 7. 26. None of the poſterity of *Adam* was ſeparated from ſinners but Jeſus Chriſt.

4.

4. *He was ſeparated in regard of the union of the two Natures.* The Hnmane and Divine Natures were hypoſtatically united in the perſon of Chriſt. He was very God and very Man. Of this the Evangeliſt ſpeaks, *John* 1.14. None of all the flock have this honour to be God and Man but Chriſt alone Others of the flock are made partakers of the holy qualities of the Divine nature, as the Apoſtle ſpeaks, 2 *Pet.* 1.4. but none but he hath the Eſſence of the God-head dwelling in him.

5.

5. *He was ſeparated from all the reſt in the glorious manner of his inſtallment into his office.* The Evangeliſt tells us how Chriſt was by the immediate voice of God from heaven proclaimed to be King, Prieſt, and Prophet of his Church, *Matth.* 3. 16,17. He was in regard of his glorious call to his office ſeparated from all the reſt of the flock. And then,

2.Circum

Secondly: *The Paſchal Lamb muſt be kept alive four dayes.* It was taken up the tenth day of the month, and it was from thence to be reſerved to the fourteenth day of the ſame month, *Exod.* 12. 6. This was the Rite peculiar onely to the firſt Paſſeover, that the people of God might not have the Lamb to ſeek in that confuſed condition which they were in at their departure out of *Egypt.* God took care that they ſhould have it in readineſſe beforehand. By this Rite, two things were prefigured concerning Chriſt.

By keeping the Lamb alive 4. days two things prefigured concerning Chriſt.

1.

1. *His continuance in the world.* He was not preſently to dye as ſoon as he was baptized. Chriſt did execute his publick Miniſtery about four years after his Baptiſm. God would have Chriſt, who was made a Miniſter of the circumciſion for the truth of God, as the Apoſtle ſaith, *Rom.* 15.8. Firſt to preach the Goſpel for a time, and then to ſeal the truths delivered by him with his blood. He muſt not dye till the fourth year after his ſeparation to the work of his Miniſtry. The death of Chriſt was not according to the will of Man, but according to the appointment of God. His enemies though they made many attempts upon him to take away his life, yet could they not prevail till the hour appointed of the

Father was come: *As our times are in Gods hand*, ſo was the time of Chriſt in Gods hand. Jeſus Chriſt was many times in as great hazard as when *Judas* came to betray him, but his enemies could not prevaile againſt him, becauſe his time was not come

2. *The particular time of his death* The Paſchal Lamb was ſlain on the fourteenth day of the month, the firſt month. The Lord Jeſus Chriſt the true Paſchal Lamb, ſuffered about the ſame time, he was betrayed the ſame night in which he eat the Paſſeover, and the next day ſuffered. All the Evangeliſts declare, that Chriſt ſuffered at the Feaſt of the Paſſeover, whereby he did ſignifie that he was the true Paſſeover.

3.Circum. And then, Thirdly: *The Paſchal Lamb muſt be killed*, Exod. 12.6. It did not dye a natural death, but a violent and bloody death. Hereby was typified the death of Chriſt. The Paſchal Lamb was killed by the *Jews*. Chriſt was put to death by the *Jewes*. A neceſſity there was of the death of Chriſt. The Law of God violated by ſin was to be ſatisfied. Satisfied it could not be but by death. *In the day thou eateſt thou ſhalt ſurely dye*. Sin could not be done away without blood, *Heb* 9.22. And therefore it was neceſſary that the blood of Chriſt, who made his ſoul an offering for ſin, ſhould be ſhed. The promiſe of eternal inheritance could not not be purchaſed without the death of the Mediator, *Heb*. 9. 15. All the Sacrifices which were ſlain under the Law, did prefigure the death of Chriſt: That therefore the truth might anſwer the Type, it was neceſſary that Chriſt ſhould be ſlain. The Devil that had the power of death could not have been deſtroyed without the death of Chriſt, *Heb*. 2.14. for he did *trample upon Principalities and Powers on the Croſs*. All Chriſt did or ſuffered would have fallen ſhort of redemption if he had not dyed.

4.Circum. And then, Fourthly: *The Paſchal Lamb was to be killed in the Evening*, Exod 12.6. It is in the Hebrew, *between the two Evenings*. That we may find out the exact time, we muſt know that the *Jewes* uſed to divide the day into four parts: The firſt was from Sun-riſing to nine in the forenoon, which contained three hours, aud was called the third hour: The ſecond was from nine to twelve, which was called the ſixth hour: The third was from twelve to three, which they called the ninth hour: The fourth was from three to the Sun-ſetting. Now betwixt three of the clock, which is the firſt Evening, and the Sun-ſetting, which is the other Evening, they killed the Paſſever. This did prefigure two thing as it had reference to Chriſt.

The Paſchall Lamb's killing in the evening. Prefigured two things concerning Chriſt.

1. *That Chriſt ſhould ſuffer in the evening of the world.* The times of the Goſpel are uſually called in Scripture, the laſt times, or the laſt dayes, *Heb.*1.2. They are called ſo, becauſe God hath in theſe dayes ſpoke his whole mind; and becauſe God hath in the Goſpel ſetled a conſtant courſe of worſhip and ſervice, which he will never have abrogated to the end of the world. Now in theſe times, in the evening of the world, Chriſt was offered up. The Apoſtle ſpeaks of this, *Heb.*9.27. Where he ſaith, Chriſt appeared once in the end of the world to put away ſin by the ſacrifice of himſelf.

2. 2. *To ſet out the very particular time of the day when Chriſt ſhould be crucified.* The Lord Jeſus dyed about the very time that the Paſchal Lamb was killed. Chriſt was crucified about nine of the clock in the Morning, which was the time when they offered up their Morning ſacrifice, and he dyed about three in the afternoon, the time of the Evening ſacrifice, at which time the Paſſeover uſed to be killed, which the Scripture calleth the ninth hour. This is expreſly noted by the Evangeliſt in the Hiſtory of Chriſts Paſſion, *Matth.*27.46,50. *About the ninth hour Jeſus cryed with a loud voyce,&c.* and *when he had cryed again with a loud voyce he yeelded up the Ghoſt.*

5. Circum. The Roſting of the Paſchall Lamb, typical of Chriſt in 3 Reſpects.

And then, Fifthly: *The Paſchal Lamb muſt be roſted with fire*, Exod.12.9. They were forbidden to eat it raw, or to boyl it with weter, or to bake it, they muſt roaſt it with fire. This manner of dreſſing the Lamb was proper to repreſent Chriſts ſufferings, and that in theſe three reſpects.

1 1. *It did beſt of any way ſet out the ſharp ſufferings of Chriſt in his crucifying.* The meat that is roſted is pierced with the ſpit which is thuſt thorow it. Chriſt was nailed to the Croſſe, he was pierced with the Spear, *the Iron entred into his ſoul.* The Croſs was the ſpit on which this Lamb was roſted. Nothing ſets out Gods wrath to the life as fire doth, and therefore it is ſo often in Scripture compared to fire. Chriſt ſuffered the wrath of God to the uttermoſt.

2. 2. *It did repreſent what excellent nouriſhment Chriſt is to the Soul.* Meat roſted with the fire is accounted the ſtronger and more delicate food than that which is boyled, much of the moyſture and ſubſtance of meat goes out in ther boyling. Chriſt is not only

food to preſerve life, but he is the moſt delicate & ſtrengthning food. He is compared not only to meat, but to the very beſt of all meats in every kind. See *Iſa.*25.6. When he is cōpared to bread, it is Manna, the beſt of bread: When he is reſembled to fleſh, it is to Fatlings: When to wine, it is to *Wine on the lees well refined.* Chriſt is not onely ordinary food, but delicate and extraordinary.

3. 3. *To ſhew that nothing ought to be mingled with Chriſt.* Chriſt is meat that needs no ſawce but himſelf, he will admit of no mixture. Meat that is boyled is mixed with water, meat that is baked is mixed with flower. Chriſt allows nothing to be mingled with him, either for juſtification or ſalvation. Saint *Paul* was againſt all mixtures, he was contented with Chriſt alone, 1 *Cor.*2. 2. They that mingle the Law with Chriſt for Juſtification, they that compound mans merit, & Chriſts ſatisfaction together, they that mingle the interceſſion of *Angels* with the Mediation of Chriſt, eat the Paſchal Lamb not roſted with fire, but either baked or boyled with water, which is a breach of Gods Inſtitution. Jeſus Chriſt is every way ſufficient in himſelf for all the concernments of the ſoul. He that mingles any thing with him, makes Chriſt ineffectual to himſelf. This the *Apoſtle* tels us, *Gal.* 5. 4. All mixtures deſtroy Chriſt, and render him deſtructive, not healthful. 7 Circum.

The roſting of it whole prefigured two things concerning Chriſt.

And then Sixthly: *The Paſchal Lamb muſt be roſted whole,* Exod.12.9. This did typifie two things concerning Chriſt.

1. 1. *That he did ſuffer the wrath of God in his whole Man.* Chriſt did not ſuffer in any one part alone, but in every part; both his ſoul and body did endure torment for us. He is called *a man of ſorrows,* Iſa.53.3. That expreſſion ſhewes the variety and greatneſſe of his ſufferings, and the univerſality of his ſufferings. That his body ſuffered torment cannot be denyed; his head was crowned with thorns, his hands & feet nailed, his ſide pierced. That his ſoul ſuffered, is as clear; for he cryed out, *My ſoul is ſorrowful even unto death,* Matth.26.38. He redeemed our ſouls as well as our bodies; we were to ſuffer in our ſouls as well as in our bodies. If Chriſt did not ſuffer in his ſoul, the ſufferings for ſin in the ſoul muſt be endured by our ſelves: *but Chriſt made his ſoul an offering for ſin,* as well as his body, *Iſa.*53.10. As Chriſt ſuffered in our nature, ſo he ſuffered in the whole nature he aſſumed. Deſertion is properly called ſoul-ſuffering; & that kind of ſuffering Chriſt endured *Mat.*27. 46. Chriſt was in every part ſcorched with the fire of Gods wrath.

2. 2. *That whole Chriſt muſt be applyed.* Whereſoever we

are commanded to apply Chriſt, we are commanded to apply him wholly, *Rom.* 13. 14. Whole Chriſt is neceſſary, whole Chriſt is profitable. Chriſt is as neceſſary in his Kingly and Prophetical office, as in his Prieſtly. A divided Chriſt is no Chriſt. See 1 *Cor.* 1. 30. He that will not have Chriſt for Wiſdom, ſhall never have him for Righteouſneſs. He that will not have Chriſt for Sanctification, ſhall never have him for Redemption. Chriſt muſt be received by man as he is tendred by God, he is wholly tendred, and he muſt be wholly and univerſally received.

7 Circum. The Reaſons why God would not ſuffer a bone of Chriſt to be broken.

And then, Seventhly: *They muſt not break a bone of the Paſchal Lamb.* This is expreſly given in charge, *Ex.* 12. 46. They were in haſte, & therfore had no time to break the bones. But that which was hereby prefigured, was the glorious providence of God in not permitting the legs of Chriſt to be broken See *Jo.* 19. 36. The reaſons why God would not ſuffer a bone of Chriſt to be broken are, 1. *That it might appear that he was not a Malefactor*, though he was reckoned amongſt tranſgreſſors, yet was he no tranſgreſſor, and therefore God would not have ſuch a reproachful act done to his body. 1.

2. 2. *Becauſe his body was ſhortly to be raiſed a glorious body*, and therefore he would not have it put to ſuch ignominy.

3. 3. *To let believers know that God hath a care of the dead bodies of his Saints.* God by his providence doth watch not only over living Saints, but over the aſhes and bones of dead Saints. 4.

4. *To let his people ſee that he will not permit enemies to act any thing againſt them but according to his determination.* God can limit the rage of the bloodieſt enemies of his Church and people, that they ſhall not exceed the limited bounds. See *Pſal.* 76. 10. He that hath ſet bounds to the ſea, hath ſet bounds to the fury of Chriſts enemies, and to the enemies of his Church. And though they ſwell, yet they cannot overpaſs theſe bounds. 5.

5. *To ſhew that the ſtreugth of Chriſt was not broken by death.* The legs are uſually put for ſtrength, *Pſal.* 147. 10. *He delighteth not in the ſtrength of the Horſe: he taketh not pleaſure in the legs of a man.* Though Chriſt was for a time under the dominion of death, yet was not his ſtrength diminiſhed. Thus you ſee how the Paſſeover was a Type of Chriſt in regard of the preparation of the Lamb, which is the fourth particular.

5. *Reſemb.* Three Ceremonies about the blood of the Paſchal Lamb.

4, 1. *The Lamb did typifie Chriſt in the uſe that was made of the blood.* There are three things obſervable concerning the blood of the Paſchal Lamb.

1. Ceremony Three things typified by this ſaving the blood.

1. *The blood was to be ſaved in a veſſel*, Exod. 12. 22. This did typifie three things.

1. thing typified.

1. *The preciousneſs of Chriſts blood.* The Scripture calls the blood of Chriſt *precious*, 1 Pet. 1. 19. Every drop of it is infinitely of more value than a ſea of worldly delights. *Its precious in regard of the dignity of his perſon.* He is not Man only but God. His blood is the very *blood of God*, Acts 20. 28. And then its precious *in regard of the effects of it.* Its the Redemption of the Church, Juſtification, Remiſſion, Reconciliation, Salvation, are the fruits of Chriſts blood. 'Tis his blood that blots out ſin; 'tis his blood that ſanctifies the Church; 'tis his blood that ſaves the Elect from wrath. All our privileges are the price of the blood of Chriſt. God thinks himſelf well paid for all his layings out upon the Elect, becauſe he hath the blood of his Son.

2. thing typified.

And then, Secondly: It did prefigure this, *that God would not loſe the blood of his Son.* God will make good to the Elect whatſoever is purchaſed for them by the blood of Chriſt. God will not loſe his deſigne and intendments of his grace in ſhedding the blood of his Son. Whatſoever you can find in Scripture ſettled upon you by virtue of Chriſts blood you may from this Act of God, in taking care for the preſervation of the blood of Chriſt, conclude ſhall be really made good: You ſhall have Redemption, Juſtification, Reconciliation, Salvation, and all other good which Chriſt hath merited for you by his blood: for his blood is *precious* in Gods account as well as in yours. The Covenant is ſealed with his blood, and therefore Chriſtians need not doubt but all the priviledges of the Covenant ſhall be ratified and confirmed unto them. God would never have ſaved the blood of the Lamb but that he might put his people out of all doubt, that what he hath promiſed upon the account of Chriſts blood, he will make good. *All the promiſes of God are in him Yea, and in him Amen to the glory of God*, 2 Cor. 1. 20. The Covenant is called *the New Teſtament in Chriſts blood.* And becauſe its laid in his blood, it ſhall to a tittle be made good. The Apoſtle confirms the Faith of believers in this upon this very ground, *Heb.* 9. 19, & 23. Two things the *Apoſtle* aſſerts in that place amongſt others.

1. The neceſſity of the ſhedding of Chriſts blood; elſe *the Teſtament had been of no force.*

2. The certainty of the accompliſhment of all Coven[illegible] priviledges, by vertue of Chriſts bloodſhed. The blood being ſhed

and the blood ſhed being preſerved with ſo much care, is a ſufficient ſecurity of the ratification of the whole bargain.

3. thing typified.

3. *It did typifie how careful the Church of God ſhould be to preſerve the blood of Chriſt from prophanation.* They muſt not pour the blood on the earth, but preſerve it in a baſon for ſacred uſes. God would not have his Sons blood proſtituted to be trodden under foot by men. The Lord is angry when the blood of his Son is poured upon the earth. How was the Church of *Corinth* puniſhed for prophaning Chriſts blood in the Sacrament? 1 Cor. 11. 30.

2. Ceremony about the Blood.

This Ceremony of Sprinkling of the Blood ſignified five things.

Secondly: *The blood was to be ſprinkled.* In the firſt Paſſeover it was to be ſprinkled on the two ſide poſts, and on the upper door-poſts of the houſes, *Exod.* 12. 7. And in the following Paſſeovers it was to be ſprinkled on the *Altar*, 2 *Chron.* 35. 11. This Type did repreſent divers things worthy our obſervation: I ſhall name theſe five.

1. Thing ſignified.

1. *That the blood of Chriſt muſt be applyed by all thoſe that expect benefit by it.* 'Tis not the blood ſhed, but the blood applied that is beneficial to the ſoul. The Scripture often makes mention of the *ſprinkling* of Chriſts blood. See 1 *Pet.* 1. 2. And therefore its called *the blood of ſprinkling*, Heb. 12. 24. The blood of the Sacrifices under the Law which typified the blood of Chriſt, was to be ſprinkled upon the *Altar*. Chriſts blood hath no health in it if it be not applyed to the conſcience. Chriſts blood is ſpirituall Phyſick: Phyſick doth not cure if it be not taken down. Chriſts blood is a ſpiritual plaiſter; the plaiſter doth not heal if it be not applyed to the ſore. This is the reaſon why the blood of Chriſt ſaves one and not another; one ſprinkles it upon his conſcience, the other looks upon it, but makes no application. 'Tis not drink in the veſſel, but drink taken down into the ſtomack, that nouriſheth the body. Its a great contempt and undervaluing of Chriſts blood not to make application of it to the ſoul. The Scripture aſcribes the ſoveraign effect of Chriſts blood to the ſprinkling of it upon the conſcience, *Heb.* 10. 22. The polluted conſcience will never be made clean unleſs it be really applyed. We are *to put on the Lord Jeſus Chriſt*, Rom. 13. 14. Clothes in the Wardrobe doth not cover, adorn, warm, defend the body, but clothes put on. Chriſts blood hath no ſpiritual virtue, unleſs it be taken down and digeſted. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* Its impoſſible either to have the benefit of Juſtification, Sanctification, Reconciliation, or Salvation by the blood of Chriſt, unleſs it be

2. Thing ſignified.

ſprinkled upon the ſoul.

2. *That the blood of Chriſt muſt be applied to every faculty of the ſoul.* The blood of the Lamb muſt be ſprinkled on the two ſide-poſts, and on the upper poſt. The whole man muſt be waſhed in Chriſts blood, head, hands, feet, will, conſcience, affections muſt all be waſhed. The reaſon is plain; *Every part is unclean*, and therefore every part muſt be purified. What is ſaid of the ſtate of *Judah*, that it is wholly polluted, *Iſa.* 1. 6. Is as true of the ſoul and body of men by nature. The whole man is unclean: The leproſie of ſin hath overſpread every part. The corrupt eſtate is called, *the body of death*, Rom. 7. 24. *The old man*, Eph. 4. 22. *The body of ſin*, Rom. 6. 6. All theſe phraſes are to ſhew the univerſality, and generality of corruption. Now if every part be filthy, every part and corner hath need of ſprinkling. And beſides, *A believer is to reſemble Chriſt in every part*, and therefore is to be ſprinkled in every part. We are commanded *to yeeld our members ſervants to righteouſneſs unto holineſs*, Rom. 6. 19. not one member, but every member. Chriſt hath redeemed the whole man, and therefore the whole man is to ſerve him. *Glorifie God*, ſaith the *Apoſtle*, *in your ſouls and bodies, and ſpirits, which are Gods*, 1 Cor. 6. 20. The whole man is to be conſecrated by obedience to Chriſt, and therefore the whole man is to be waſhed with the blood of Chriſt. He that is not wholly waſhed is not waſhed at all. If the devil and ſin be allowed to keep poſſeſſion in one part, he is not caſt out of poſſeſſion in any part. *As* Chriſt muſt be applyed wholly, ſo muſt he be applyed to the whole man.

3 things ſignified.

3. *The great benefit the Church receives by the blood of Chriſt.* Chriſts blood is of great uſe to the Believer. The ſprinkling of the blood of the Paſchal Lamb was of uſe to the Iſraelites in a fivefold reſpect.

Five wayes wherein the ſprinkling of the Lambs blood was uſeful to the Iſraelites; and ſo of Chriſts blood to true believers.

1. *It did ſhew that God was reconciled to them.* That God and they were at peace. By the ſprinkling of Chriſts blood upon the ſoul, is God and the ſoul at peace. The Scripture attributes reconciliation to the blood of the Croſs, as the meritorious cauſe of it, *Col.* 1. 20. Had not the Lamb bin ſlain, & the blood ſprinkled, the enmity between God & man had not been done away. And then,

2. *It did ſhew the ratification of the Covenant.* God did by this act of the ſprinkling of his Sons blood, teſtifie to the Jewes the eſtabliſhment of his covenant with them. It is by the blood of Chriſt that the Covenant of Grace is confirmed. The New Co-

1. venant

venant is called the *New Teſtament in Chriſts blood*, Luk. 22. 20. becauſe it is ratified in his blood; and therefore is his blood called the blood of the Covenant.

3. *It did ſignifie the juſtification of their perſons.* God by this act would let them know that he had forgiven them all their ſins. Remiſſion of ſin is only in and by the blood of Chriſt. This the Apoſtle ſhews, *Rom.* 3.25. All pardon is bought and ſealed with the blood of Chriſt. Hence the Apoſtle ſaith expreſly, that, *Without ſhedding blood, there is no remiſſion*, Heb. 9.22. Chriſts blood is ſaid to *ſpeak better things than the blood of* Abel, *Heb.* 12. 24. The blood of *Abel* cryed for vengeance, *Gen.* 4. 10. but the blood of Chriſt cries for mercy: when Chriſt doth once ſprinkle this blood on the poſts of the door, he declares iniquity to be forgiven to all thet dwell under that roof. Pardon of ſin, however men ſleight it, is the price of blood. 3.

4. *It did ſhew the ſanctification, and cleanſing of the heart.* By the ſprinkling of the blood of the Lamb, the poſts of the door were waſhed: All our ſanctification, and ſpiritual cleanſing is by the blood of Chriſt, *Heb.* 9. 13, 14. As by his blood the guilt of ſin is done away by Juſtification; ſo by his blood is the filthineſs of ſin removed in the work of Sanctification. The Apoſtle therefore puts both theſe together as the genuine fruits of the ſprinkling of Chriſts blood, *Heb.* 10. 22. No other Bath beſides that of Chriſts blood could waſh ſouls ſo filthy as ours were. 4.

5. *The ſprinklings of the blood of the Lamb was for their preſervation.* By this means did the deſtroying Angel paſs over their houſes, when he ſmote the reſt, *Exod.* 12. 13. Our preſervation from the eternal wrath of God is through the precious blood of Chriſt alone, By his blood is purchaſed our freedom from eternal damnation, and by his blood is procured our right to eternal ſalvation. As the ſprinkled houſes might be ſure that the deſtroyer ſhould not meddle with them, ſo may the ſprinkled conſciences be ſure that the wrath of God ſhall paſs from them. Gods wrath cannot fix where the blood of Chriſt is ſprinkled; thus it repreſented the benefits we have by Chriſt: All our good we have, all the good we hope for is founded in Chriſts blood. 5.

Fourthly, *By the ſprinkling of it after this manner on the outſide of the door*, was ſignified that the people of God muſt be holy outwardly, as well as inwardly. If Chriſts blood be in the heart, it will ſhew it ſelf in the holineſs of the converſation without: he 4. Thing ſignified.

that hath not the door-poſts ſprinkled, had his heart never yet ſprinkled. The Scripture calls upon us to be outwardly holy, as well as inwardly, 2 *Cor.* 7. 1. *Mat.* 5. 16. The Spirit of God, where he is a Renewer, is ſo to the life as well as to the heart. Inward holineſſe commends us to God, but outward holineſſe commends us to men. He that is inwardly holy hath a good conſcience towards God; but he that is outwardly and inwardly holy, hath a good conſcience towards God and towards man. Outward holineſſe edifies others more then inward holineſſe; we muſt have Chriſts blood on our hearts, becauſe God ſees us; and we muſt have it on the poſts of the door, becauſe men ſee us. A holy heart, and a holy life muſt go together, & then we are Chriſtians indeed.

5: Things ſignified

Why the blood was not to be ſprinkled on the Threſhold.

Fifthly, *The blood was to be ſprinkled on the two ſide poſts, & on the upper poſt, but not on the threſhold.* Why not on the threſhold?

1. *Becauſe that was not ſo obvious.* The threſhold of the door is not ſo viſible and diſcernable as the ſide poſts and upper poſts. God in his actings towards his people for their ſafety, uſeth probable and likely means: Therefore he would have none on the threſhold, leſt it ſhould not be viſible. See *Acts* 27. 31. God could have preſerved the ſhip though all the Mariners had deſerted it, but he will have rational means uſed. But then,

2. *To teach us not to tread under foot the blood of Chriſt.* God honours the blood of his Son, and he will not have it expoſed to contempt; therefore he would not have it ſprinkled upon the threſhold. Thoſe that do in a ſpiritual ſenſe powre Chriſts blood on the threſhold, who do,

1 *Reaſon* 1. *Apply the comforts and benefits of Chriſts blood to profane men abiding ſo.* God hath provided Goſpel-priviledges and Goſpel-comforts for humbled and broken-hearted ſinners, *Matth.* 11. 28. To tender the ſalvation of Chriſt to the impenitent, ſo continuing, is to ſprinkle the blood of Chriſt upon the threſhold, which God will not allow.

2. *Reaſ.* 2. *Thoſe that give his blood in the Sacrament to the ſcandalous and prophane.* See what the Apoſtle ſaith, 1 *Cor* 10. 21. Ye cannot do it without ſin; there is a moral impoſſibility. See *Ezek.* 23. 38, 39: and that of Chriſt is very conſiderable, *Matth.* 7. 6. that complaint of God is very much to be laid to heart, *Ezek.* 22. 26. If a ſeparation muſt be made in any thing, it muſt be in this Ordinance. Thus we ſee how the Paſchal Lamb typified Chriſt in the ſprinkling of the blood.

Who may be ſaid to powre Chriſts blood on the Threſhold.

3. *The inſtrument uſed for the ſprinkling of the blood was a bunch of hyſop*, Exod.12.22. Hyſop was a herb commonly uſed in the Legal ſprinklings, ſee *Heb.*9.19. Hyſop was fit for this uſe. That which was typified hereby refers to two heads.

3. Ceremony about the blood. The uſing of Hyſop for ſprinkling the blood ſignified two things

1.*That man hath nothing of his own wherewith to ſprinkle Chriſts blood.* The inſtrument whereby Chriſt is applyed is of God as well as Chriſt himſelf; we are apt to be proud: Alaſſe, we have neither a veſſel to hold Chriſts blood, nor a hand to apply it of our own; if the *Jews*, had ſprinkled Chriſts blood with their own hand it would have been abominable; he that gives the blood gives the inſtrument to apply it. And then, 1.

2. *Faith is that inſtrument whereby Chriſts blood is applyed.* All Interpreters by Hyſop underſtand faith, faith is our bunch of Hyſop. The Scripture makes faith the Inſtrument of receiving; ſee *John* 3.16. Still we find the applying inſtrument to be faith, *Acts* 16. 31. And faith is fit for this work of applying Chriſt. 2.

Why faith is ſo fit an Inſtrument of applying Chriſts blood.

1. *Becauſe its an emptying grace.* An empty hand is a fit emblem of faith; other graces have ſomething in themſelves, but faith is only for receiving. 1.

2. *Faith is a cloſing grace.* The act of faith is a cloſing act. Faith looks to ſomething without it ſelf, and pitcheth upon ſomething which is intrinſick to it ſelf. No grace ſo rich as faith, and yet no grace ſo ſelf-denying as faith: ſee 1 *Pet.*2.4. The formal nature of faith is to caſt its burthen on another, and therefore fit for this work. Thus you ſee how the Paſchal Lamb did typifie Chriſt in the uſe that was to be made of the blood, which is the fifth particular. 2.

Sixthly: *The Lamb did typifie and repreſent Chriſt in the eating of it.* 6.*Reſem.*

Here are two things to be conſidered.

1. The command for the eating of it.
2. The Rites or Order how it was to be eaten.

The command for eating the Paſſeover. what is ſignified?

1. *The command for the eating of the Paſchal Lamb.* This is expreſly given in charge, *Exod.*12.8. It teacheth us,

Its the beleevers duty to feed on Jeſus Chriſt. To beleeve on Jeſus Chriſt is to feed on him. *Crede & manducaſti*, ſaith *Auguſtin*, beleeve and thou haſt eaten. Our Saviour expounds eating by be-

Why Chriſt is to be ſpiritually eaten.

1 *Reaſ.*

leeving, *John* 6.47. *He that beleeveth on me hath everlaſting life.* This he calls, Verſe 51, 53. eating. *If any Man eat of this bread he ſhall live for ever.* There is great reaſon why the ſoul ſhould by faith ſpiritually eat Jeſus Chriſt. That is, that it ſhould by faith apply Chriſt: For,

1. *All the promiſes of gaining any ſpiritual good by Chriſt are made to the eating of Chriſt,* John 6.54, 56. No union with Chriſt till by faith we eat him. The meat is not incorporated and made one with the body of a Man untill he eat it. Chriſt is not united to us, nor we to him till we eat him. No ſpiritual ſtrength, no ſpiritual quickning can be expected from Jeſus Chriſt till the ſoul actually feed on him. No ſpiritual life can be expected from Chriſt till the ſoul feed on him by faith. It is not bread in the Cupboard, or bread on the Table, or bread in the hand, but bread in the ſtomack, that feeds and ſtrengthens the body. Chriſt dyed in vain to thoſe that will not eat him.

2. *Reaſ.*

2. *Chriſt is the onely food of the ſoul.* There is no bread of life beſides him. He that will not eat Chriſt muſt of neceſſity ſtarve and periſh. Hence is that of our Saviour, *John* 6.53. *Unleſſe ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you.* There isn either righteouſneſs, nor peace, nor comfort, nor grace, nor ſalvation, but in and through Chriſt. The ſoul that doth not eat of him is undone for ever.

3. *Reaſon*

2 The Order of eating of it. Four general rites to be obſerved in all Paſſeovers.

3. *Chriſt is delicate and coſtly food.* All the Treaſures in this World are not able to buy one joynt, yea not one morſel *of this Lamb of God.* Had not God freely given him, had not he freely given himſelf, the World had never taſted of him. No ſuch meat as Chriſt. He is meat that quickens them that are dead, and preſerves thoſe that once live from ſeeing death, *John* 6.50, 51. He that gazeth on this Lamb, and doth not eat him, deſpiſeth the beſt proviſion that God can make for their ſouls. This for the command of eating the Lamb.

1. Concerning the perſons that were to eat of it, four qualifications of them

Secondly: For the order of eating. In this there are two kind of Rites.

Some general, which were to be obſerved in all Paſſeovers.

Some peculiar to the firſt Paſſeover only.

1. Thoſe that were generally to be obſerved in all Paſſeovers were theſe four.

1. The perſons who were to eat of it. They have theſe four qualifications.

First:

1. Qualifi. What it ſignified.

First: *They muſt be Iſraelites.* This is expreſly enjoyned, *Exod.* 12.43,45. To teach us, that

Thoſe that are ſtrangers to the Commonwealth of Iſrael are ſtrangers to Chriſt. Thoſe that are out of the Church have nothing to do with Jeſus Chriſt. Many that live out of the boſom of the Church may in Gods ſecret purpoſe belong to Chriſt, but while they do abide in the ſtate of ſtrangers they have no actual right to Jeſus Chriſt. See *Epheſ.*2.12. The Apoſtle puts theſe together; *Strangers from the Covenants of promiſe; aliens from the Commonwealth of Iſrael, and without Chriſt.* Out of the Church of God in an ordinary way there is no ſalvation. Men that are out of the Church are ſaid to be *a farr off*; *to be ſtrangers and forreigners*, Eph.2.17,19 The Lords way is to bring men into the Church and ſo to ſalvation, *Acts* 2.47.

Such as are out of the Church are actual ſubjects of the Devils Kingdom. The caſting of a perſon out of the communion of the Church is the *delivering him up to Satan,* 1 Cor.1.5. Becauſe he is put out of Chriſts Kingdom and ſo into Satans Kingdom. Though there are many in the Church viſible that ſhall never have ſalvation by Chriſt, yet none but they that are in the Church can expect ſalvation. The Church is Chriſts Shepfold; out of this fold there is no life to be expected. The Church is Gods Ark; thoſe that are out of this Ark are without all actual hope of ſalvation. There is no promiſe of ſalvation but to thoſe that are in the Church. There are no effectual viſible means of ſalvation but in the Church. He that hath no relation to *Iſrael* hath no right to Chriſt. This is the firſt.

2. Qualifi. What it ſignified.

Secondly: *They muſt be circumciſed perſons,* Exod.12.48. *No uncircumciſed perſon ſhall eat thereof.* Though a Man were an *Iſraelite* by Nation, yet if he were uncircumciſed, he was not to eat the Paſſeover. To teach us,

That no perſon uncircumciſed in heart hath any good ground to think that Chriſt is his. Every unregenerate perſon, though he live in the Church, is a meere ſtranger to Chriſt, as well as a Pagan, *Pſa.* 54.3. *Pſalm* 59.5. The Scripture denyes unſanctified perſons to have any ſaving intereſt in Chriſt. *If any man be in Chriſt he is a new creature,* 2 Cor.15.17. *If Chriſt be in you the body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſſe,* Rom.8.10 *They that are Chriſts have crucified the fleſh with the affections and luſts,* Gal.5.24. None can apply the merits of Chriſt but thoſe that have union with Chriſt. No perſon uncircumciſed in heart hath union with Chriſt. None can apply Chriſt unto himſelf but he that hath true faith; now none that is uncircumciſed in heart hath any true faith. Till a man be inwardly renewed, till he be converted and *born again*, he hath no Scripture ground to apply to himſelf the merit of the death of Chriſt: 'Tis not our being born in the Church, but the circumciſion of our hearts that will give us a title to the purchaſe of Chriſt.

3. Qualification what it ſignified.

Thirdly: They muſt be clean, Legally clean, *Numb.*9.6. To ſhew, that Chriſt will not intereſt unclean perſons ſo continuing, in the merit of his death.

4. Qualifi. What it ſignified.

Fourthly: *There was a liberty afforded to ſtrangers that were circumciſed.* That is, Proſelites, *Exod.*12.48. This was to teach the Jews two things.

1. 1. *That the Gentiles ſhould be called into communion and fellowſhip with Chriſt as well as the Jews.* The calling of the Gentiles was promiſed in many places in the old Teſtament. See *Iſa.* 54. 1, 2, 3. *Iſa.*60.1,2,3,4, &c. All the Proſelites that were added to the Jewiſh Church were prefigurations of this. There were many famous Proſelites in the Jewiſh Church, as *Jethro*, *Araunah* the *Jebuſite*, *Job*, *Cornelius* the Centurion, *Ruth*, *Rahab*, &c. Theſe were the firſt fruits of the Gentiles, which did aſſure the full calling of the body of the Gentiles. The Jewes prayed for it, though when they ſaw it accompliſhed they were offended at it.

2. 2. *That the Gentiles ſhould be partakers of the ſame priviledges with themſelves.* The priviledges of the Gentiles are as large as the priviledges of the Jews. God hath made the ſame Grant to the Gentiles as to the Jews. They have the ſame Covenant, the ſame promiſes, the ſame Chriſt which the Jews had. Thoſe that take away from the Church of the Gentiles any priviledges which the Jews had, deny the circumciſed Proſelites this liberty to eat the Paſſeover. Thus for the perſons.

2. Concerning the time of eating it.

Secondly: The time when it was to be eaten: Here are two things commanded in reference to this.

Two Ceremonies. 1. Ceremony. What it ſignified.

1. *The Paſſeover muſt be eaten at one time by all the Iſraelites.* Exod.12.8. One family was not to eat it one night, and another another night, but all the Church was to eat it in the ſame night. This was to teach them,

1. 1. *That Chriſt ſhed his blood indifferently for all his Elect.* One beleever hath as much intereſt in Chriſt as another. The ſame Goſpel-priviledges that are inſtated upon one of the Elect, are intailed upon all. The Apoſtle calls the ſalvation of the Church, the *common ſalvation*, Jude 3. The ſame promiſes which are made to one beleever, are made to every beleever. The ſame redemption which is purchaſed to one, is purchaſed for all the Elect. There is one Remiſſion for all ; one Adoption for all ; one Covenant for all ; one Heaven for all the Elect ; one Marriage-ſupper for all ; one calling for all the Elect. Whatſoever the Scripture makes the portion of one of the members of Chriſt, it makes the portion of all his members. The ſame righteouſneſſe that juſtifies one, juſtifies all the elect ; the ſame Kingdom of glory which is prepared for one, is prepared for all that have an intereſt in Jeſus Chriſt.

2. 2. *That one beleever hath as much need of Chriſt as another.* All the Elect are by nature the children of wrath one as well as another, *Epheſ.* 2. 3. All the Elect want pardon as well one as another. All the Elect are equally weak and helpleſſe in themſelves one as well as another. Sin is in one, as well as in another. One is in as much danger as another. *Adams* guilt hath paſſed upon all as well one as another, *Ro.* 5. 18. Whatſoever danger, whatſoever miſery any one of the Elect are involved in, are all the Elect involved in. One beleever hath no more cauſe to be proud of his condition than another, becauſe all lye in the ſame pit of condemnation.

3. 3. *That there is fulneſſe enough in Chriſt for all his Elect.* He is ſaid to be *full of grace and truth*, John 1. 14. He hath abundance of grace, *Rom.* 5. 17. He hath nouriſhment enough in him to feed all the Church. He hath ſufficient righteouſneſſe to juſtifie all ; he hath grace enough to ſanctifie all ; he hath merit enough in him to ſave all that are given unto him of the Father. Though there be never ſo great a multitude of Families to be provided for, yet is there ſufficiency, yea redundancy of merit in Chriſt for them all.

2. Ceremony. What it ſignified. Secondly. *The Paſſeover muſt be eaten the ſame night in which it was killed*, Exod. 12. 8. They muſt not keep it till another day or another night, but eat it that very night. To teach them two things.

1 1. *That Chriſt is ready to beſtow himſelf upon his people when their danger is neareſt and greateſt.* That night was the moſt pe-

rillous

rilſous night like to be that ever they had in *Egypt*. All the firſt born of *Egypt* were then deſtroyed. The people of Iſrael might be afraid what the iſſue of that nights work might be, whether, though the Angel paſſed over them, yet the Egyptians might not in that rage they were, fall foul upon them and cut them off. JeſusChriſt therfore would have them take the cordial before hand. Chriſt is moſt ready to give in his comforts to his people when their Tryals are like to be greateſt. See *Iſa*.41.17,18. Cordials will be moſt prized, and they will be moſt carefully improved at ſuch a time, *Hoſ*.2.14. If Chriſt bring you to extraordinary tryals, you may expect he will lay in extraordinary ſupports.

2. *That Chriſt muſt ſpeedily be applyed.* The Lamb muſt be eaten the ſame night it was ſlain. The ſoul muſt immediately aply Chriſt when God makes tender of him. Its not ſafe to defer the work one night longer. *Behold now is the accepted time*, 2 Cor. 6.2. The ſoul hath preſent need of Chriſt, therefore there ſhould be a preſent cloſure. Tenders of Chriſt may not be alwaies made, therefore the peſent offer ſhould be accepted. The heart may not be diſpoſed at other times to accept of the offer, therefore its dangerous delaying. The deſtroying Angel may come with his drawn ſword before the morning, and therefore its the ſafeſt way to apply Chriſt to night. Never any repented for his preſent complying with Chriſt, but many have repented their ſinful putting off. Thus for the time.

3 Concerning the place where it was to be eaten.

Thirdly: *The place.* There were two Rites about this. It muſt be eaten in every Family. It muſt be eaten in one place of the Family by all the perſons together. See *Exod*.12.46. And therefore the Chaldee tranſlates that expreſſion, *in one houſe, in one ſociety.* They muſt ſtay together in the ſame room till they had eaten the Paſſeover. *Ainſworth* notes out of the Jewiſh Doctors, That he that did eat the Paſſeover might not eat but in one ſociety or company. If two ſocieties did eat in one houſe, they muſt make them a ſign of diſtinction; the one company muſt turn their faces togetherward, and the other company muſt turn their faces togetherward. This is to ſhew two things.

Two ceremonies what it ſignified

1. *The unity which ſhould be in the Church of God.* There muſt be unity and conſent in Doctrine and worſhip amongſt the people of God. One muſt not eat the Paſſeover in one room, and another in another, but all in one ſociety. The Scripture calls for unity both in Faith and Worſhip among Gods people. See *Phil*.2,1,2.

*Epheſ.*4. 3,4,5,6. Unity is the Churches beauty, the Churches ſtrength, the Churches glory; *My love, my undefiled is but one*, *Cant.* 6 8. Sad things are ſpoken againſt the makers of Schiſmes in the Church of Chriſt, *Rom.* 16.17,18. They do like the Souldiers rent the ſeamleſſe coat of Chriſt. Schiſmes in Worſhip, and Hereſies in Doctrine, are the doom of the Church. Tyrants are not ſo hurtful to the Church as Hereticks and Schiſmaticks.

2: *Perhaps to teach Governours of Families to make ſpiritual proviſion for themſelves and theirs.* The Ruler of a Family muſt not content himſelf with this, that he hath the Paſchal Lamb, but he muſt bring it into the Family, that his children and ſervants may eat of it. Commands are given Rulers for themſelves and theirs. The fourth Commandement is expreſs, which reacheth both to the Magiſtrate and the Governour of the Family. Thoſe Families that have not Chriſt are unfurniſht Families: A Family without a Lamb is an unbleſt Family. The ſouls of ſervants and children have need of meat as well as their bodies. *Abraham* was careful of his children and ſervants as well as of himſelf, and he hath Gods Approbation for it, *Gen.*18.19. and *Joſhuah* undertook for himſelf and his houſe, *Joſh.*24.1.5. He that hath once taſted of Chriſt himſelf, would gladly have all his feed on him.

4. Con- concerning the manner of eating it.

Fourthly: The manner how it muſt be eaten. Here are four things expreſſed.

Three Ceremonies.

1. *It muſt be wholly eaten*, Exod. 12.9,10. It muſt be all eaten; and if all could not be eaten that night, or if any through overſight was left, it muſt not be reſerved but burnt with fire. It muſt be wholly eaten. This is to teach two things.

1. Cerem: What it ſignified. 1.

1. *That whole Chriſt muſt be applyed.* He muſt be applyed as he is tendred in Scripture, that is wholly. See 1 *Cor.* 1. 30. We muſt take him in all thoſe reſpects. Chriſt muſt be applyed wholly, or he is not at all applyed. Every thing in Chriſt is uſeful. Every thing is abſolutely neceſſary. Chriſt a King is as good as Chriſt a Prieſt. Chriſt our Sanctification is as good as Chriſt our Redemption. Chriſt a Lawgiver is as profitable as Chriſt a Saviour. Ther's no reffuſe in Chriſt. All other meat hath ſomewhat in it that needs to be pared off, but all in Chriſt is meat, all in Chriſt is ſavoury. There's no cruſt in this bread, no chippings I mean; there's no dregs in this Wine, there's no husk in this Wheat, all in Chriſt is kernel. He that ſets aſide any thing in Chriſt, ſets aſide whole Chriſt. He that laies aſide Chriſt in any one Office, layes him a-

ſide in every Office. The Beleever muſt imitate the holineſſe of his life, as well as apply the merit of his death. Chriſt is as ſweet and precious in every part as in any part. We expect Chriſt ſhould ſave us wholly, and he expects that we receive him wholly.

2. 2. *That Chriſt keeps back nothing of himſelf from his people.* He is willing they ſhould have all that good which is in him, communicated unto them. Should not Chriſt give himſelf wholly to us, he would not give himſelf ſufficiently to us. Whatſoever good the beleever can find in Chriſt, he may look upon it as his own. The Power of Chriſt, the Wiſdom of Chriſt, the Merit of Chriſt, are wholly made over to the beleever for his good. He loves thee with his whole heart, he preſerves thee with his whole power. He thinks nothing in him too good, or too precious for the pooreſt beleever. Chriſt divides not himſelf. Every member of his hath him wholly as if there were no other member to partake of him.

The Uſes of this branch.

1. *Uſe.* 1. *Take heed of rejecting any thing of Chriſt.* He that rejects him in any reſpect, rejects him altogether. Apply him in his life, and in his death; in his holineſſe as well as his merits. He diſparages Chriſt who caſts off any thing in him as ſuperfluous and unneceſſary. He ſhall never be healed by the merit of his death, that doth not imitate the holineſſe of his life. See 1 *Peter* 2. 24.

2. *Uſe.* 2. *Do you keep back nothing from Chriſt.* He gives his whole to you, do you give your ſelves wholly to him; let him have your whole love; let him have all your fear, all your obedience. Chriſt accounts himſelf to have nothing, if he have not all. He hath redeemed you wholly, he preſerves you wholly, let him enjoy you not dividedly but wholly. This is the firſt, the Lamb muſt be wholly eaten.

2 *Cerem.* The meaning of it. Secondly: That which could not be eaten muſt be burnt with fire in the morning. To teach two things.

1. *To prevent Idolatry.* This people was very ſubject to that ſin, therefore God takes care to prevent it. Idolatry is an un-godding of God; It divorceth from God.

2. *To teach them the abolition of all Legal Sacrifices in the morning of the Goſpel.* See *Cant.*2.*ult.*

Thoſe that keep Legal Worſhip on foot now in the times of the Goſpel, break this Rule. Do not Judaize. *Coloſſians* 2. 16, 17.

Thirdly: *It muſt be eaten with unleavened bread.* This is a perpetual Law, *Exod.*12.8. Leaven is uſed in Scripture in a good ſenſe, and in a bad ſenſe. In a good ſenſe for the work of Grace in the heart, *Matth.*13.33. As a little lump of leaven leaveneth the whole maſſe, ſo Grace which is but little in the firſt infuſion, doth by degrees overſpread the whole ſoul, renewing it in every part. This leaven is not forbidden. The Paſſeover is not regularly eaten until this leaven be in the ſoul.

3 *Cerem.*

Four acceptions of *Leaven* in a bad ſenſe

In a bad ſenſe leaven is taken in ſundry ſenſes.

1. *For evil Doctrine.* So it is uſed *Matth.*16.6,12. The leaven of the Phariſees is expounded of the ſinful Doctrines they held. The leaven of the Sadduces ſignifies the ſinful heterodox opinions they maintained. 1.

2. *For malice and envy.* So it is taken, 1 *Cor.* 5.8. Malice ſours the Heart as leaven doth the meal with which it is mingled. 2.

3. *For an evil converſation.* The ſcandalous *Corinthian* by his wicked converſation is called leaven, 1 *Cor.*5,6. 3.

4. *For hypocriſie.* We read of *the leaven of Herod,* Mark 8.15. His hypocritical dealing is called *leaven*: And *Luke* 12. 1. The hypocriſie of the Phariſes is called the *leaven of the Phariſees.* And the Apoſtle calls *Sincerity unleavened bread,* in the Verſe after the Text. This is that *leaven* which muſt not be uſed in the eating of the Paſſeover: And then, the *unleavened bread* wherewith they muſt eat it, are thoſe things which are contrary unto theſe: *Truth of Doctrine*, contrary to *falſe Doctrine*; *Love*, contrary to the *leaven* of *Malice* and *Envy*; *a holy converſation*, contrary to the *leaven* of an *evil converſation*; *Sincerity* contrary to *Hypocriſie.* Divers things are taught from this particular, which are worth our obſervation. As, 4.

Accordingly 4 things ſignified by *unleavened bread.*

Four Duties taught by this Ceremony of *unleavened bread.*

1 Duty taught by this Ceremony.

1. *Thoſe that do apply Chriſt muſt avoid all leaven of falſe Doctrine.* Beleevers that will have Chriſt for theirs, muſt embrace the Truth, and reject all Errours. (1.) *Truth is precious to Chriſt as well as holineſſe.* As he is *the holy* and *juſt one*, ſo he is *the Truth*, *John* 14.6. He came from heaven to preach the Truth, and to ſeal the Truth he preached with his blood, *John* 18. 37. (2.) *Truth unites us to the Father and Son as well as holineſſe,*

1 Joh. 2. 24. As far as any perſon apoſtatizeth from truth he fals off both from God and Chriſt. (3.) *The leaven of Error will ſour the ſoul as well as the leaven of prophaneſs.* (4.) *Hereſie is a fruit of the fleſh as well as drunkenneſſe and murther*, Gal 5.20,21. That, (5.) *man of ſin is the Antichriſt, as well becauſe of the rejecting of the truth of the Goſpel, as for the rejection of the holineſs of the Goſpel.* (6.) *He that makes nothing of truth, will upon the ſame ground make as little of holineſs* (7.) *The renewing of the underſtanding is a piece of the new creation as well as the renewing of the will.* (8.) *A Goſpel ſpirit is a ſpirit of a ſound mind as well as the ſpirit of Love.* 2 Tim. 1. 7. (9.) *The Apoſtle requires that aged men be ſound in Charity as well as in Faith, and that they be ſound in the faith as well as in Charity*, Tit. 2. 2. (10.) *Chriſt is as much diſpleaſed and diſhonoured by the unſoundneſs of the head as by the unſoundneſs of the heart.* (11.) *He that is prophane rejects Chriſt as a King, and he that is erroneous rejects him as a Prophet.* (12.) *A rotteen, corrupted heart, will unavoidably cauſe a diſorderly and ſinfull life*, 2 Tim. 2. 16.

The Uſes.

Uſes.

1. First: *It ſhould perſwade Chriſtians to avoyd error, and ſtick faſt to the truth.* Error poyſons the mind as well as ſin doth the heart. Erroneous perſons reject Chriſt as well as prophane perſons.

2. Secondly: *That it is not a needleſs thing for the Miniſters of Chriſt to be zealous againſt error.* The Apoſtles were as ſharp in reproving Error, as they were in reproving prophaneneſſe. See *Gal* 5. 6. That leaven is the leaven of falſe doctrine. The leaven of Error will ſour and ſpread, will infect and poyſon as well as the leaven of Prophaneneſſe. The leaven of Error is ſufficient to debar men from the Sacrament, as well as the leaven of Prophaneneſſe. This is the firſt.

2 Duty taught by the Ceremony of unleavened bread.

Secondly: *Thoſe that do apply Chriſt muſt put away malice and envy, and put on love and kindneſſe.* The ſpirit of the Goſpel is a ſpirit of Love, 2 *Tim.* 1. 7. Often are Chriſtians called upon to put away malice and envy, *Eph.* 4. 31. *Col.* 3. 8. It was love which made Chriſt dye and ſuffer. Love brought him to the Croſs. Love made him give his back to the ſmiters. Love made him bear the burthen of his Fathers wrath for us. *To him that loved us, and waſhed*

ſhed away our ſins with his blood, Rev. 1. 5. Thoſe that feed on Chriſt, that claim an intereſt in him, muſt take heed of the leavened ſowr bread of malice, Chriſt would not have any of his diſciples hate, no not their enemies. See *Matth.* 5. 44, 45. A malicious ſpirit is a murtherous ſpirit. *He that hates his brother is a murtherer*, 1 Joh. 3. 15. A malicious ſpirit will deprive himſelf of the comforts of Chriſt, and will ſet off others from cloſing with Chriſt. Chriſt is all ſweetneſſe, and whoſoever hath taſted of him cannot harbour any bitterneſs.

The Uſes

Uſes.

1. *That malicious ſpirits have but little acquaintance with Chriſt.* A heart filled with this leaven, hath either nothing of Chriſt, or very little of him. Nothing is more contrary to the ſpirit of Chriſt, then a ſpirit ſwelled with malice. *God is love, and he that dwelleth in love dwelleth in God, and God in him*, 1 Joh. 4. 16; The whole tranſaction of Chriſt is a tranſaction of love; he that hath any intereſt in this tranſaction, cannot harbour any venom of malice in his heart. 1.

2. *Let all Chriſtians ſet themſelves to root out this leaven.* Malice diſparageth the goſpel. Malice is directly oppoſite to the Goſpel. A malicious ſpirit is an Anti-evangelical ſpirit. The great Commandement of the Goſpel is *Love*, Joh. 13. 34. When the love of Chriſt is ſhed abroad in the heart, rancour and malice can never ſettle in the heart. This is the ſecond. 2.

Thirdly: *Thoſe that have an intereſt in Chriſt muſt put away the leaven of an unholy converſation.* A good Conſcience within, and a good converſation without, become thoſe that have relation to Chriſt. The Apoſtle requires both theſe, *Heb.* 12. 22. An unholy converſation ſtains the Goſpel, and caſts reproach upon Chriſt. A life leavened with leaven of wickedneſs, deprives a perſon of any ground of comfort from Chriſt. No man can ſay Chriſt is his, whoſe life is not ſuitable to the life of Chriſt. *They that are Chriſts have crucifyed the fleſh, with the affections and luſts* Gal. 5. 24. *If any man be in Chriſt*, ſaith the Apoſtle, *he is a new creature*, 2 Cor. 5. 17. Chriſt will not beſtow himſelf upon ſwine that wallow in the mire of all filthineſs. He that makes wickedneſs his diet, muſt not expect to be fed with the fleſh of Chriſt. Its a diſhonour to Chriſt to have ſuch as are full of the leproſie of

3 Duty taught by the Ceremony of unleavened bread.

ſin to wait on him as his ſervants. *He that is joyned to the Lord is one ſpirit*, 1 Cor. 17. He that hath an intereſt in Chriſt, is married to Chriſt, and ſo partaker of his Spirit. And where Chriſt ſpirit dwells, there will be holineſs without. He that hath taſted once of this ſweet bread, cannot be in love with the ſowr leavened bread of an unholy life.

Uſes.

The Uſes are

1 1. *How do they deceive themſelves that think they are intereſted in Chriſt, and yet are full of all kind of wickedneſs?* They claim all Goſpel privileges and comforts, and yet walk in all ungodly practices. Theſe men can claim intereſt in Chriſt no more than the Devils. See *Tit* 2. 11, 12. If we ſearch the Charter of Chriſtians which is recorded in Scripture, we ſhall find holineſs the qualification of the perſons which are heirs of Goſpel-privileges He that is Chriſts ſervant, wears his badge. Holineſſe of converſation is that badge whereby Chriſts followers are known. He that will be partaker of the glorious priviledges of Chriſt, muſt be made partaker of the gracious nature of Chriſt.

2 2. *Let thoſe that are Chriſts put away this leaven.* Labour for holineſs of converſation; hereby you will have an evidence that Chriſt is yours, and that you are his, not only by common profeſſion, but by inward real union. Chriſt neither can, nor will own thoſe to be his, who are of debaucht converſations. This is the Third.

4 Duty taught by the Ceremony of *unleavened bread.*

Fourthly: *Thoſe that claim Chriſt for theirs muſt put away the leaven of Hypocriſie.* This the Apoſtle enjoins upon this very account, 1 *Pet.* 2. 1, 3. Jeſus Chriſt will give neither food nor ſhelter to diſſemblers. *The wiſdom that is from above, is without partiality and without hypocriſie*, Jam. 3. 17. The hypocrite diſhonours Chriſt as much as the prophane perſon. Sincerity is the crown and glory of all graces, hypocriſie the bane and reproach of all actions. The hypocrite betraies Chriſt with a kiſs as *Judas* did. Treaſon under the pretence of friendſhip is double treaſon. Chriſt looks to hearts as well as to actions. The mask of hypocriſie may hide us from men, it cannot hide us from Chriſt. All Goſpel-priviledges are ſetled upon the ſingle-hearted Profeſſor. An hypocrite ſhall not come before God, *Job.* 13. 16. Hypocriſie may let a man in to the viſible Church it cannot let him into to Heaven. It may procure admittance into the boſom of the Church, it cannot procure admittance into the boſom of Chriſt.

The Uſes of this are theſe.

1. *It ſhould ſcare all from hypocriſie.* It ſhould put us on examination whether we be hypocrites or no. All our pretendings to Chriſt will do us no good if we be ſo. A devil transformed into an Angel of Light is a devil ſtil, yea the worſt of devils. An hypocrite is a devil in *Samuels* mantle, a beggar in a Kings robe, an harlot in the habit of a chaſt matron. Chriſt abhors a painted Saint as much as he loves a real beleever.

2. *It ſhould provoke all that are ſincere to bleſs God for their ſincerity.* God was as gracious to thee in removing the leaven of Hypocriſie as the leaven of prophaneneſs. The hypocrite hath no more intereſt in Chriſt, no more comfort by Chriſt, than the prophane ſinner. His condition is no better in this life, and it will be much worſe in the other life. He that is a meer pretender to Chriſt, ſhall have as hot a hell as he that is an open oppoſer of Chriſt. When God took the leaven of hypocriſie out of thy heart, he put thee into a capacity of feeding upon Jeſus Chriſt. This is the ſecond particular; it muſt be eaten with unleavened bread.

Fourthly: *It muſt be eaten with bitter hearbs.* This is required, *Exod.* 12. 8. What kind of herbs they were is not expreſſed, nor is it much material; ſome ſay they were Wild-lettice, Cichory, Horehound, and ſome others unknown to us. What-ever they were for kind, the quality or nature of them is expreſſed in this word *bitterneſs*, or *bitterneſſes*. This Rite was to teach theſe two things. 4 *Ceremony* Two things ſignified by it

1. *Chriſt is only applyed to them that are under bitterneſs of heart by reaſon of ſin.* None but the penitent that is bitter of ſoul under the ſenſe of ſin hath any right to apply Chriſt. 1 thing ſignified.

1. *Chriſt calls ſuch and onely ſuch to be made partakers of himſelf,* Mat. 11. 28. He was annointed to preach the comforts of the Goſpel only to ſuch, *Iſa.* 61. 1. 2, *I came not*, ſaith he in another place; *to call the righteous, but ſinners to repentance.*

2. *Such, and only ſuch will accept of Chriſt. See* Mat. 9. 12. *They that are whole need not a Phyſician but they that are ſick.* He that ſees not himſelf caſt down, will ſlight any tenders of being

lifted up. He that ſees not himſelf loſt, will never either be thankfull for, or accept of the tender of ſalvation. See *Rev.* 3. 17, 18. They that tender the Lord Jeſus and the benefits of his death, to unhumbled ſinners, eat the Paſſeover without bitter herbs.

ſes.

The Uſes.

1. 1. How needfull the preaching of the Law is. This makes way for the comforts of the Goſpel; this humbles; this works ſenſe of ſin; this breaks, this wounds, and then Chriſt comes and heals.

2. 2. It ſhews the nature of true repentance. Its a ſoul-afflicting, its a ſin-imbittering grace.

3. Miniſters muſt apply Chriſt and Goſpel-comforts to ſuch as they ſee to be in bitterneſs by reaſon of ſin. Chriſt is the only cure for a wounded ſoul.

2 things ſignified. Secondly: *Chriſt and the croſs go together.* Theſe bitter herbs did repreſent the afflictions and ſufferings which attend the true profeſſion of Chriſt and his Goſpel. See *Mat.* 16 24. All do not ſuffer alike, but all of Chriſts Diſciples ſuffer more or leſſe. One handfull of the bitter herbs every one muſt eat. Goſpel-comforts are made ſweetter by ſufferings. The beleever hereby is made conformable to Chriſt.

Uſes.

The Uſes

1. 1 Think not ſtrange at ſufferings

2. 2. Fear them not. The ſweet Lamb ſweetens bitter herbs, the bitter herbs will make the Lamb ſweeter; and the ſweetneſs of the Lamb will take away the bitterneſs of the herbs.

Five rites peculiar to the firſt paſſeover. Secondly: The Rites commanded as peculiar to the firſt Paſſeover, they were theſe five,

They muſt eat it,

1. 1. *With their loynes girded*

2. 2. *With their ſhooes on their feet.*

3. 3. *With their ſtaff in their hand.*

4. 4. They muſt eat it *in haſt.*

5. *None of them muſt go out of the door of his houſe until the morning.* All theſe Laws are ſet down *Exod.* 12, 11, 22. That theſe

were peculiar only to the firſt Paſſeover, appears,

1. *Becauſe we find no mention made of any of theſe Rites in theſe places where the celebration of the Paſſeover, is afterwards commanded.* See Deut. 16. 1, 2, 3. Though mention be made of unleavened bread, yet is nothing ſaid of theſe Rites. And then,

Arguments to prove theſe rites peculiar to the firſt paſſeover only.

2. *We do not read that our Saviour when he celebrated the laſt Paſſeover with his diſciples obſerved any of theſe.* Chriſt and his diſciples did not eat it ſtanding, but ſitting, without any girding of their loines or ſtaves in their hand. Chriſt and his diſciples did not ſtay within the houſe all that night, but went into the garden, and into the Mount of *Olives*, Mat. 26. 30. And then,

3. *The reaſon why theſe rites were appointed, was not in force in the following paſſeovers.* They were now to paſſe away for their lives, but when they came into *Canaan* they were ſettled and in ſafety, and therefore had no need to uſe ſuch Rites as theſe which were appointed only for their pilgrim eſtate.

4 *We read nothing of theſe Rites in that famous Paſſeover which King* Joſiah *kept*, See 2 *Chron.* 35. Mention is made of cleanſing the unclean, of ſprinkling the blood, of roaſting the Paſſeover, *verſ.* 6, 11, 13, but no mention is made of theſe Rites, and therefore its not likely they were perpetual Laws, but only temporary for that firſt time.

I ſhall gather ſome uſefull obſervations from theſe forementioned Rites.

Firſt, *They muſt eat it with their loins girded, their ſhoos on their feet, their ſtaff in their hand.* I put theſe together, becauſe they imply one and the ſame thing. This is the pilgrims poſture. Two things they were to learn by this habit and poſture.

Two Leſſons taught by the firſt Rites.

1. *Thoſe that give up themſelves to Jeſus Chriſt, muſt account themſelves as pilgrims and ſtrangers in the world.* The people of God have eſteemed themſelves but as ſtrangers and travellers on earth; ſo did *David*, Pſal. 39. 12. Pſal 119. 19. ſo did the old Patriarchs long before him, *Heb.* 11. 13. Heaven is the beleevers country, the Earth is to him a place of pilgrimage. That they were but pilgrims on earth is manifeſt, For,

That Beleevers are Pilgrims on earth proved

1 *Their relations and kindred are not on earth but in heaven.* They have natural relations on earth, but their ſpiritual relations are in another place. There is God their Father there is Chriſt their Elder Brother; there are the Angels their Guardians. A beleevers beſt Kindred is in heaven.

2. *Their inheritance is not on earth but in heaven.* They have ſome poſſeſſions here in the world which God gives them to make their lives more comfortables, but their grand inheritance is in another country. See 1 *Pet.* 1. 4. It would be ſad with beleevers if they had not a better portionin another world than they have here.

3. *Their eternal abode is not on earth but in heaven.* They continue but a few years in *Egypt*, but in *Canaan* they have a ſetled abode. Here they dwell but in Tents and Tabernacle, but there they ſhall dwell in fixed manſions. See 2 *Cor.* 5. 1.

4. *Their hopes are not in earth but in hevven.* We read of the *hope laid up in heaven*, Col. 1. 5. Beleevers have the grace of hope in their hearts on earth, but the great things hoped for the object of their hope, is principally in heaven. All theſe mew their pilgrim eſtate.

The Uſes are theſe.

1 *Uſe* 1. *Expect to be entertained like Pilgrims.* The natives of the world cannot afford any good uſage to the Saints, becauſe they are ſtrangers here. Beleevers miſtake, or at beſt forget their condition when they look for great promotions and preferments in the world. The *Egyptians* will prefer the *Egyptians* not the *Iſraelites.* The *Iſraelites* muſt expect to make brick aud to carry burthens, they muſt not look for honours and promotions. Sometimes God ſo orders it that his *Iſrael is* preferred in the world, even in ſtrange lands. See *Dan.* 2. 48, 49. *Gen.* 41. 38, 39, 40, 41. God ſets up ſome to make proviſion for the reſt, that his may have ſome of the beſt rank to be refuges to them, but generally they are uſed like ſtran gers. The worlds diſowning and reproaching of the Saints is a good character, they are but pilgrims on earth.

2 *Uſe* 2. *Let your carriage be holy.* As Beleevers are not to expect worldly preferments, ſo neither muſt they ſuit themſelves to the ſinfull practices of worldly men. *They muſt not be conformed to the world but transformed*, Rom. 12. 2. they muſt not walk in thoſe ſenſualities, voluptuouſneſſes, luxuries, revellings, and other ungodly practices, that the world walks in. The Apoſtle beſeecheth beleevers from this conſideration, to ſuppreſs all theſe practices. See 1 *Pet.* 2. 11. Let the Egyptians be drunkards, co-

vetous, prophane, licentious, but let not the ſojourning Iſraelites be ſo.

3. *Let not your hearts be ſet on worldly things.* See *Col.* 3. 1,2. **3. Uſe.** Strangers that travel through forrein Nations, do not ſet their hearts on the pleaſant fields, or ſtately buildings which they behold. They look upon them, and ſo paſſe away. So ſhould Beleevers. For a Beleever to fall in love with worldly vanities, is as vain and ridiculous as for ſtrangers and travellers to dote on the beautiful dwellings wch. they behold in other Lands. This is the firſt.

Secondly: *Thoſe that give up themſelves to Chriſt ſhould be ready for all ſervices to which they are called.* This poſture notes as **2. Leſſons from the firſt 3 Rites.** well a preparedneſſe and readineſſe for working and travelling, as a ſtate of pilgrimage. See 2 *Reg.* 4. 29. and *Luke* 12. 35, 36. ſo *Iſa.* 5. 27. God ſets out the preparedneſſe of thoſe whom he called to execute his pleaſure on the Church by theſe expreſſions, *the girdle of their loynes ſhall not be looſed, nor the latchet of their ſhoos broken.*

God would have his people prepared and ready to do his will and to walk in his way. See 1 *Tim.* 6. 18. *Ready to diſtribute.* And *Tit.* 3. 1. The Apoſtle would have *Timothy* admoniſh Chriſtians *to be ready to every good work.* The Apoſtle makes it an evidence of a *veſſel of honour*, and of a veſſel *fit for the Maſters uſe to be prepared to every good work*, 2 Tim 2. 21. We ſhould be ready to do, ready **Motives to readineſſe of mind for the work of God.** to ſuffer, ready to work, ready to walk, ready to pray, ready to hear, when ever God gives us a call and opportunity. This readineſſe of the mind for the work of God is both honourable and profitable.

1. Motive. Firſt: Its honourable: For,

1. *Its an evidence of an Angelical frame of heart.* The Angels are often deſcribed to be in a ſtanding poſture, as ready to undertake any ſervice for God. See 2 *Chron* 1. 18, 18. Standing is an evidence of their reverence, and its an evidence of their readineſs to be employed by God. The Angels have alwayes their loynes girded, their ſhooes on their feet, and their ſtaves in their hands. They have their eye on God, that whenſoever they have a beck from him, they may run on his errand. That Saint hath moſt reſemblance to the Angels that is ready to run at Gods command.

2. *Its a teſtimony of real love to God and his ſervice.* Love of holy employments is honourable. When the heart is engaged for God and his waies, its a matter of praiſe, *Jer.* 30. 21. No better teſtimony

of heart-engagement to the ſervice of God, than an univerſal readineſs for the preſent performance of it.

2. Motive. Secondly its profitable: For,

1. *This readineſs for the ſervice of God makes us more active in it* What is the reaſon men are ſo cold, aud ſlothfull in the work of God, but becauſe they are unready for it? An heart unready for working is ſlow in working. He that is unſhod and ungirded in his journey, muſt needs make many a ſtop, which ſuch as are prepared need not make. All aukardneſs in the ſervice of God ariſeth from unpreparedneſs for the ſervice of God.

2. *This readineſs will procure for us more aſſiſtance from God.* When God ſees a perſon prepared for his commands he will not ſuffer him to want ability for the carrying on of his commands. God will ſtrengthen the hands, and eſtabliſh the heart. God will come in with freſh ſupplies when he ſees the ſoul fitted and ready for his work, *David* ſaith, *God dealt thus with him*, Pſal. 138. 3. If any perſon may expect the fulfilling of thispromiſe, he may that is ready to undertake Gods work whenſoever he is called.

The Uſes are theſe.

1. *Uſe.* 1. *It blames our neglect of this duty.* When God calls us to any work, we have our ſhooes off, our loins ungirded, our ſtaves to ſeek, unready for prayer, for hearing, unready for every good ſervice. We are ready to ſerve the world; too ready to ſerve ſin whenſoever it calls ſin alwaies finds us ſhod, and girded, and prepared to obſerve its commands; but, alaſs! when God calls we have never a pin ready, all our furniture to ſeek, all our garments to put on. It was not ſo with *David*, Pſal. 27. 8. He took the alarum preſently, as ſoon as the command was out of Gods mouth it was in his heart. Our unreadineſs is a ſlighting of God and of his ſervice.

2. *Uſe.* 2. *Let it put us upon all holy endeavours this way.* Stand in a poſture of readineſs, that when God calls you out to any holy employment, you may ſay, *Speak Lord, for thy ſervants hear.*

Further Motives. 1. Motives. 1. *You expect your ſervants ſhould have all in readineſs to obey your command.* Why ſhould not you be ready to receive the commands of your Maſter, who hath a more abſolute authority over you than you have over your ſervants? If a ſervant ſhould have his ſhooes to ſeek, and his ſtaff to look, and his girdle out of the way when you call him to undertake any ſervice you have for him to do, would it not be grievous to you? could you alwaies bear it? How ſhould God bear it at your hands?

2.

2. *You would have God ready to beſtow upon you what good you want.* And ſo he is. He is ready to hear, ready to forgive, ready to bleſs, ready to remove all evils which pinch, ready to communicate all good which is deſired. Shall God ſtand with his loins girded, and his ſhooes on his feet to obſerve us. and ſhall not we be girded and ſhod that we may he ready to obſerve him? See *Iſa.* 30. 18. It's an amazing and an aſtoniſhing ſpeech that God ſhould wait on men. His waiting ſhould, if any thing wil, put us into a waiting poſture: and then,

3.

3. *The excellency of all the ſervice God calls us to, ſhould put us into this poſture.* His work is not drudgery or diſhonourable, but very honourable and glorious. Yea its very profitable work. God layes commands upon his ſervants, not that he may gain any thing, but that they may gain both grace, and comfort, and peace on earth, and eternal joy and happineſſe in heaven. There is certainly great, very great reward in keeping Gods commandements *Pſal.* 19. 11. All this ſhould move us to have alwaies heart, and hand, and head ready to undertake his ſervice.

This is the firſt.

Two leſſons taught from the fourth Rite.

Secondly: *They muſt eat it in haſt.* This is again mentioned *Deut.* 16. 3. This did teach them two leſſons.

1. Leſſon.

1. *What ſpeed the ſoul ſhould make to lay hold on the tender of ſalvation by Chriſt.* God expects a ſpeedy ſudden complyingwith Chriſt. When Chriſt calls *Zacheus* out of the Sicamore tree, *He came down quickly.* the Text ſaith, *Luk.* 19. 5, 6. Chriſt bids him make haſt and ſo he doth. Our Saviour ſaith, *the Kingdom of heaven ſuffers violence*, Mat. 11. 12. Chriſt muſt be applyed and apprehended with haſt, as men do that violently lay hold on a thing. We may be too haſty about other things, we cannot uſe too much ſpeed in this matter, the ſooner the better.

Reaſons for the ſpeedy application of Chriſt.

There's great reaſon the ſoul ſhould ſpeedily apply Chriſt.

1

1. *Its a neceſſary work.* That which is of abſolute neceſſity to be done, cannot be done too ſoon. The ſoul is undone for ever if this work be undone. If Chriſt be not ours, hell muſt be ours for ever.

2

2. *Its a work that cannot be done when men will.* God doth not alwaies make the tender, Men have not alwaies hearts to accept

of the tender; had *Zacheus* neglected that call, he might poſſibly never have had another. A man hath no time but the preſent moment. See 2 *Cor.* 6.2.

The Uſes are theſe two.

1. Uſe. Motives to the ſpeedy application of Chriſt.

1. *Let this perſwade ſuch as have not yet applyed Chriſt to apply him with haſte.* Conſider,

1. 1. The longer you defer, the leſſe appetite you will have to Chriſt.

2. 2. You may be paſt a poſſibility of applying him in a very little time. Alaſs! what is your life? the moſt uncertain thing in the world.

3. 3. You know not how much comfort and peace you loſe by an hours delay.

4. 4. The hungry man eats with haſte; the thirſty ſoul makes haſte to the fountain. Chriſt is as uſeful and needful to the ſoul as either meat or drink to the body.

5. 5. Men are in haſte to apply worldly things. The ſick man would have his phyſick preſently; the wounded man would have his plaiſter without delay; the naked man would immediately be cloathed. No good ſo abſolutely neceſſary as this, therefore do not defer longer.

2. Uſe. 2. *You that have applyed Chriſt, repent you did not ſooner apply him.* Two things the ſoul would eternally mourn for in heaven, if any ſorrow could enter into that place; Its loving of Chriſt ſo little, and its loving of Chriſt ſo late. Mourn that you fed ſo long on aſhes, while the ſweet Paſchal Lamb was not ſo much as taſted. It would be a good teſtimony that you have fed on Chriſt, if you can heartily lament that you have not eaten of him ſooner, that you have not eaten of him more liberally. This is the firſt.

Second Leſſon from the fourth Rite.

2: *What ſpeed men ſhould make to get out of the ſtate of ſpiritual bondage.* Men are willing to get out of priſon. *Pharaohs* Butler was glad when his chains were off; and ſo was *Joſeph* when his chains were off. The bondage of ſin is the worſt of impriſonments, and therefore the ſoul ſhould make haſte out of that eſtate. He that is in this priſon hath nothing but fears and horrors. He that is in this priſon is not capable of ſerving God or benefitting men. He that dies in this priſon cannot be ſaved.

The Uſes.

1. Uſe.

1. *Be perſwaded to haſten your eſcape from this ſad eſtate.* Stay not an hour longer. Thy noble ſoul is the Devils drudge, thou art working out thy own deſtruction,which thou knoweſt not how ſuddenly may fall upon thee. Deliver thy ſelf as a Roe out of the ſnare of the hunter.

2. Uſe.

2. *You that are eſcaped, endeavour to bleſs God, and to get others out of theſe bands.* This is the ſecond.

Four Leſſons from the laſt Rite.

Thirdly: They muſt none of them go forth until the morning out of their houſes, *Exod.* 12. 22. This was to teach them four things.

1. Leſſon.

1. *Thoſe that have given up themſelves to Chriſt, muſt continue and perſevere in him.* Perſeverance in the faith of Chriſt, and in obedience, is as neceſſary as applying Chriſt, and entring into the way of obedience. *Iſrael* muſt converſe with *Egyptians* no more. 1. *Perſeverance is commanded,* Col.2.6. We are often commanded to walk in newneſſe of life. 2. *Perſeverance is neceſſary.* All the promiſes are made to them that continue in faith and obedience, *Abide in me, and I in you*, John 15.4,5,6,7. He that abides not in Chriſt, never was in Chriſt, will never have any ſaving benefit by Chriſt.

The Uſes are.

1. Uſe.

1, *This blames ſuch as Apoſtatize* Many apoſtatize from faith, many from obedience; theſe ſhame the faith, theſe diſparage obedience; theſe are greater ſlaves to ſin then before; their damnation will be double, 2 Pet. 2 *ult.*

2. Uſe.

2. *Labour to perſevere.* Go not amongſt the *Egyptians* any more: *Remember Lots Wife.* God hath promiſed perſeverance, *Job* 17. 9. *Zach.* 10. 12. Pray for this promiſe, remember your former miſery.

2: Leſſon.

2 *Thoſe that would be ſafe in danger muſt keep within the Church of Chriſt.* There's no ſafety out of it, *Iſa.* 4. 5,6. Thoſe that ſtraggle from the Church, expoſe themſelves to hazzard.

3. Leſſon.

3. *How careful God is in times of publick calamity to take care for his.* He builds *Noah* an Ark, Gen.6. He markes the mourners, *Ezech.* 9. 4. He hath Chambers for his Church, *Iſa.*26.20 He loves his

people. He hath promiſed to preſerve them. Its good being God's, even in reference to temporal Judgements.

4. Leſſon. 4. *That which is deſtructive to the wicked, God can make preſervative to his people.* The Egyptians were ſlain in their houſes, and yet the houſes of Iſrael were their preſervation. Thus much for the ſecond particular, wherein the Paſſeover reſembled Chriſt.

3. In what Reſpects Chriſt excels the Paſchal Lamb. Thirdly: How Chriſt excels the paſchal Lamb; this I ſhall ſhew in theſe eight particulars.

1. *Reſpect* 1. *The Jewiſh paſſeover was to be eaten but once a year.* The fourteenth day of the firſt month was the common ſet time which God appointed for the celebration of the paſſeover once a year. But Chriſt the Chriſtians paſſeover is eaten every day. Jeſus Chriſt is the beleevers daily proviſion. The ſoul feeds on Chriſt in every prayer, in every Sermon, in every Sacrament. Chriſt is not only an anniverſary paſſeover, but a daily paſſeover.

2. *Reſpect* 2 *The Jewiſh paſſeover was to be celebrated but in one place,* The firſt paſſeover was kept in *Egypt*, all the following paſſeovers were commanded to be kept only in that place which God ſhould chuſe for publick worſhip. See *Deut.* 16. 5, 6. This place was firſt at the Tabernacle, afterwards at the Temple. And therefore in thoſe famons Paſſeovers in the dayes of King *Hezeckiah* and *Joſiah*, the people were ſummoned to *Jeruſalem* to keep the Paſſeover, 2 *Chron.* 30. 5. and 2 *Chron.* 35. 1. But Chriſt our Paſſeover is eaten in every place. We are not now under the Goſpel confined to any one place, as the Jews were. Chriſt is eaten in every congregation where the Ordinances are diſpenſed. Every City, every Village where the worſhip of God is, is as *Jeruſalem* was in this reſpect.

3. *Reſpect* 3. *The Jewiſh Paſſeover was but temporary*; Being but typical of Chriſt the true Paſſeover, it was to have an end, as all other Sacrifices, when Chriſt ſhould be offered up. Its ſaid indeed, *Exod.* 12. 14. That it ſhould be obſerved as an Ordinance for ever; but that word *for ever* ſignifies not ſtrictly time without end, but during the time of that adminiſtration; for when the real Paſſeover was ſacrificed, what need was there to keep up the typical Paſſeover? But now Chriſt the Chriſtians Paſſeover ſhall never ceaſe. The Church ſhall obſerve this feaſt to the end of the world. The Apoſtle ſaith of the Lords Supper, which is the Chriſtian Paſſeover, that it is to laſt till Chriſts comming to Judgement, 1 *Cor.* 11. 26. While there is a Church in the world, this paſſeover is to continue.

4. *Whatſoever the Paſchal Lamb did which tended to the benefit of the Church, it did no other way than as it related to Chriſt.* The ſprinkling of that blood did not of it ſelf either ſanctifie, or preſerve, or cleanſe, but only as it did prefigure Chriſt; but now the blood of Chriſt doth all of it ſelf. His blood hath virtue in it ſelf to heal, to comfort, to purge away filthineſſe, to defend from the wrath of God. Whatſoever the Scripture attributes to the blood of Chriſt it doth ſpeak of it as of a thing effected by the intrinſical virtue of his blood. His blood cleanſeth, comforteth, defendeth from, by its own virtue, which the Paſchal Lamb did not. 4. *Reſpect*

5. *The Paſchal Lamb after it was ſacrificed and roſted with fire lived no more*; There was an end of it. But Chriſt our Paſſeover, though he was killed and roaſted with the fire of Gods wrath, yet he lives for ever. This Lamb of God quickned his own dead body, was raiſed from the dead by the power of the Father. We read nothing of the quickning of the Paſchal Lambs which the Jews killed, but we read as well of the quickning of this Lamb as of the killing of him. See *Rom.*1.4. Death did aboliſh the Jewiſh Paſchal Lambs, but did it not, it could not aboliſh this Lamb. And then, 5. *Reſpect*

6. *The Paſchal Lamb did not deliver them out of Egypt.* It was to the Jewes a memorial of that deliverance which God had wrought for them: But now Chriſt our Paſſeover doth not only hold out a memorial of deliverance wrought, but he himſelf is our Deliverer. The Redeemer ſhall come out of *Zion,* Iſa.59.20. Tis this Lamb that ſmote the *Egyptians* and delivered his *Iſrael* out of their hands. Chriſt our paſſeover is not only a memorial of our deliverance, but the worker out of our deliverance. 6. *Reſpect*

7. *Infants and little Children were not to eat of the Jewiſh paſſeover.* They were not capable of remembring or keeping up the memorial of their deliverance out of *Egypt.* They were not capable of going up to *Jeruſalem.* They could not reach the great ends of the paſſeover: But now Children may feed on the Goſpel-paſſeover. Not on the external paſſeover the Lords Supper; for they are not capable of diſcerning the Lords body, which is required of every Communicant, 1 *Cor.* 11. 29 but of the real paſſeover, Chriſt Jeſus, a child may eat. There is in this Lamb Milk for Babes, as well as ſtrong meat for thoſe that are of grown ſtature. 7. *Reſpect*

8 *Reſpect* And then, 8. *Women were not bound to eat the Jewiſh Paſſeover.* 'Tis likely they did eat in *Egypt*, but they were not bound afterwards. The Law requires that the Males that were of a full age ſhould appear at *Jeruſalem* before the Lord, *Exod.* 23. 17. but the women did not lye under this obligation, they might go up, and did ſometimes. But now this Goſpel-Paſſeover muſt be obſerved by women as well as men. *In Jeſus Chriſt*, ſaith the Apoſtle, *there is neither male nor female*, Gal. 3. 28. It was an act of mercy in God that he did not tye the women as well as the men to take ſuch a long journey to *Ieruſalem* three times in the year to obſerve thoſe three great Feaſts. Aud that he did in the abſence of all the men defend the women and children from the fury of the enemies that ſurrounded them. See *Exod.* 34. 23, 24 Women are obliged to feed on Chriſt, and were ſo at that time as well as men. Thus much for the opening of the point. The Uſes are,

Firſt: Information.

1 *Uſe of Inform.* 1 *Infer.* 1. *That the Iewiſh Church had the knowledge of Chriſt as well as the Chriſtian Church.* There was never ſince the Fall of man any other way of ſalvation but Jeſus Chriſt, and therefore the Jews muſt have knowledge of him, or elſe they could not be ſaved. Their knowledge was more dark and obſcure than the knowledge of Chriſtians is, but it was a true knowledge. *Chriſt yeſterday, to day and the ſame for ever*, Heb. 13, 8. The Apoſtle ſaith, that the Jews had the ſame Sacraments which the Chriſtian Church hath. 1 *Cor.* 10. 3, 3. The ſame Chriſt which is repreſented in our Sacraments was repreſented in theirs. The ſame Lamb of God which was ſet forth as to be crucified in the Paſſeover is ſet forth in our Paſſeover, the Lords Supper as crucified.

2 *Infer.* 2. *That the Chriſtian Church is every way compleat in Chriſt as well as the Iewiſh Church.* The Apoſtle ſets down this expreſly, *Col.* 2. 10. They have no Ordinance but we have ſomething equivalent to it. They had their Sacrifices, ſo have we Chriſt the ſcope and end of all their Sacrifices. They had Circumciſion, ſo have we. They had a Paſſeover ſo have we. Yea we are herein more compleat than they, in regard of this, they had the husk we have the kernel. *They had the ſhadow of good things to come*; as the Apoſtle ſpeaks, *Heb.* 10. 1. We have the very image and ſubſtance of the things themſelves. The Chriſtian Church is not in any thing behind the Jewiſh, but rather far above them. Our Worſhip more ſpiritual than theirs; our promiſes more excellent than theirs;

Chriſt and ſalvation by him more clearely diſcovered to us than it was to them.

3 *Infer.*

3. *How uſual in Scripture thoſe Sacramental ſpeeches of the ſigne for the thing ſignified, and of the thing ſignified for the ſigne are.* Chriſt is called *our Paſſeover* by a Metonymy of the thing ſignified for the ſign. The *bread* in the Sacrament is called *Chriſts body*, the *Wine his blood*, not that they are really and properly ſo, but becauſe they repreſent and ſignifie Chriſts body and blood. There is ſuch a Sacramental union between the ſign and the thing ſignified, that ordinarily the one is put for the other. Chriſt is the Door and *Vine*, Joh. 15. 1. Not in a real, but a metaphorical ſenſe. Baptiſm is called *the waſhing of regeneration, the new birth*, becauſe it is a ſign of our new birth. He that conſiders not this, muſt needs be wofully miſled in the Sacramẽtal doctrines. The want of conſidering this, is the ground of that abſurd opiniõ of Tranſubſtantiation.

4 *Infer.*

4. *That there is excellent nouriſhment in Jeſus Chriſt.* The Paſſeover did nouriſh the people of God. Chriſt is the only nouriſhment of the ſoul. The Prophet ſets out Goſpel-proviſions by a *Feaſt*, *Iſ.* 25. 6. Jeſus Chriſt is this *Feaſt*. We read of a *Marriage Feaſt*, Mat. 22. 2, 3. This Mariage Feaſt is nothing elſe but a deſcription of thoſe dainties which the beleever hath when he comes to enjoy Chriſt. There is in Chriſt both plentiful nouriſhment, and delicate nouriſhment.

Secondly: For Exhortation.

2 *Uſe of Exhor.*

1 Duty

1. *This ſhould perſwade all the Iſrael of God to obſerve this Goſpel-Paſſeover.* It was the duty of the people of God to keep the paſſeover in its ſeaſon. He did incur the wrath of God, he did expoſe himſelf to the danger of cutting off from his people, that being clean did neglect the paſſeover in its ſeaſon, *Numb.* 9, 13. He that doth not by faith feed on Chriſt, and apply Chriſt to himſelf, neglects to obſerve the paſſeover; and he that doth neglect this Goſpel-paſſeover, muſt needs be cut off. Theres no other way to be freed from the wrath of God, but only by believing in Chriſt; no other way to come to life, but by feeding on Chriſt, See *John* 6. 53. Not to feed on Chriſt by Faith, is to ſlight the love of Chriſt, in ſacrificing himſelf for us

2 Duty

2. *This ſhould ſtir up all the Church of God to be as careful about the celebration of the Goſpel paſſeover as the Jews were about their paſſeover.* The ſacramẽt of the Lords ſupper is the Evãgelical paſſeover, when Chriſt had aboliſhed the old paſſeover, he appointed that to

ſucceed in the room of it, *Mat.*26.26. The ſame Chriſt crucified that was repreſented in the Jewiſh Paſſeover, is repreſented in the Sacrament of the Lords Supper. This Sacrament is a memorial of our deliverance from the bondage of *Egypt*, I mean the dominion of ſin, as well as that was. This is a feeding Ordinance, as well as that was. And ſurely God would have us as carefull when we come to eat this Paſſeover, as he expected the Jews ſhould be when they did eat their Paſſeover Let me preſs ſome of theſe Rules.

Rules for the worthy partaking of the Lords ſupper.

1 *Rule*

1. *You that come to the Sacrament of the Supper be of circumciſed hearts.* No perſon uncircumciſed muſt meddle with that paſſeover. No perſon uncircumciſed in heart can with any comfort eat of this paſſeover. See 1 *Cor.* 11. 28. The great thing to be examined is this heart-circumciſion. This Ordinance is not appointed to beget grace, but to confirm grace He that eats and drinks in the uncircumciſion of the heart, may expect the fruit of his eating and drinking will be hardneſs of heart. A circumciſed heart is a new heart, a plyable heart, a tender heart, a bleeding heart. He that brings ſuch a heart to the Sacrament, ſhall find comfort, peace, refreſhment by it.

2 *Rule*

2. *You muſt be clean perſons.* Legal uncleanneſs did make a perſon unfit for the Jewiſh paſſeover; and Moral uncleanneſs will render a perſon unfit for the Goſpel-paſſeover of the Lords Supper. Legal uncleanneſs was but typical of Moral uncleanneſs; it was the uncleanneſs of ſin that was repreſented by all thoſe Legal uncleanneſſes. God did paſs by Legal pollution when the Feaſt was prepared, as we read in *Hezekiahs* Paſſeover; 2 *Chr.* 30.18, 19. 90. He that comes to the Sacrament of the Supper with his uncleanneſs upon him, will find that feaſt to be poyſon, not nouriſhment. Dogs and Swine muſt not have theſe holy things caſt before them, *Mat.* 7.6. Great mortality was amongſt the *Corinthians* for the allowing of ſuch unclean perſons to eat the Sacrament, 1 *Cor.* 11.30. If God would not have an Iſraelite meddle with the paſſeover who had touched a dead body or was by any other Legal pollution unclean, can we think he will be pleaſed that ſuch as are Morally unclean, that have the botches of ſin upon them, ſhould come to this paſſeover which he eſteems as highly as he did that? Is not drunkenneſs, ſwearing, lying, more hainous than the touching of the dead body of a man?

3 *Rule.*

3. *You muſt purge out all the old leaven of malice.* A malicious

heart is unfit for the Sacrament of the Lords Supper. Its a Sacrament of Communion of Saints one with another. What Communion of Saints can there be when the heart is malicious? Its a Sacrament wherein the great love of God and Chriſt is remembred. How doth he remember or improve Chriſts love whoſe heart is uncharitable towards others? Where Chriſts love is truly diſcerned, the ſoul will love others, 1 *John* 4. 10,11. The leaven of malice will hinder our peace, and deprive us of the comfort of the Sacrament. In this Sacrament God ſhews us we are all one bread. Where there is ſo near a union there ſhould be affection.

4. *You muſt get the leavened bread of ſincerity and truth.* The hypocrite in heart may have admittance from men, he hath none from Chriſt. An hypocrite is a cloſe Traytor againſt Chriſt. A *Judas* in the garment of an Apoſtle. The hypocrite hath no more union with Chriſt then the prophane. An hypocrite hath no more promiſes of acceptance then the ſcandalous and prophane. An hypocrite is a dead man as well as the prophane. Purge out this leaven, and then get ſincerity. That heart is ſincere that allowes no ſin. That heart is ſincere that hath ſincere ends in holy undertakings. That heart is ſincere that mourns for inſincerity. He that bewails inward diſtempers is a man of a ſincere heart. He that eats the paſſeover with this bread, eats it with acceptance. The Sacrament ſhall be food to the ſincere in heart, when as it ſhall be poyſon to the hypocrite. 4 R*ule*

5. *You muſt eat it with bitter herbs.* This denotes two things. *Senſe of the miſery of our Egyptian bondage*; *Spiritual compunction and ſorrow for ſin.* Chriſt taſts ſweetly to none but to the penitent ſinner. No ſinner but the penitent ſinner will fully and univerſally accept of Chriſt. All the promiſes of comfort and binding up are made to the penitent and broken-hearted ſinner, *Iſa.* 61.1, 2,3. *Matth.* 5.4. 5 R*ule*

6. *You muſt eat it with thankefulneſſe*, 2 Chron. 30.21. Here is the memorial of the greateſt mercy man ever had from God. Here are all the promiſes of the Covenant ſealed. Here is the neareſt communion man hath with God in this world. *Chriſt ſung an hymn with his Diſciples,* Matth. 26.30. The care of the Jews will riſe up againſt us, if we be not as exact in the keeping of our paſſeover as they were in theirs. 6 R*ule*

Thirdly: For Conſolation. 3 *Uſe of Conſol*

1. *That we ſhall not want ſpiritual proviſion.* This Paſchal Lamb will be food in all ſtraits. 1.

2. 2. *That reconciliation is wrought by Chriſts blood.* The blood of the paſchal Lamb was a typical Reconciliation. Chriſts blood is a real Reconciliation. See *Col.* 1.20.

3. 3. *That the deſtroying wrath of God ſhall never ſeiſe on any that have any intereſt in Chriſt*, 1 Theſſ. 1.10.

4. 4. *That thoſe that are in Chriſt ſhall never be under the bondage of Egypt again.* *Pharaoh* may make out his bands, but he ſhall not prevail. The eating of the paſſeover was a ſpiritual pawn to the *Iſrael* of God, that they ſhould be *Pharaohs* ſlaves no longer. When Chriſt is ours, the Devils yoke is broken off from our necks, and it ſhall never return.

FINIS.